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The Complete Works
of
George Gascoigne

In Two Volumes

VOLUME II

GEORGE GASCOIGNE

Died 1577



TAM MARTI QVAM MERCVRIO:.

GEORGE GASCOIGNE

From the only contemporary portrait, printed at the back of the title in the first edition of The Steele Glas (1576).

The arquebus with pouches for powder and shot on one side, and the books with pen and ink on the other, illustrate Gascoigne's martial and literary exploits, which are also recalled in the motto.

GEORGE GASCOIGNE

THE GLASSE OF GOVERNEMENT
THE PRINCELY PLEASURES AT
KENELWORTH CASTLE
THE STEELE GLAS
AND OTHER POEMS AND PROSE WORKS

EDITED BY

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PREFATORY NOTE

THIS volume completes the present issue of Gascoigne's known writings, and includes some pamphlets which have been almost inaccessible. The text was set up, in part from original quartos in the Cambridge University Library, but mainly from photographs of printed pamphlets and manuscripts in the British Museum and the Bodleian Library, of which particulars are given in the Appendix. The editor is indebted to the kind offices of Mr R. E. Graves for permission to photograph the unique examples at Britwell Court of *A delicate Diet, for daintiemouthde Droonkardes* and of the dedication of *The Glasse of Governement*. The first edition has been followed in every case, except in that of *The Princely Pleasures at Kenelworth Castle*, which is reprinted from the text of 1587, the only copy of the original issue of 1576 having apparently perished in the fire at the Birmingham Free Library in January, 1879. Differences between the original and the 1587 text are, however, given in the Appendix as they appear in a reprint published in 1821.

Thanks are also due to Mr A. W. Pollard for his generous help in tracing the whereabouts of a unique quarto—*The Queenes Majesties entertainment at Woodstocke*—in which Gascoigne was supposed to have had a hand. Gascoigne's authorship of the little 'comedy' presented to the Queen on that occasion is exceedingly doubtful, and it has not been included in the present reprint, though the variants of the version of the tale of Hemetes the Hermit on which it is founded, from that later presented to the Queen by Gascoigne in four languages, are duly noted in Appendix I.

PREFATORY NOTE

One unacknowledged pamphlet by Gascoigne, *The Spoyle of Antwerpe*, is reprinted in Appendix II ; the documents published by Professor A. F. Pollard in *Tudor Tracts (An English Garner)*, to be found also in Vol. VIII of Professor Arber's original edition of the *Garner*, leave little doubt as to the authorship ; and Hunter's suggestion that there was another George Gascoigne in the case falls to the ground in face of the fact that the signature of the two letters of 1576 is identical with that of our George Gascoigne in the MS. of *Hemetes the Heremyte*. This latter signature is a very peculiar one : it begins with a reverted G, adorned with remarkable flourishes ; and these peculiarities are exactly reproduced in the signatures of the two letters in question. It is a satisfaction to put beyond dispute the identity of the soldier-poet with the helper of the English Merchant Adventurers in Antwerp, whose Governor wrote to the Privy Council : "The discourse of these tragedies we omit, and refer the same to be reported to your Lordships by this bringer, Master George Gascon ; whose humanity, in this time of trouble, we, for our parts, have experimented." The pamphlet, as its contents show (see p. 599, ll. 5—6) is substantially Gascoigne's report to the Privy Council ; and his honourable and prudent conduct in very difficult circumstances should be put to his credit against the escapades of his youth and middle age, recounted by himself in Vol. I. His repentance, which is sometimes painfully reiterated in the volume now issued, was evidently sincere.

J. W. C.

MADISON, WIS., U.S.A.

September, 1910.

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¶ The Glasse of
Gouvernement.

A tragicall Comedie so entituled, by-
cause therein are handled aswell the re-
wardes for Vertues, as also the
punishment for Vices.

Done by George Gascoigne Esquier.

1575.

Blessed are they that feare the Lorde, their
children shalbe as the branches of Olive
trees rounde about their table.

Seen and allowed, according to the order
appointed in the Queenes ma-
jesties Injunctions.

¶ *IMPRINTED*
at London for C. Barker

To the right worshipfull Sir Owen

Hopton knight, hir Majesties Lieutenant in

hir tower of London, George Gascoigne

Esquire, wisheth long life and prosperitie

to the pleasure of Almigh-

tie God.

S Ir, I am both by alliance your poore Kinsman, by sundrie great curtesies your debter, & by your exceeding travayles taken in my behalfe, I am become yours bounden and assured. So that it shall bee my part with full indeavour so to employ my time, as I may either coūtervaile or deserve some part of your bountifull dealings. And bicause I find mine estate (presently) not able any other way to present you, I am bold to dedicate this my travaile unto your name. Nothing doubting but you shal therein find some cause of contentation: and assuring you that I will not make this my last harvest wherof you shall reape the fruites. In meane time I besech you to take this in good part, and to make full account that I am, this .xxvi. of Aprill .1575. and ever will continue

Readie at your commaundement.

G. Gascoigne.

The names of the Actors.

<i>Phylopæus</i> and <i>Philocalus</i>	}	Two parents being nigh neighbours.
<i>Gnomaticus</i>		a Scholemaster.
<i>Phylautus</i> <i>Phylomusus</i>	}	Sonnes to <i>Phylopæus</i> .
<i>Phylosarchus</i> <i>Phylotimus</i>	}	Sonnes to <i>Phylocalus</i> .
<i>Severus</i>		the Markgrave.
<i>Eccho</i>		the Parasyte.
<i>Lamia</i>		the Harlot.
<i>Pandarina</i>		Aunt to <i>Lamia</i> .
<i>Dick Drumme</i>		the Royster.
<i>Nuntii</i>		two Messengers.
<i>Onaticus</i>		servant to the Schoolemaster.
<i>Fidus</i>		servant to <i>Phylopæus</i> .
<i>Ambidexter</i>		servant to <i>Phylocalus</i> .
<i>Chorus</i>		four grave Burghers.

*The Comedie to be presented as it
were in Antwerpe.*

The Argument.

TWO riche Citizens of Andwerpe (beeing nighe neighboures, & having eche of them two sonnes of like age) do place them together with one godly teacher. The scholemaster doth briefly instruct them their duetie towards God, their Prince, their Parents, their cuntrie, and all magistrates in the same. The eldest being yong men of quicke capacitie, do (Parrotte like) very quickly learne the rules without booke: the yonger beeing somewhat more dull of understanding, do yet engrave the same within their memories. The elder by allurement of Parasites and lewde company, beginne to incline themselves to concupiscence. The parents (to prevent it) sende them all together to the Universitie of *Dowaye*, whereas the yonger in short space be (by painefull studie) preferred, that one to be Secretarie unto the *Palsegrave*, that other becommeth a famous preacher in *Geneva*. The eldest (turning to their vomit) take their cariage with them, and travaile the worlde. That one is apprehended and executed for a robbery (even in sight of his brother) in the *Palsgraves* courte: that other whipped and banished *Geneva* for fornication: notwithstanding the earnest sute of his brother for his pardon.

*The whole Comedie a figure of the rewardes and
punishmentes of vertues and vices.*

The Prologue.

W^Hat man hath minde to heare a worthie Jest,
Or seekes to feede his eye with vayne delight:
That man is much unmeete to be a guest,
At such a feaste as I prepare this night.
Who list laye out some pence in such a Marte,
Bellsavage fayre were fittest for his purse,
I lyst not so to misbestowe mine arte,
I have best wares, what neede I then shewe woorse?
An Enterlude may make you laugh your fill,
Italian toyes are full of pleasaunt sporte:
Playne speache to use, if wanton be your wyll,
You may be gone, wyde open standes the porte.
But if you can contented be to heare,
In true discourse howe hygh the vertuous clyme,
Howe low they fall which lyve withouten feare
Of God or man, and much mispende theyr tyme:
What ryght rewardes a trustie servaunt earnes,
What subtile snares these Sycophantes can use,
Howe soone the wise such crooked guyles discernes,
Then stay a whyle: gyve eare unto my Muse.
A Comedie, I meane for to present,
No *Terence* phrase: his tyme and myne are twaine:
The verse that pleasde a *Romaine* rashe intent,
Myght well offend the godly Preachers vayne.
Deformed shewes were then esteemed muche,
Reformed speeche doth now become us best,
Mens wordes muste weye and tryed be by touche
Of Gods owne worde, wherein the truth doth rest.
Content you then (my Lordes) with good intent,
Grave Citizens, you people greate and small,
To see your selves in Glasse of Governement:
Beholde rashe youth, which daungerously doth fall
On craggy rockes of sorrowes nothing softe,
When sober wittes by Vertue clymes alofte.

This worke is compiled upon these sentences
following, set downe by mee C. B.

- 1 { Feare God, for he is just.
Love God, for hee is mercifull.
Truste in God, for he is faythfull.
- 2 { Obey the King, for his aucthoritie is from above.
Honor the King, for he is in earth the liuetenant of the
moste hygh God.
Love the King, for he is thy protector.
- 3 { Adventure thy life in defence and honor of thy cuntrie,
for the quarrell is good.
Be not unthankfull to the soyle that hath nurished thee,
for it is a damnable thing.
Studie to profite the common wealth, for it is commen-
dable with God and man.
Reverence the minister of God, for his office sake.
- 4 { Love the minister that preacheth the Gospell, for it is
the power of God to save thee.
Speake good of the minister, for the Gospelles sake.
- 5 { Thinke wel of the magistrates, for it pleaseth god wel.
Be not disobedient to the magistrates, for they are the
eies of the King.
Love the magistrates, for they are the bones & sinowes
of the Common wealth.
- 6 { Honor thy parents, for God hath commaunded it.
Love thy parents, for they have care over thee.
Be assisting unto thy parentes with any benefite that
God hath indued thee, for it is thy duetie.
- 7 { Give place to thine elder, for it is thy prayse.
Let not a gray head passe by thee without a salutation.
Take counsell of an elder, for his experience sake.
- 8 { Be holie, for thou art the Temple of God.
It is an horrible sinne to pollute Gods Temple.
The buyers and sellers were driven out of the Temple
with violence.

In Comœdiam Gascoigni,
carmen B.C.

*Hæc nova, non vetus est, Angli comœdia Vatis,
Christus adest, sanctos nil nisi sancta decent.
Græcia vaniloquos genuit, turpesq; Poetas,
Vix qui sincerè scriberet unus erat.
Id vereor nostro ne possit dicier ævo,
Vana precor valeant, vera precor placeant.*

Actus primi Scæna prima.

PHYLOPAES and PHYLOCALUS Parentes, FIDUS servaunt
to PHILOPAES. they come in talkinge.

Phylopæ.

SURELY *Phylocalus* I thinke myselfe indebted unto you for this freendly discourse, and I do not onely agree with you in opinion, but I most earnestly desire, that wee may with one assente devise which way the same may be put in executiõ, for I delight in your loving neighbourhood, and I take singular comfort in your grave advise.

Phylocalus. It were not reason *Phylopæ* that having so many yeares contineued so neare neighbours, having traffiqued (in maner) one selfe same trade, having susteyned like adventures, and being blessed with like successes, we should now in the ende of our time become any lesse then entiere frendes: and as it is the nature and propertie of friendshippe to seeke alwaies for perpetuity, so let us seeke to bring up our Children in such mutuall societie in their youth, that in age they may no lesse delight in theyr former felowship, then wee theyr parentes have taken comfort in our continuall cohabitation. It hath pleased Almighty God to blesse us both with competent wealth, and though we have atteyned thereunto by continuall payns and travayle, rising (as it were) from meane estate, unto dignity, yet doe I thinke that it were not amisse to bring up our children with such education as they may excell in knowledge of liberall sciences, for if we being unlearned have by industrie heaped up sufficient store, not only to serve our owne use, but further to provide for our posterity, then may they by learning aspire unto greater promotion, and builde greater matters uppon a better foundation. Neither yet would I have you conceive hereby that I am ambitious. But if I be not deceyved, *Al*

THE GLASSE OF

desire of promotion (by vertue) is godly and Lawfull, whereas ambition is commonly nestled in the brestes of the envious.

Phylopæus. I am of your opinion *Phylocalus*, and since we have ech of us two Sonnes of equall age and stature, I would we could be so happie as to finde some honest and carefull schoolemaister, who might enstruēt them together: I say honest, because in the house of the vertuous there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill: thē do I wish him both honest and carefull, because the conjunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xxi. yeares, & our younger Sonnes not much more then one yeare behinde them. So that as they have hitherto bene thought toward enough at such common schooles as they have frequented, and therefore wil shortly be ready for the university, yet would I thinke convenient that they spent some time together, with some such honest and careful Schoolemaister, who might before theyr departure lay a sure foudation to their understanding.

Fidus. Although it becommeth not a servaunt to come unto his masters counsell before he be called, yet for that I am no way ignoraunt of your tender cares, which both of you have alwaies had over your children, and also for that I do now perceive the continuaunce of the same by this your fatherly conference, I presume to put my selfe forward upon a dutifull desire to further so godly an enterprise. I am a servant, and shall sometimes heare of thinges before my Maister, the which I speake, because I can presently enforme you of such a schoolemaister as you both do desire to finde.

Phylocalus. And who is that, gentle fellowe *Fidus*?

Fidus. Sir his name is *Gnomaticus*, he dwelleth in Saint Antlines, a man famous for his learning, of woonderfull temperance, and highly esteemed for the diligence and carefull payne which he taketh with his Schollers.

Phylopæus. Then can he not be long without entertainment, since now a dayes the good wyne needeth none Ivey garland, and more parentes there are that lacke such Schoolemaisters for their children, then there are to be founde such Schoolemaysters which seeke and lacke entertainment.

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Fidus. Sir you have reason, and therefore (if I were worthy to counsell you, I would entertain him with speed, since he came but this other day from the Lord of *Barlemontes* house, whose children he hath in small time made excellent Schollers, and now hath dispatched them to the Universitie of *Doway*.

Phylocalus. Doest thou know him *Fidus*? or canst thou tell where to finde him?

Fidus. Yea Sir, and if it so please my Maister and you, I doubt not but to bring him hyther immediatly.

Phylocalus. Surely *Phylopæes* you shall doe well to send for him.

Phylopæes. There is no man more desirous then I, and since it so lyketh you I am redy to dispatch it, go thy waies *Fidus*, and tell Maister *Gnomaticus*, that my neighbour *Phylocalus* and I desire to speake with him, and make as much hast as thou canst.

Fidus. It shalbe done Sir.

Fidus departeth.

Phylopæes. I am not the worst furnished of a servaunt with this good fellow, for though his capacity be not great, yet do I finde him trustie, and towards my children he is both loving and carefull.

Phylocalus. Then have you a jewell of him, for I have one in whom I finde contrary conditions, I am seldome out of the dores but at my returne I finde him playing with my Sonnes at some vain pastimes.

Phylopæes. Beware of him then, for such a servant were better payed double wages in your traffique abroad, then allowed barley breade in your shoppe at home, since nothing is more perillous to seduce children or young men, then the consorte and counsell of a lewde servaunt. But is not this my *Fidus* which returneth so quickly? It is, and he bringeth with him a grave personage, I hope hee hath found *Gnomaticus* by the waye.

Fidus commeth in with Gnomaticus and his servant.

THE GLASSE OF

Actus primi, Scena secunda.

FIDUS, PHYLOPAES, PHYLOCALUS, GNOMATICUS, and
ONATICUS his Servaunt.

Fidus.

Sir it is to be thought that Almighty God doth love you, and meaneth to helpe your holly desire in the good education of your children, for it was my chaunce to meete Maister *Gnomaticus* by the way, who was going towards the *Bowrce* to harken of entertainment, and it is not like that he should have returned from thence unplaced, wherfore I would wish that you let not slippe this happie occasion.

They adresse their talke to the Schoolemaister.

Phylopæes. Sir we have ben so bolde as to send this bearer for you, the cause hath proceeded of an earnest desire which this worthy man my neighbour and I have to see our children placed with a vertuous enstrueter, and hearing great fame aswell of your integritie, as also of the diligence you have used with the Lord of *Barlemontes* Children, we are desirous to entreate you that you will take the like paines with ours, all which shalbe recompensed according to [your] own demaund: For as there is no jewell so deare unto man, as the ofspring wherewith it pleaseth God to blesse him, so is there no money so well spent as that which is given to a good Schoolemaister.

Phylocalus. You shal understand sir that my neighbour here and I have foure Sonnes, of equall age and stature, the eldest exceedeth not twenty yeares, and the youngest is about nineteene yeares olde, they have ben already entred in grammer at such schooles as we have heere in the City, and if, we be not abused by reportes they have shewed themselves forward enough to take enstruptions: so that we are partely perswaded to send them unto some university, and mine opinion is (as I lately declared unto my neighbour here) that we should do

GOVERNMENT

very wel yet to retain them a while longer, untill they may be perfectly enstructed by some godly teacher, the summe of their duty first towards God, then to their Prince, next to their parents, and consequently aswell towards the benefite of their countrey, as also how to behave themselves to all magistrates, and officers in the same. In conclusion wherof they may also learne what they are of themselves, and how they may be most acceptable both to God and man, and for that we have hard very good report of your skill and also of your zeale, we thought good to require that (if you be not otherwise already entertained) you would take some paynes to enstructe them in these pointes, and the same shalbe recompensed and deserved by measure of your owne contentation, as my neighbour *Phylopæus* hath before profered.

Gnomaticus. Worthy Gentlemen I yeelde you moste humble thankses for your curteous profers, and I render infinite thankses unto almighty God that my name hath ben so reported unto you, truly I would be lothe to deserve any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing even simply, that it was mine errand to seeke such entertainment, having of late dispatched out of my handes, the sonnes of the Lord of *Barlemont* towards the Universitie of *Doway* and if the touch of your zeale be not contrary to the fame which is spread of your estates, I shall thinke my selfe wel occupied, in teaching or reading to the children of such worthy men as you are.

Phylopæus. Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus*, go your waies to our houses, and bring hether our Sonnes.

Fidus. Moste willingly sir I shal accomplish your commaundement.

Gnomati. If it please you sir, my servant shall asist him.

Phylocalus. It will not be amisse to acquaint hym wyth them.

Gnomaticus. Sirha, go with this gentlemans servant, and helpe him to conduct their children hyther.

Onaticus. Well Sir it shalbe done.

THE GLASSE OF

Actus primi, Scæna tertia.

PHYLOPAES, PHYLOCALUS, GNOMATICUS, PHYLAUTUS,
PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS, FIDUS,
and ONATICUS.

Phylopæus.

IT shall nowe bee our partes to understand what stipend may content you for your paines.

Gnomaticus. Sir in that respecte take you no care, but let me pray unto almighty God, that he give me grace so to enstruēt your children, as you may hereafter take comfort in my travayle, that done, I can no wayes doubt of your benevolence, sithens your inward desire doth already manyfestly appeare: and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grasing of Oxen or feeding of Cattle, especially since I have to deale with such worthy personages as you seeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meaninge, & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heaven that I may not be the last which may rejoyce to see his children prosper, thou knowest (O Lord) I meane not hereby my neighbours detriment, but alas, the shadow of a mans selfe is ever nearest to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently unto your enstruction, but obstinately reject your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be advertised: but behold where they come, these two (I thanke the Father of Heaven,) are the tokens of his mercifull blessing towards me, the Eldest is named *Phylosarchus*, and this younger *Phylotimus*.

GOVERNMENT

Phylopæus. And these too sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylautus*, and the younger *Phylomusus*.

Phylautus. Sir according to your commaundement expressed by *Fidus* I am come hither to know your pleasure, and have by warrant of the same cōmission brought with me my Brother *Phylomusus*.

Phylosarchus. And I in like maner Sir have brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

Gnomatic[u]. Surely these young men give none evill hope of their towardnes, and declare by their seemely gesture and modest boldnesse to be both of good capacitie, and to have bene well enstruſted hytherto in humanity.

The Fathers adresse their talke to their children.

Phylocalus. The cause that we have sent for you is to committe you unto the government of this godly man, whom we have entreated to take paynes with you and to enstruſt you in some principall poyntes of necessary doctrine, to the ende that after you have ripely digested the same, you may be the more able to go boldely into some University, and I for my part do here commit you unto him, charging you in Gods name (and by the authority which he hath given mee over you,) to hearken unto him wyth all attentivenesse, and to obey him with all humillity.

Phylopæus. The same charge that my neighbour *Phylocalus* hath here given to his childrẽ, the same I do pronounce unto you, and furthermore do charge you that you become gentle and curteouse to each other, humble to your betters, and affable to your inferiours in all respects.

Phylautus. Sir I trust we shall deserve your fatherly favour.

Phylosarchus. And I trust to deserve the continuance of your goodnesse.

Phylotus, & Phylomusus. We hope also to immitate the good in all moral examples of vertuous behaviour.

Phylopæus. The Father of Heaven blesse you with the blessing which it pleased him to pronounce unto *Abraham, Isaac,* and *Jacob*.

Phylocalus. Amen, and now let us depart, leaving here in

THE GLASSE OF

your custody the choyce lambes of our flocke, defend them then (for Gods love) from the ravening, and raging lustes of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods power I shall do my best diligence.

Fidus. My lovely Gentlemen, GOD guide you by his grace, and though I be somewhat r[e]moved from your dayly company, yet spare not to commaund my service, if at any time it may stand you in steede to use it.

Phylotus. Gramercy gentle *Fidus*.

Actus primi, Scena quarta.

GNOMATICUS, PHYLAUTUS, PHYLOSARCUS, PHYLOMUSUS,
PHYLOTIMUS, and ONATICUS.

Gnomaticus.

MY dearely beloved schollers, since it hath pleased your Parentes (as you have heard) to put mee in trust with you for a time, it shall not be amisse before I enter further in enstruction, to knowe how farre you have already proceeded in learning, that thereupon I may the better determine what trade or Methode shalbe most convenient to use in teaching of you: tell me therefore what you have redde, and in what maner the same hath bene delivered unto you?

Phylautus. Sir, my Brother here, and I have bene taught first the rules of the grammer, after that wee had read unto us the familiar communications called the *Colloquia* of *Erasmus*, and next to that the offices of *Cicero*, that was our last exercise.

Gnomaticus. It hath bene well done, & have you not also ben taught to versify?

Phylautus. Yes truly sir, we have therein bene (in maner) dayly enstructed.

Gnomaticus. And you *Phylosarchus*: how have you passed your time?

Phylosarcus. Sir: my Brother and I have also bene taught our grammer and to make a verse, we have redde certaine

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Comedies of *Terence*, certaine Epistles of *Tully*, and some parte of *Virgill*, we were also entred into our greeke grammer.

Gnomaticus. Surely it seemeth you have not hytherto lost your time, and the order of your enstruction hath bene such, that you might presently be able to take further proceedinges in an University, so that it should be (unto me) but labour lost to stand still upon those pointes, since it seemeth that you have bin therein perfectly grounded: neverthelesse wee will continue the exercise of the same, and wee will thereunto joyne such hole-some preceptes, as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For although *Tully* in his booke of dewtyes doth teach sundry vertuouse preceptes, and out of *Terence* may also be gathered many morall enstructions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods woord, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would not have you thinke hereby that I do holde in contempt the bookes which you have redde heretofore, but wee will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so joyning the one with the other, we shalbe the better able to bring our worke unto perfectiō. Sirha go you to my lodging, & cause (in the meane tyme) both bedding, and dyet to be provided for these young men, that I may see them used according to my charge in every respect.

He
speaketh
to his
servāt.

Onaticus. Well Sir it shalbe done with dilligence.

Gnomaticus. Now let us in the holy name of God begin, and he for his mercy geve me grace to utter, and you to digest such holesome lessons as may be for the salvatiō of your soules, the comfort of your lyfe, and the profite of your Countrey.

You shall well understand my well beloved schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and Morall preceptes we begin firste to consider of him, to regard his majestie, and search the soveraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to understand perfect trueth) were yet all of them astonyed at the incomprehensible majesty and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing,

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some another, whose opinions I shall passe over as things unmeete to be much thought of, but by the way, the opinion of *Plato* is not unworthy here to bee recited unto you, who taught plainly that god was omnipotent, by whom the world was made, and al thinges therein created and brought unto such perfection as they be in. *Xenophon* affirmed that the true God was invisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed lykewyse that God was incomprehensible. To conclude, *Simonides* being demaunded what God was, required one dayes respe[t] to answer, and then being again demaunded the same question, he required two dayes respet, at the third apointment of his answer, he came & required three dayes, and being demaunded wherefore he did so breake his apointments, and require alwayes further time, he aunswered, that the more deeply that he did consider the matter, the more infinite he found it, and therefore remained alwaies astonyed what to answer, and always craved further time. Truly to leave ye heathen opinions and to come unto the very touchestone I thinke it not amisse if we content our selves to thinke that God is omnipotent, and yet his power unsearchable, and his goodnes unspeakable. And to be brieft, I wil deliver unto you the summe of your dutyes in foure Chapters, the first chapter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe unto your Countrey and the Elders thereof, and lastly you shalbe put in remembraunce of your dutyes towards your Parentes, and what you ought to be of your selves. In these foure chapters I trust (by Gods help) to enclude as much as shalbe necessary for the perfect government of a true Christian.

Phylomus. Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which have bene redde unto us, you will therefore vouchsafe to stand somewhat the more uppon every point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engrave it in our mindes.

Gnomaticus. Your request is reasonable, and it shalbe by mee as readyly graunted, as it hath bene by you necessarily

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required. Your first chapter and lesson shall then be, that in all your actions you have an especiall eye and regard to almighty God, and in that consideration I commend unto your memory, first God himselfe, and secondarily his ministers. As touching your duties unto God him self, although they be infinite, yet shall we sufficiently conteine them in three especiall poynts to be perfourmed: that is to say, *Feare, Love, & Trust*. And first to begin with feare, it shalbe necessary and above all thinges your bounden duty, to feare God and his omnipoten[t] power. *Linus* that auncient Poet wryteth, that with God all thinges are easie to be accomplished, and nothing is impossible. *Tully* in his Oration *Pro Roscio amerino* saith, that the commodities which wee use, the light which we enjoy, and the breath which we have and drawe, are given and bestowed uppon us by God: then if with God all thinges be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being provoked, the greatest part of his will is to him right easie to accomplish: and if we have our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is hee to be feared, least with the facility of his omnipotency he take away as fast as he gave, or turne light into darknes, life into death, and commodities into discōmodities. I might recite you many heathen authorities, but it is most needlesse, since y^e very word of God himself, is most plaine in this behalfe, and yet I have here set downe these fewe, because they are not repugnant to holy Scriptures. Wee finde written in the xx. chapter of *Exodus*, that God is a Jelous God, and doth visit the sinnes of the Fathers uppon the children unto the third and fourth generation. *Feare him then for he is most mightie*. Againe: who shall defend me (saith the Psalmist) untill thine anger be past? *Feare God* then, since against his power no defence prevayleth. Again, both the heavens and the earth obay the voice of his mouth. *Feare him then for al thinges are subject unto his mighty power*.

And yet with this feare you must also joyne love, for it is not with God as it is with Princes of the worlde, which to make themselves feared do become Tyrantes, but the goodnes of almighty God is such, that he desireth no lesse to be loved, Love God. then he deserveth to be feared, and though his might and power be universall, and therewithall his Jelousie great, and his displeasure soon provoked, yet delighteth he not in the distruction

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of mankind, but rather that a sinner should turne from his wickednes and live. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserve best of mākind, bicause he beholdeth what every man is, and with what devotion he worshipping the Gods, and keepeth an accompt aswell of the good as the badde: whereby appeareth that the heathen confessed yet that the Gods were to be loved, bycause they cared for mankind, and truly that opinion is neither cōtrary to Gods word, nor dissonant to naturall reason. For wee see by common experience that we love them best of whom we are most favoured, & have received greatest benefits. I meane hereby those that rule their doinges by reason, for otherwyse wee see dayly wicked men, which (forgetting their duty) do least love wher they have most cause. When I my selfe was a scholler in the University, I remember that I did often tymes defend in Schooles this proposition, *Ingratitudo (tam versus Deos immortales quam apud homines) peccatum maximum*. Ingratitude is the greatest faulte that may be either towards god or man. Let us cōsider the goodnes of almighty God, who first created us to his owne Image and similitude, indued us with reason and knowledge, preserved us from innumerable perilles, and provided thinges necessary for our sustentation, and to consider more inwardly the exceeding love which he bare towards mankinde, he spared not his onely begotten Sonne, but gave him (even unto the death of the crosse) for our redemption. Oh what minde were able to conceive, or what tongue able to utter the love and goodnes of almighty God towards mankinde? And since his love towards us, hath bene and yet doth continue infinite, our love should also be infinite, to render him thanks for his goodnes. But though the causes be infinite which might bind us to love GOD, yet is there no cause greater then the manifolde mercyes which he hath shewed alwayes to mankind. In the first age when iniquity kindled his wrath to destroy the whole world, he yet vouchsafed to preserve *Noe* and his family. *Love him then* since he preserveth the good, though it be but for his mercyes sake. When the people of *Israell* provoked him at sundry times, he did yet at every submission stay his hand from punishment. *Love God then* since he is ready to forgive, and though he pronounceth his Jelousie in the twentieth of *Exodus* saying, that he visiteth

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the sinns of the Fathers uppon the children, unto the third and fourth generation, yet therewithal he addeth, that he sheweth mercy unto thousandes in them that love him and keepe his commandementes. *Love him then* since his mercy is over all his works. To conclude, when his unsearchable Majestie by his divine foresight did perceyve, that by the very sentence of the Lawe we stode all in state of condemnation, he sent down his owne and only Sonne, to be slaundered, buffeted, and crucified for our sinnes, to the ende that all which beleeve in him, should not perish but have l[if]e everlasting. *Love God then* since mercy is abundant with him, and he shall redeeme *Israell* from all his iniquities.

And heere unto this feare and love you must joyne a sure trust and confidence. The promises of mortall men are often times uncertaine, and do fayle, but the promises of the Almighty are unfallible. *For the wordes of his mouth returne not voyd and without effect.* Tully in his offices doth use great arte in declaration what sortes of promises are to be observed, and which may be broken. But the divine providence and foresight doth promise nothing but that which he will most assuredly performe. When he promised unto *Abraham* that *Sara* his wyfe should beare him a childe, *Sara* laughed bycause she was then foure score & ten yeres olde, but the almighty remembred his covenant. *Trust in him then* for his woords shall never fayle. When he promised *Moyes* to conduct his people through the desertes, they began to doubt and murmure, saying: would God that we had dyed in the land of *Ægypt* or in this wilderness &c. and the lord was angry, but yet remembring his promise, at the humble petition of *Moyes* he perfourmed it. *Trust in God therefore*, since no displeasure can make him alter his determination, he perfourmed his holy promyse in *Ismaell*, although we read not that he praied unto God therefore. I would not have you think hereby that I condemne or contemne prayer, since it is the very meane to talke with God, but I meane thereby to prove, that God is most just and faithfull in all his promises, and by repeticion I say, *Feare God for he is mighty, love God for he is mercifull, and trust in God for he is faithfull & just.* Herewithall you must also learne to performe duty towards the servaunts and ministers of God. For as you shall onely be saved by hym, and by cleaving to him in all your actions, so yet are hys

Trust in
God.

Gen. 17.

Num. 14.

Gen. 21.

Ministers.

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ministers the meane & instruments of your salvation, and do (as it were) leade you by the hand through the waves of this world un to eternall felicity, unto whom you shall owe three several duties, that is to say, *Audience*, *Reverence*, and *Love*. The Children of *Israell* by harkening to *Moyes*, and *Aaron*, were not only enstruſted and taught their duties, but were (as it were) made at one with God when they had at any time purchased his heavy displeasure. By harkning unto *Phyllip* the Apostle, the *Enuch* was converted. By harkning unto *Peter*, *Cornelius* y^e captain was confirmed & strengthened in the faith. By harkning unto *Paule* and *Sylas*, *Lidia*, and the gaylour of *Phylippos* were baptised, the holy scriptures are full of examples to prove this proposition. *Harken you therfore unto the ministers of God*, for they are sent to enstruſt you, soshall it also become you to do thẽ reverence in al places, remẽbring that as he which sent them is in all thinges to be honoured, so are they to be had in reverence for their office sake. Such was the zeale of *Cornelius* the Captaine, that he fell downe prostrate at *Peters* feete when he entered into his house, the which though *Peter* refused saying that he was also mortall, yet did it signifie unto us, that the ministers of God cannot bee too much revered. The Priestes in the olde Testament were exempt from tributes and impositions, they were not constrained to go into the battaile, they were provided for sustenance and all thinges convenient, and the people were commaunded to do them reverence. *Do you likewise reverence unto Gods ministers* in al places, for it shal become you well. So shall you also love them bycause they preach the gospel of him which hath power to save you. If the sensual appetite of man be such as engẽdredh affection towards thehandmaide bicause she is of familiar cõversation w^t the Mistris: or breedeth love towards them which are in office with Princes, bycause they may also procure us favour: how much more ought the mindes of men to be kindled with love towards the ministers of God, which enstruſte us diligently, minister unto us painfully, and pray for us faithfully? yea how much are we boũd to love them, which by their holosome preceptes do make us worthy (through Gods mercy) of his holy love and favour. To conclude this chapter, you shall feare God *for his might*, love him *for his mercyes*, and trust in him *for he is faithfull*. You shall also harken unto his

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ministers bycause they are sent of God, you shall do them reverence because it becometh you, and for their office sake, and you shal love them bycause they feede you with the breade of lyfe. And this I thinke sufficient for explanation of this first chapter at this time.

Onaticus. Sir I have done as you commaunded, and there is meate redy for your dinner, if it please you that it be sette on the table.

Gnomaticus. Well we wil then defer the rest of our labour untill dinner be past, go we togither, for I thinke it tyme.

Phylosarcus. We followe when it pleaseth you.

They depart.

Actus primi, Scæna quinta.

LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

Come on my good friendes, for were not your frendly help, I could rather content my self to be buried in my flowing yeares, then to live in such a miserable and precise world as this is, Oh what *Superfinesse* are we now grown unto? a gentlewoman may not now adaies seeme to speak to her frende at the dore passing by, she may not looke at him in the window, she may not kisse him if she meete him as a straunger, nor receyve his letters or presentes, but every pratling minister will record it in the pulpit.

Eccho. In deed faire Lady *Lamia*, they are both too curious and too much suspicious, for if they do but see two in bedde together, they will say that it was for to committe some wickednesse, fye fye upon such tongues.

Lamia. Ha ha, by my troth *Eccho* wel said, but by your leave, let master minister tattle what he will, for I will take my friendes present when it commeth, and shall I tell you? if I could have bene contented to be so shutte up from sight and speech

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of such as like me, I might have lived gallantly and well provided with my mother, who (though I say it) is a good old Lady in *Valentia*, but when I sawe that I must weare my good apparell alwayes within doores, and that I must passe over my meales without company, I trussed up my Jewelles in a casket, and (being accompanied with my good Aunte here) I bad *Valentia* farewell, for I had rather make hard shifte to live at lyberty, then enjoy great riches in such a kind of emprisonment.

Eccho. A good Aunt in deede, I would I had such an Uncle.

Pandarina. Content your selfe niece, it were now but folly to spend time in bootelesse complaints, nor to lament the thing which may not be remedied, you must rather learne the way that may maintaine your estate, for beauty will not alwayes last, and if you provide not in youth, you may be assured to begge in age, take example at me, I tell you I thought my halfe-peny good silver within these few yeares past, and now no man esteemeth me unlesse it be for counsell.

Dicke. Counsell quoth you? mary sir and good counsell is much worth now adayes.

Lamia. I pray you Aunt since you are so good a counsellour, give me some advise how to behave my selfe.

Pandarina. As for that another time shall serve between you and mee.

Eccho. Why, and shall I be cast up for a hobler then? I am sure I was never yet untrusty to any of you both.

Dicke. Well Ladyes, and if you looke well uppon the matter, I think that I am as worthy as one to be of counsell, well I wot if any gentleman offer you the least parte of injury, then *Dicke* must be sent for to sweare out the matter, *Dicke* must byde all brontes, and therfore it were not amisse that he were of counsel in all your conferences.

Lamia. By myne honesty Aunt to confesse a troth, both these are our very approved freendes, & therfore you may be bolde to speake your minde before them.

Pandarina. Well content then, I will tell you mine opinion, you take not the way to live, you are too much subject to your passion, for if you chance to be acquainted with a gentleman that is in deed courtlike and of good desertes, you become straight way more desirous of him, then he is of you, and so

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farre you dote upon him, that you do not only sequester your selfe from all other company, but also you become so frankeharted, that you suffer him not to bestow upon you any more then is necessary for present use, yea hassilwood, I pray you learne these three pointes of me to governe your steppes by. First *Trust noman* how faire so ever he speake, next *Rejeēt no man* (that hath ought) how evil favored so ever he be. And lastely *Love no man* longer then he geveth, since lyberall gyfts are the glewe of everduring love.

Eccho. O noble Dame, why were not you mother of the maydes unto the Queene of *Hungary*? by the fayth of a true *Burgondyan* you had wrong, for you well deserved the place.

Dyck. I warrant you if the King our master had store of daughters, such a matrone could not live unknowen, but was it not therfore (thinke you) that ambassadours were sent this other day to the old Duchesse?

Lamia. Well Aunt, I were worthy of great reprehension, if I would rejeēt the good documents of such a frende, and if I have heretofore done contrary, impute it to my youth, but be you sure that hereafter I will endeavour my selfe to follow your precepts.

Eccho. And I fayre Lady will stande you in some stead, to drive byrdes to the Net. If I be not much deceyved, I saw a frosty bearded scholemaster instructing of four lusty young men erewhyle as we came in, but if my judgement do not fayle me, I may chaunce to read some of them another lecture.

Dyck. Tush, what needeth such open talke here in the streate? let us go to the Lady *Pandarinaes* house, and there we may devise at better commodity upon these causes.

Lamia. He speaketh reason, let us go Aunt, for it is not meete that every dancer heare our musike before the maskers be ready.

Pandarina. Well, I sayde so at the first, but when you wyll, let us departe.

They depart to their howses.

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The first Chorus.

WHen God ordeynd the restlesse life of man,
And made him thrall to sundry greevous cares:
The first borne griefe or Sorow that began,
To shew it self, was this: to save from snares
The pleasant pledge, which God for us prepares.
I meane the seede, and ofspring that he gives,
To any wight which in this world here lyves.

Few see themselves, but each man seeth his chylde,
Such care for them, as care not for themselfe,
We care for them, in youth when witte is wilde,
We care for them, in age to gather pelf:
We care for them, to keepe them from the shelf
Of such quicke sands, as we our selves first founde,
When headdy will, dyd sett our shippes on grounde.

The care which Christ dyd take to save his sheepe,
Hath bene compard, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: so must the father shyld
His youthfull Sonnes, that they be not beguylde,
By wicked world, by fleshly foule desire,
Which serve the devill, with Fewell for his fire.

Fyrst parentes care, to bring their children forth,
To breede them then, to bring them up in youth,
To match them eke, with wightes of greatest worth,
To see them taught, the trusty tracks of trueth:
To barre excesse, from whence all sin ensueth.
And yet to geve, enough for common neede,
Least lothsome lacke make vice for vertue breede.

Let shame of sinne, thy Childrens bridle be,
And spurre them foorth, with bounty wysely used:
That difference, each man may plainly see,
Tweene parentes care, and maisters bodes abused:
So *Terence* taught, whose lore is not refused.
But yet where youth is prone to follow ill,
There spare the spurre, and use the byrdell still.

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Thus infinite, the cares of Parentes are.
Some care to save their children from myshappe,
Some care for welth, and some for honours care,
Whereby their Sonnes may sitte in fortunes lappe :
Yet they which cram them so with worldly pappe,
And never care, to geve them heavenly crommes,
Shall see them sterue, when happe of hunger comes.

Said *Socrates*: that man which careth more
To leave his chyld, much good and rych of rent :
Then he forseeth, to furnish him with store
Of vertues welth, which never can be spent :
Shall make him lyke, the steed that styll is pent
In stable close: which may be fayre in sight.
But seldome serves, such horse in field to fight.

So *Xenophon*, his freend *Dan Tully* told,
And so do here, *Phylopæus* and his pheare
Phylocalus, that selfe same lesson hold :
They rather love to leave their sonnes in feare
Of God above: then wealth to wallow heare.
Which godly care, (O God) so deigne to blisse,
That men may see how great thy glory is.

Finis, Actus primus.

Actus secundi, Scæna prima.

GNOMATICUS, PHYLAUTUS, PHYLOMUSUS,
PHYLOSARCUS, and PHYLOTIMUS.

Gnomaticus.

MY well beloved, as tyme is the greatest treasure which
man may here on earth receive, so let us not leese time,
but rather seeke so to bestowe the same, that profite may
thereof be gathered. I will nowe return to enstruēt you what
dutyēs you owe unto the King, whose place is next unto Gods
place in consideration of your duty. And as I have taught you
three principall poyntes in service of God almighty, so will I
also convey into three pointes, as much as shalbe necessary for

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this tradition: for I feare least I have bene over longe in my first devisiō, but I was drawne therunto by the request which you made of your selves, and therefore beare with me.

Phylotus. Sir our desire is such, to beare away perfectly your enstruction, that your prolixity seemeth unto us very compendious.

Gnomaticus. Well then to return unto the matter, you shall performe unto the King three especial duties, that is to say: *Honour, Obedience, and Love.* *Hypodamus* in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. *Diotogenes* the scholler of *Pythagoras* in his booke of government, saith that a king representeth the figure of God amongst men. Lykewise he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldly matters: so that he is to bee honored as the lieutenant of God here upon earth, both because he hath power of commaundement, and chiefly because he representeth that heavenly King, who is king of kinges, and above all Kynges to be honoured: Even so is hee also to bee obeyed in all seculer constitutions and pollitike provisions. This obedience doth consequently follow honoure, as the shadow folowes the body, for whatsoever he be that gyveth unto his king that honor which to him apperteineth, will (no doubt) lykewise obay him with all humilitie. *Erasmus* teacheth in his *Apothegmes*, that obediēce expelleth al seditiō & maynteyneth concorde: the which may also appeare by naturall reason and common experience, neyther shall they ever become able to beare rule them selves, whiche cannot bee content to obay the aucthoritie of others. Wherefore it shal be most convenient that you obay the King, synce his aucthoritie is frō god, & as this obedience dependeth upon the honour wherewith ye shall reverence the King as Gods lieutenant, so must you also joyne therunto an unfayned love, for as almighty God is to be loved because hee is mercifull: so the King beeing apoynted by God muste be loved bycause he is thy pretector heere on earth. *Salamon* sayth, that the kings indignation is the messenger of death, whereby I would frame myne argument from the contrarye, that hee is to be loved, least his indignation being justly kindled, thou bee not able to beare it. Next unto the king we are to consider the

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Magistrates which are appoynted for administration of justice, and pollityke government: these Magistrates must also bee honoured, obeyed, & loved: honored because they are y^e substitu^ts of y^e king unto whom all honour (on earth) apperteyneth, obeyed because theyr office is appointed by the Kings aucthoritie, and loved because they are the grave and expert personages, which devise lawes and constitutions for continuance of peace and tranquillitie. The apostle *Paule* in his xiii. chapter of his Epistle to the *Romaines*, teacheth playnely, that Rulers beare not the sworde in vaine, saying: *Let everie soule be subject unto the higher powers, for there is no power but of God. Againe, the ruler (sayth he) doth not beare the sworde in vayne.* Wherefore you must needes be subject, not onely for feare, but also for conscience. And Sanct *Peter* in hys fyrst Epistle and the seconde chapiter, doth sufficientlie teach us this point, saying: *Submit your selfe unto all manner ordinaunce of man for the Lordes sake, whether it bee unto the king as having the preheminance, or unto the rulers as unto them that are sent of him for the punishment of evill doers, but for the laude of them that do well.* Whereby appeareth, that the magistrates are not onely to be feared, because they punysh offenders, but also to be loved because they cherish the verteous: and for conclusion of this poynt, if you desire to be good men, then learne to performe duety towards all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to have due respect unto all magistrates.* I might nowe take your Parentes in hande, for the next point of your enstruction but I will first touch the duety which you owe unto your countrye, and that is conteyned also in three especial pointes: that is to saye, in *Thankefulnesse*, *Defence*, and *Proffit*. And as ingratitude is the most heinous offence against God, so have I taught you that it is the greatest faulte in humayne actions, amongst the which it sheweth it selfe no way more untollerable, then if you shoulde happen to bee unthankfull unto your country. *Tully* in his offices sayth, that wee are not borne onely for our owne perticuler cause or profit, but parte (sayth he) our cuntry challengeth, parte our Parentes think due unto them, and our friendes ought lykewise to enjoye some parte of our travailes. There are dyvers Philosophers, whiche maynteyne in argument that all cuntries are free for a noble mynde, and I agree thereunto, but yet thereby they conclude not, that a

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noble minde by chusing a new cuntrey to enhabit, maye lawfully forgett the cuntrey wherein hee was native. *Zopirus* is condemned in all histories, for the unthankfulness he used in betraying his cuntrey. The truth of the Trojan historie accuseth *Æneas*, *Antenor*, & certeyne others, as most unthankfull traytors to their cuntrey, *Cillicon* for betraying of *Miletus*, *Lasthenes* for delivering of *Olinthus*, *Nilo* for selling of *Epirus*, and *Apollonius* for neglecting of his charge in *Samos*, are generally noted with the names of unthankful and untrustie traytors to their cuntreies: so that you must alwayes remember to become thankfull to your cuntrey, and myndefull to maynteyne the honor of the same, least neglecting your dueties in that behalfe, you deserve the opprobrious names of traytors, which are odious to God and man. You muste also spare no peril or travaile to defende the same, for your countrey challengeth not onely that you be thankfull unto the soyle which hath bredde you, but further also, that you defende the state, wherein you have beene nourished. *Tully*, in his *Tusculanes* questions recyteth one *Lascæna*, who when he received tydings of his so[n]nes death, whom he had sent into the warres in defence of hys countrey, answered: therefore did I beget him (quoth hee) that hee might be such an one, as woulde not doubt to dye for hys countrey. In his booke entytuled the dreame of *Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heaven, for all such as defe[n]de their countrey. *Euripides* warneth that we shoulde never bee wearye in those travailes, which tende to the restitution or defence of our countrey. *Platoes* opinion was, that wee are more bound to defend our countrey, then our own Parents. Like argumentes have beene defended by many Phylosophers, saying, that although thy Parentes and proper family be overthrowne, yet (the common welth of thy cuntrey standing) thou mayst florisse and ryse againe: but the state of thy countrey being overthrowne, both thou and thy Parentes must lykewise come to utter subversion. Then as thou shalt fynde it thy bounden duety to honor thy country with all gratitude, and to defende it with all thy power, so must thou likewise endeavor thy selfe to be profitable to the same: whereof many notable examples might be rehersed. *Lycurgus*, when he had by extreeme dilligence and travayle reduced the *Spartanes* unto cyvillytie, by

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sundrie holosome lawes and pollityke constitutions, and that they began to murmure, saying: that his lawes were untollerable, hee feyned that he woulde go to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be observed or not promising to abide his sentence, & requiring no more of the *Lacedemonianes*, but to sweare y^t they would observe those lawes untill his retourne: which when they had solely sworne, tooke his journey without entente to returne home againe, and ordeyned before his death, to be enclosed in a great cheest of Lead, and so to be throwen into the sea, to the ende that hee never retourning, the *Lacedemonians* might be bound by theyr othe to continue the exercise of his profitable lawes, suche care he had to become profitable unto his countrey. *Curtius* the *Romayne*, when there appeared a greate gulfe in the market place, whiche could by no meanes be stopped, and answere was geeven from the Oracle, that it was onely to bee stopped by that which was of moste worth unto the citey of *Roome*, he deeming that the cittie had nothing so precious, as stoute & valyant men, armed him selfe, and leapte into the Gulfe, which stopped immediatly: declaring thereby, howe lyght men ought to esteeme their life, when as the same maye yelde profite or commoditie to their countrey. *Menecius*, the Sonne of *Cræon*, refused not voluntary death, when he understoode that the same might redeeme the citey of *Thebes* from utter subversion. I might trouble you with infinite stories to prove this proposition, but let these few suffice, and in your countrey have allways especiall respecte to the elders, to whom you must also performe three severall duties: that is, *Reverence*, *Love*, and *Defence*. *Lycurgus*, ordeyned, that no young man should passe by an elder without reverence fyrste doone unto him, namelie if he were set, he rose to do reverence unto the elders, and if they were alone, he was bound to proffer them the comfort of his company. *Plato*, in his nynth dialogue of lawes and constitucions doth thus propound: al men must grant (sayth he) that age is much to be preferred before youth, aswell in the sight of God, as also in the sight of men, which will lyve orderly: for it is abhominable (sayth he) that an olde man shoulde geve place unto an young man, and the Gods them selves do hate it, since youth ought with paciente mynde to beare even the strypes of their elders. You shal also love them,

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because of them you may learne good preceptes, and of them you may be bolde to aske counsell: for as *Euripides*, in his tragedy called *Phænissæ*, doth teache, prudence will not be gotten with fewe dayes seeking for, and the apostles teach us our deuty dyrectly in that behalf, who ordeyned amongst them elders in every congregation, to decyde all matters in controversie, of whome they were resolved of all doubttes in conscience. It shal also becom you to defend the elders from al vyolence and outrage, since it is a thing as comly and comendable to defende the weake, as it is glorious and tryumphant to overcome the mightie: whereof I myght recite many famous examples out of the Romain histories, but I will partlie include the same in the dueties which you owe unto your Parentes, which are also, *Honor*, *Love*, and *Reliefe*. And of the first parte, although I might bring in sundry worthy examples, yet because the case is of it self familiar, I wil be brieife, and use no other persuation then the expresse commaundement of God, who biddeth you to honor your Father and Mother, that your dayes maye bee long in the land which the Lord your god hath given you. And Sainct *Paule*, in the sixt chapter of his Epistle to the *Ephesians*, sayth, Chyldren obay your Parents in the Lord, for that is right and wellpleasing to the Lorde. As he testifieth in the thirde chapter to the *Colossianes*, you shall love them also because you are engendred of their owne fleshe & bloud, as also you may not forget your Mothers paines in bearing of you, you muste alwaies meditate in your minde, fyrst the cares which they have had to preserve you from bodily perils in the cradell, from daunger of dampnation by Godly education, from neede and hunger by administring things necessarie, and from utter destruction by vigilant foresight & Godly care: all these with infinit other things considered, you shall finde your selves bounden by many-folde occasions to love your Parentes, and to be assistant unto them in the necessities of their age. For well sayd that Poet, which affirmed that children were tenderly swadled in their cradels, to the ende they mighte susteyne their aged Parentes and supplie their wantes. Mervelous is the nature of the Storke, which feedeth the damme in age, of whom it selfe received nouriture beeing young in the neast. *Tully* in his booke of the answers of sothsayers sayth, that nature in the beginning hath made an accord betweene us and our Parents, so

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that it were damnable not to cherish them. And to conclude, ther is nothing that can worse become a comon welth, then to see y^e youth florish in prosperity which suffer their parents to perish for lack of any cōmodity. Now that I have rehearsed unto you asmuche as I thinke requisit, for the enstru^{ct}ion of your dueties, fyrst towards god, and his ministers, next to the Kyng and his Magistrates, thirdely to your countrey and the Elders thereof and lastly towards your Parentes: it shall not be amisse that you reme[m]ber of your selfe how you are the Temple of God, keepe your selves holy therefore in your conversation, and undefiled, for if our saviour Christ did rigorously rebuke and expell the buyers & sellers out of the outward Temple, how muche more will hee punishe them which pollute and defile the inwarde Temple of their bodies, and geve over their delight to concupiscence and vanities? thus may you for brevitie remember that you

{	1 Feare God because he is mightie,	God.
{	2 Love God because he is mercifull,	
{	3 Trust in God because he is just.	

{	1 Heare his ministers because they are sent to enstru ^{ct} you,	
{	2 Do reverence unto them because of their office,	
{	3 Love them because they feede you with heavenly bread.	

{	1 Honor the King because he is Gods lieutenant,	King
{	2 Obay him because his power is from above,	
{	3 Love him because he is thy protector.	

{	1 Honor hys Magistrates because they represent his person,	
{	2 Obay them because they have their aucthoritie from him,	
{	3 Love them because they mainteine peace.	

{	1 Be thankfull to thy countrey that hath bredde thee,	
{	2 Defende it because thou art borne to that ende, and	
{	3 Profytte it because thou shalt thereby gayne honour.	

{	1 Reverence thy elders for their grey heares,	
{	2 Love them because they counsell thee and	Country
{	3 Defend them because they are feeble.	

{	1 Honor your Parentes beca[u]se God comma[un]deth so,	
{	2 Love them byca[u]se they tendred you, and	
{	3 Releeve them because it is your duety.	

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Lastly forget not your selves, neyther make any lesse account of your selves then to be the Temple of God, whiche you ought to keepe holy and undefiled. I myghte stand in dilatacion hereof with many moe examples and aucthorities, but I trust these (being well remembred) shall suffyce, and now I will leave you for a time, beseeching allmyghty God to guyde and keepe you now & ever. So be it.

Gnomaticus goeth out.

Actus secundi, Scæna secunda.

PHYLAUTUS, PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS,
and ONATICUS.

Phylautus.

AH sirha, I see wel the olde proverbe is true, which saith : so many men so many mindes, this order of teaching is farre contrary to all other y^t ever I have heard, & shal I tell you? it hath in it neither head nor foote.

Phylomusus. Truly brother it hath in it great reason & vertue, and though it be at y^e first unpleasant in comparison to *Terences* Commedies and such like, yet ought we to have good regarde therunto, since it teacheth in effect the summe of our duties.

Phylotimus. Yea, and that very compendiously.

Phylosarchus. Surely I am of *Phylautus* opinion, for who is ignorant that God is to be feared above all things? or who knoweth not that the Kinge is appointed of God to rule here on earth?

Phylautus. Is there any man so dull of understanding, that he knoweth not that in all countreys elders must (or will) be revered? and see we not daily, that all parents challenge obedience and love?

Phylosarchus. Yes, and more to, for some parentes are never contented what dutie soever the childe performeth, they forget what they once were themselves: But to the purpose, I looked for some excellent matter at this newe Schoolemasters handes, if

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this be all that he can say to us, I would for my part that we were in some Universitie, for here we shall but loose our time, I have (in effect) all this geare without booke already.

Phylautus. And I lacke not much of it.

Onaticus commeth in.

Onaticus. Well sayd young gentlemen, it is a good hearing when young men are so toward, and much ease is it for the teacher when he findeth scollers of quicke capacity.

Philotimus. Surely I am not yet so forwarde, neither can I vaunt that eyther I have it without booke, or do sufficiently beare away the same in such order as I woulde.

Phylomusus. For my parte, I beseech God that I may with all my whole understanding bee able to beare away that which our Master hath delivered unto us, and that I may so emprinte the same in my memorie, that in all my lyfe I maye make it a glasse wherein I may beholde my duetie: wherefore *Phylotimus*, if you so thinke good, you and I will go aparte, and medytate the same to our selves, to the end we may be the perfecter therein when our enstrueter shall examine us.

Phylotimus. Contented, let us go where you will.

They go apart.

Phylosarchus. Let them go like a couple of blockheads, I would we two were at some Universitie, and then let them do what they list.

Phylautus. Even so would I, for at the Universitie we should heare other maner of teaching: There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourses. Furthermore, at the Universitie we should have choyse company of gallant young gentlemen, with whom we might acquaint our selves, and passe some times in recreation: yea, shall I tell you? if a man list to play the good fellow and be mery sometymes, hee shall not want there (as I have heard) that wyll accompanie him.

Phylosarchus. And what Universitie (do you suppose) we shall be sent unto.

Phylautus. I thinke unto *Doway*, for that is neerest.

Phylosarchus. Have you beene in *Doway* at any time?

Phylautus. No surely, but I have harde it praysed for a proper citie, and wel replenished with curteous people and fayre women.

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Phylosarchus. Marry Sir ther would I be then. Oh what a pleasure it is to behold a fayre woman? surelie they were created of God for the comfort of man, but beholde, I see a passing fayre woman come downe the streete, and if I be not much deceived, *Eccho* is her gentleman usher: it is so in deede.

Phylautus. What is that *Eccho*?

Phylosarchus. Know you not *Eccho*? why thē you know no man, the best fellow in all this towne, and readie to do for all men: I will bring you acquaynted with him.

Actus secundi, Scæna tertia.

PHYLAUTUS, PHYLOSARCHUS, ECCHO, LAMIA, DICK
DROM, and PANDARINA.

Eccho.

YOU shall see (Lady *Lamia*,) how I will worke this geare lyke wax, but is not this *Phylosarchus*? it is even hee, in good time I have espied him, keepe your coūtenance in any wise.

Pandarina. *Eccho* doth geve you good counsell, keepe your countenance.

Lamia. As though I were to learne that at these yeares.

Eccho. Master *Phylosarchus*, God save you.

Phylosarchus. And thee also gentle felow *Eccho*: whether walkest thou?

Eccho. Hereby Sir with this gentlewoman.

Phylosarchus. Abide I pray thee, here is a young gentleman a friend of myne, which desireth to bee acquaynted with thee.

Eccho. Sir I am at your commandement and his also, I will be so bold as to kisse his hands, *Dyck* go thou on with these gentlewomen before, I will overtake you immediatly.

The Ladies passe by, with a reverence to the gentlemen.

Phylosarchus. And I pray thee tell mee *Eccho*, what gentlewoman is this?

Eccho. Sir she is of *Valentia*, and hath presently some businesse in this citie with her Aunt which accompanieth her.

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Phylosarchus. Ha, ha, businesse in deede, tell mee *Eccho*, here are none but God & good friendes, is shee of the right stampe?

Eccho. Sir, beleewe mee I know no such thing by her, I have not beene long acquaynted with her, and (to tell you what likely hoodes I have hitherto seene) shee is very demure and modest, neyther is there any company resorteth to her lodging, but what for that? all things have a beginning, shee is a woman, and nothing is impossible.

Phylosarchus. Trust mee truely she is a gallant wench, & but yong, that Fryer which would not cast off his cowle to catch such a fowle, shal never be my cōfessor, but I pray thee deale playnly with me: might not a man entreat master *Eccho* to carry her a present if neede were?

Eccho. Sir there is never a gentleman in this citie, shall make *Eccho* stretch a stringe sooner then your selfe, but of a very truth, hetherto I have seene no such likelyhood, but Sir, you are a gallant yong man, me thinkes you myght do well to walke somtimes by her lodging, and geve her the *Albade*, or the *Bezo las manos*, and by that meane you may acquaint your selfe with her: afterwarde if any thing may be furthered by *Eccho*, commaund him.

Phylosarchus. Gramercie gentle *Eccho*, but where aboutes is she lodged?

Eccho. Not farre from S. Myghels Sir, at a red house, I will take leave of you for this time, least she thinke me verie slacke in attendance.

Phylosarchus. Fare well friend *Eccho*. Did I not tell you what he was? there is not such a fellow in a world againe, surely it shall go hard but I will have a fling at this damsell: but let us goe in, for our companions are departed long sithens, and we shal perchance give some cause of suspecte, if we tarie long here.

Philautus. Go we.

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Actus secundi, Scæna quarta.

GNOMATICUS, ONATICUS, ECCHO.

Gnomaticus.

Surely these yong men are not hitherto to be mislyked, and I trust in God they will prove toward scholers.

Onaticus. Yea syr out of dout, & especially the two elder, but the other two are nothing so quicke sprited, I came by them earewhile, soone after ye had done reading unto thẽ, and the two eldest could even then (in maner) record without booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose? the quickest wits prove not alwayes best, for as they are readie to cõceive, so do they quickly forget, & therewithall, the finenesse of their capacitie doth carie such oftentimes to delight in vanities, since mans nature is such, that with ease it inclyneth to pleasure, and unwilling it is to indure pain or travell, without the which no vertue is obteyned.

Eccho commeth in.

Eccho. This geare goeth well, for whereas I was casting with my selfe howe to entrap this yonker, he is falne into the nette of his owne accorde, and desireth that of me whiche I was carefull howe to profer cleanly unto him. But is not this the old scholemaster? evẽ the same, wel, we must find some device to bleare his eye for a while: let me alone, I knowe howe to bring it to passe.

Gnomaticus. Doth this fellow come to me thinkest thou?

Onaticus. It may be syr, but I know him not.

Eccho. I will salute him. God save you maister scholemaister.

Gnomaticus. Welcome gentle brother.

Eccho. Syr, I am sente unto you by the Markgrave, who understanding that two of his kinsemen are lately placed under your government, hath a desire to see them, and therefore sent me to intreate you that you would gyve them lybertie this afternoone, to the end that he may common with them.

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Gnomaticus. Surely I did not know that they were the Markgraves kinsemen, and they have yet bene but verie small time with me, but since it so pleaseth him, I am content to graunt them libertie, and I will send them out unto you presently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So so, they are as much a kynne to the Markegrave, as Robyn Fletcher and the sweet Roode of Chester, but yet this was a cleanelly shifte upon the sodeyne, for by this meanes shal I take occasion to bring this yonker and the Ladie *Lamia* better acquainted, & much good do it him, for out of doubt she shall be his, as long as his purse maye be myne. But behold where they come altogether, now let me bestirre me and use my best wittes.

Actus secundi, Scæna quinta.

PHILAUTUS, PHILOSARCHUS, PHILOMUSUS, PHILOTIMUS,
and ECCHO.

Philautus.

I Am glad that we have libertie this afternoone to take recreation, not for that I lacked time to meditate that which hath bene read unto us, but bycause I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to have further communication with my friende *Eccho*, and beholde where he is.

Philomusus. Amongst all that our instructer hath rehearsed unto us, there is nothing sticketh better in my remembrance, than that which he sayde of time : for surely as it is the greatest treasure which God hath given unto man, so ought he to be verie curious and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearsing these wholsome precepts, which our instructer hath to us delivered, for I assure you, although he hath bene therein verie compendious and sentencious, yet in my judgement every sentence is suchas

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requireth a rype deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomusus* I am of your opinion, and therefore let us bestowe the time therein, althoughe percase our brethren here will use this afternoone in some other exercise.

Philosarchus beckneth Eccho, Philomusus and Philotimus go together.

Eccho. Sir it is unto you that I addresse my selfe, for although I be not the rediest man on live to deale in such affayres, yet such is the great good liking which I have alwayes had in you, that since I spake with you earewhile, I have not been unmindful of you, & surely I suppose that God doth favour your desires, for even now when I departed from you, and as soone as I overtooke the gentlewoman, I cast in my braines how to pleasure you, and meaning to have devised some subtilty wherby the thing might be brought into communication, the gentlewoman of her selfe proffered the occasion, for shee demaunded of me what yong gentlemen those were with whom I stayed, I tolde her that ye were Sonnes to two of the welthiest burghers in this citie, and be you sure I left out no commendation which might advaunce you, whereat she seemed to bite on the bridle, and commended you for your curtesies, in that yee saluted her so gently as shee passed by, but especially shee marked you by sundry thinges and gestures, and coulede describe you unto me by your apparell. Short tale to make, I never saw her shew so much lykelyhoode of affection, since I first saw her, as shee bewrayed presently, and shall I tell you in your eare? if *Eccho* be any better then a foole, she hath a monethes minde unto *Phylosarchus*, wherfore play you now the wise man, & strike the Iron whiles it is hot, she returneth this way presently, and thereupon I have adventured to come unto your Scoolemaster, to crave you a libertie in the name of the Markegrave, saying that you were his kynsemen, and this have I done, to the ende that you might take occasion to salute her eftsoones as she returneth: and if you use the matter wisely (as I know you can) you may take oportunitie also to talke with her, yea and to conduct her to her lodging.

Phylosarchus. Surelie *Eccho* thou shewest playnlie what good will thou bearest me, but what shall we do with the Markegrave?

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Eccho. Tush, folow you your busines now that you have libertie, and let me alone with that matter, if ever hereafter the thing come in question, lay all uppon me, and I will say, that I mistooke both the Scoolemaster and the Skollers unto whom I was sent.

Phylosarchus. Well friend *Eccho* I know not how to deserve thy gentlenes, but in token of gratefull mind, holde, receive these twentie gildres until I have greater abillity, and be sure that if ever I live to enherit *Phylocalus*, then *Eccho* shall not be unprovided for.

Eccho. What meane you sir? stay your purse untill another time, well if you will needes enforce me, I will never refuse the curtesie of a gentleman, but behold where the Ladie *Lamia* commeth. Sir *me recomandez*, I will not be seene to talke with you, for I stale from her to pleasure you privilie.

Eccho departeth.

Actus [secund]i, Scæna sexta.

PHYLAUTUS, PHYLOSARCHUS, ECCHO, LAMIA,
DYCK DROM, and PANDARINA.

Phylosarchus.

O H my friend *Phylautus*, behold here a peerelesse peece, doth it not delight your eyes to gaze uppon such a shynying starre? on myne honor she hath a sweet face, & by al likelihood she is much to young to have been hetherto comonly abused, but wherfore am I abashed? I wil go and salute her. Fayr lady God save you, and send you that your hart most desireth.

Lamia. Worthie gentleman, I thanke you most heartely for your good wil, and if God hear your prayer, he shal do more than he did for me a good whyle, but it is no matter, when he hath taken his pleasure of punishing, he will at last have pitie on the poore.

Phylosarchus. Surely mystresse, it were great pitie that such a one as you, should indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see you sorowfull, if remedie maye be therefore obteyned.

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Lamia. Syr, I coulde be content that all men were of your mynde, but I finde curtesie verie colde nowe adayes, and many there be which woulde rather depryve a poore gentlewoman of her right, then rue upon her pitteous plyght: the good king *Amadis* is dead long sythens, whose Knightes undertooke alwayes the defence of Dames and Damselles. *She whyneth.*

Phylautus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Syr and not without cause, since she is by great wrong dispossessed of riche Signiories which belong to her by right and inheritance, and complayning here unto the magistrates, she receyveth small comforte, but is rather hindered by malice and detraction.

Philosarchus taketh her by the hand to comfort her.

Phylosarchus. Fayre gentlewoman: although I have hitherto had no great acquaintãce with you, yet if I might crave but to knowe the cause of your griefe, be you sure I woulde use my best indever to redresse it, and therefore I conjure you by your curtesie, that you change your opiniõ, for all *Amadis* Knightes are not yet deade, onely bewray your griefe, and prayse thereafter as you finde.

She beginneth to tell a tale.

Lamia. Syr I have not power to rejecte your curtesie, you shall understand then, that being. &c.

Pandarina interrupteth her.

Pandarina. Neyce it seemeth that you have not your honour in such comendation as I would wish you should, I pray you let us begon homewardes.

Phylosarchus. Why Mistres, are you offended that shee should herken unto such, as seeke to releve her estate.

Pandarina. Sir you are a gentleman well nurtured, and you know this is no place to talke in, without discredyt.

Phylosarchus. Well Mistres, if it please you we will waite uppon you unto your lodging, and there you shall see what desire I have to comfort this fayre Ladie.

Pandarina. As for that sir at your pleasure, I pray God sende her good friendes in her right, for God knoweth she hath neede of such at this present.

They follow the ladies.

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The second Chorus.

BEhold behold, O mortall men behold,
Behold and see, how soone deceit is wrought :
How soone mens mindes, of harmefull thinges take hold,
How soone the good, corrupted is with nought.
Beholde the tares whereof our saviour spake,
As *Mathew* telles, in thirteenth chapter playne,
Such wicked means, malicious men can make,
The frutfull seede, with worthles weedes to stayne.
Beholde the devill, whose ministers are prest :
To stir an ore, in every forward boate :
Beholde blynd youth, which holdeth pleasure best,
And skornes the payne, which might their state promote.
Great is the care, which gravest men endure,
To see their Sonnes, brought up in Godly wise :
And greate the paines, which teachers put in ure,
To trade them still, in verteous qualities :
But oh how great, is greedie lust in youth ?
How much mischief, it swalloweth up unseene ?
With reckles mind, it castes aside all truth,
And feedeth still, on that which is uncleene.
These parasites, and bawdes have quickly caught,
The careles byrds, who see not their deceyptes :
with such vile wares, the worlde so full is fraught,
As fewe can scape, their subtilties and sleights :
Yet mighty God, vouchsafe to guyde the rest,
That they may shun the bad, & sew the best.

Finis, Actus secundi.

Actus tertii, Scœna prima.

DICK DROOM alone.

THEre there there, this geare goeth round as it shuld go,
these young gallants are caught without a net, & shall I
tell you one thing ? no man gladder then I, for as long as that

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chimney smoketh, I am sure I shall not go hungrie to bed. An *Inheritrix* quoth you? marie that she is a *Meritrix* I warrant her, of great burdens, birthrightes I would say, no doubt of it, he that marieth her shalbe sure of great ecclamation, and that good olde gentlewoman her Aunte. Why though the young woman had never a groat in the worlde, yet a man might be glad that coulde match his Sonne in such an abominable (honorable) stocke: these are Auntes of *Antwerpe*, which can make twentie mariages in one weeke for their kinswomen, O noble olde gyrles, I lyke them yet when they be wise, for it is an olde saying, one shrew is worth two sheep. Wel, let me looke about me how I prate, and let me espie what is become of their brothers according to their commaundement, but are not these two they which come debating of the matter in such earnest? it is even they, and wot you what? their brethren are otherwise occupied, but yet surely they argue as fast as they, when God knoweth a small entreatye might serve, but I will step aside and herken to these yonkers.

Actus tertii, Scæna secunda.

PHYLOMUSUS, PHYLOTIMUS, DICK.

Phylomusus.

SURELY *Phylotimus*, I wonder what is become of our brethren, I pray god they be not entised to some vanitie by some lewde companie.

Dick. You might have gessed twise & have gessed worse, I beshrew your braynes for your busie conjecture.

Phylotimus. Truely it may be, but I trust they will beare in mind the last precept which your Master gave us, at y^e least I would we had their companie, that we might meditat the matter together.

Dyck. I perceive it is time to call them, I wilbe gone.

Phylotimus. If our enstructor shuld examine us, and finde them to seeke, it would greeve me asmuch for my brother as if the fault were myne owne.

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Phylomusus. Surely and I would also be very sorie if my brother shuld be found slack in his duetie, but in my judgement we neede not to cast these doubttes, for our brethren seemed unto me to be very perfect and redy in the especial poyntes of our enstruction, and could (in maner) make rehearsall therof immediatly after we had received the same.

Phylotimus. Yea marie, but I wil tel you one thing I know by experience in my brother, he wil as soone conceyve or beare away a thing as any that ever I sawe, and surely to confesse a trueth, he hath an excelent ready wit, but doubtles he will sometimes forget as fast, as he learneth redily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to reteyne sufficiently.

Phylomusus. It may be that his minde is much geven to other plesures and delights, which do so continuallie possesse his brayns, as they suffer not any other conception to be emprinted in his memorie: for my brother *Phylautus* doth in a manner meditat nothing els but setting forth of him selfe, and in what soever he be occupied or conversaunt, yet shall you perceive him to have a singuler regard to his owne prayse, the which doth sometimes carrie him as farre beyond all reason, as his desertes might seeme to advaunce him.

Phylotimus. To bee opinionate of him selfe is vitious, but surely I am of opininn, that it is commendable for a young man in all his actions to regard his owne advauncement, and with all to have (reasonably) a good opinion of him selfe, in exempting of such thinges as he undertaketh, for if he which coveteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceive that he spake or wrot like olde *Duns* or *Scotus*, surely (in my judgement) it would bee verie hard for him to excell or to become a perfect *Rethoritian*, or if hee which employeth his time in the exercise of ryding, should imagine with himselfe that he sat not comely on his horse backe, it would be long before hee shoulde become a gallant horseman: for in all humaine actions we delight so much the more, and sooner attayne unto theyr perfections, whenas wee thinke in our mindes that in deede the exercise therof doth become us: but behold now wher our brethren do come.

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Actus tertii Scæna tertia.

PHYLAUTUS, PHYLOSARCUS, PHYLOMUSUS, PH[Y]LOTIMUS
and GNOMATICUS.

Phylautus.

THis was a proper messenger in deede, hee myght have mocked others though he mocked not us.

Philosarchus. O syr you do him wrong, for it seemeth unto me that the poore fellow is as sorie for it as we are miscontented, and that he rather faulted through ignorance, than of any set purpose, but looke where our brethren are. Brother wher have you bin whilest we were at the Markgraves house?

Phylotimus. Truely brother I walked on with my companion here, hoping that we should have followed you to the Markgraves house: and we were so earnest in meditating such matter as our instructer delivered unto us, that mistaking the way, & not marking which way you went, we were constreyned to returne hether, and to attend your returne, to the ende we might go altogither.

Phylomusus. And you (brother) where have you bene?

Phylautus. Where have we bene quoth you? why we have bene with that good olde gentleman the Markgrave, unto whome we were as welcome as water into the ship, the olde froward frowner would scarce vouchsafe to speak unto us, or to looke upon us, but he shall sit untill his heeles ake before I come at him againe.

Phylomusus. O brother, use reverent speach of him, principally bycause he is a Magistrate, and therewithal for his greye haire, for that is one especiall poynt of our masters traditions.

Phylautus. Tushe what tell you me of our masters traditions? if a Magistrate, or an elder would challendge reverence of a yong gentleman, it were good reason also that they should render affabilitie, and chearefull countenance to all such as present them selves before them with good will. When we came to him he knewe us not, neyther would he knowe us by any meanes, but with a grim countenance turned his backe,

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and desyred us to goe ere we dranke: a Markgrave quoth you?

Phylotimus. That is strange, that having sent for us, he would seeme to use such enterteynment when we came.

Phylosarchus. I will tell you brother, it seemeth unto me that it was rather the faulte of the messenger, and yet hee did but ignorantly mistake it neyther: For he was (as it should seeme) sent by the Markgrave, but he did eyther mistake the scholemaister, or the scholers, or both, and thereupon I thinke that the Markgrave was partly offended. A fine excuse

Phylotimus. Truely and not without cause, but beholde where our maister commeth.

Phylautus. Let us say then that we were together, least he be offended.

Gnomaticus. Nowe my welbeloved, and what sayth the honorable & reverende Markgrave unto you? or howe doth he like the maner of your enstruction? have you recyted or declared any part thereof unto him since your going?

Phylosarchus. Syr no, for it seemeth that the messenger did mistake his errande, and was sent to some other scholers, and not unto us.

Gnomaticus. Is it even so? well then let us not altogether lose the golden treasure of the time: but tell me, have you perfectly digested and committed unto memory the articles which I delivered unto you, for especiall consideration of your duetie?

Phylosarchus. Syr I thinke that I cā perfectly rehearse them.

Phylautus. And I syr do hope also that I shal not greatly fayle.

Philomusus & Phylotimus. Syr this yong man and I do partly beare them in mynde, although not so perfectly and readily as we desire.

Gnomaticus. Well, to the ende that you shall the better imprint them in your memorie, beholde, I have put them briefly in wryting as a memoriall, and here I deliver the same unto you, to be put in verse everie one by himself and in sundrie device, that you may therein take the greater delight, for of all other Artes *Poetrie* giveth greatest assistaunce unto memorie, since the verie terminations and ceasures doe (as it were) serve for places of memorie, and helpe the mynde with

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delight to carie burthens, which else would seeme more grievous: and though it might percase seeme unto you, that I do in maner overlode you with lessons and enterprises, yet shall you herein rather find comforte or recreation, than any encombrance: let me nowe see who can shewe himselfe the pleasantest Poet, in handeling therof, and yet you must also therein observe *decorum*, for tryfling allegories or pleasant fygures in serious causes are not most comely. God guide you nowe and ever.

Gnomaticus goeth out.

Actus tertii, Scæna quarta.

P[H]YLOSARCUS, PHYLAUTUS, PHYLOTIMUS,
PHYLOMUSUS, AMBIDEXTER.

Philosarchus.

OH that I had now the vayne which *Virgill* had in writing of a delectable verse.

Philomusus. God is good and bountifull, yelding unto every man that is industrious the open way to knowledge and science, & though at first it seeme difficle, yet with travell everie thing is obteyned, we see the hardest stones are pearced with soft droppes of water, whereby the minde of man may be encouraged to trust, that unto a willing hart, nothing is impossible, but to performe the charge which is given us, we must withdrawe our selves from each other, since we are enjoyned everie of us to devise it in sundrie sortes of poemes, wherefore I will leave you for a time.

Phylotimus. And I will also assay what I can do.

Phylsarchus. God be with them, shall I tell you *Phylautus*, wherefore I desired the excellencie of *Virgil*, in compounding of a verse? not as they thinke God knoweth, to convert our tedious traditions there into: for a small grace in a verse will serve for such unpleasant matter, but it was to furnish me with eloquence, for the better obteyning of this heavenly dame, whose remembrance is sweet unto me, neyther yet am I able to expresse such prayses as she doth deserve. Oh how it delighteth

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me to behold in myne imagination the counterfeyt of her excellent face, me thinkes the glimsing of her eyes have in it a reflexion, farre more vehement than the beames of the Sunne it selfe, and the sweetnesse of her heavenly breath, surpasseth the spiceries of *Arabia*. Oh that I had skill to write some worthy matter in commendation of her rare perfections, surely I wil tell you *Philautus*, I doe both rejoyce in your doings, and much wonder at your inclination, I wonder because I can not perceyve that you are any thing moved with affection of mynde towards her, and yet I rejoyce therein, least the same might have become an hinderance to my desires, oh, howe only love will admit no companion.

Phylautus. *Phylosarchus*, you may happely be deceyved in me, and therefore I would not wish you hereafter to affye your selfe in any man at the first acquaintance, but in deede to confesse a truth unto you, although this gentlewoman be beautifull, yet, have I refreyned hitherto to become affectionate on her, as well bycause I would therein give place unto your desire, as also bycause I have not perceyved that ever she lent any glaunce or liking looke towardes me, and as I can be content to love where I finde my selfe esteemed, so be you sure that I thinke my halfepeny as good silver as another doth, and she that seemeth not with greedie eye to beholde me, it is verie likely that I wil not be overhastie to gaze at her. But to returne unto the purpose, as you do now earnestly desire to get victorie over her affection : so doe I every day beseeche of God, that our parentes may at last determine to sende us unto some Universitie, that there the varietie of all delightes maye yelde unto each of us his contentation.

Phylosarchus. Alas, and I am of another mynde, for though I desire no lesse than you to be at some universitie, yet to lose the sight of my *Lamia* seemeth no lesse grieve unto me, than if my heart were torne out of my bodie. But behold where *Ambidexter* commeth, my minde giveth me that I shall heare some newes by him. Howe nowe *Ambidexter*? what newes?

Ambidexter. Good syr, and such as I dare say you will be glad of.

Phylosarchus. And what are those? tell me quickly I pray thee.

Ambidexter. Syr I will tell you, there came a tatling fellowe

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to your father erewhile, and told him a tale in his eare which seemed to like him but a little, what so ever it was, where upon your Father mumbled a while as the Cade which cheweth the Cudde, and in the ende with a great sigh he sayde. Well, then (quoth he) there is no remedie but sende them with speede to the Universitie: which words whē I overheard, I smyled to my self and thought, (by God, and so you may dresse them) for I dare well say, they will be the most joyfull newes that they heard this halfe yeare, a[n]d to gratifie you with the same, I came immediately to seeke you out, but where is your brother?

Phylosarchus. He is gone that way walking, I pray thee followe him, and make him pertaker of these newes.

Ambidexter goeth out.

Oh howe much is *Ambidexter* deceyved in me at this present? No no, I can not so content my selfe to forget the sweete face of that worthy Lady *Lamia*, neither can I ever hope to rejoyce, unlesse I might be so happy, as to enjoy the continuall sight of her heavenly countenance, the universitie is in deede the place where I have of long time bene desirous to be placed, especially for the varietie of delights and pleasures which there are dayly exercised: but alas, what needeth the riche man to become a theefe? or what neede I to wander unto the universitie for to seeke pastime and pleasurs, when I may even here in *Antwerp* without further travel, enjoy the dayly comfort of such consolation? and if I be not also much deceyved, she loveth and lyketh me no lesse than I desire her, I pray you tell me *Phylautus*, do you not playnely perceyve that she hath an affection towards me?

Phylautus. Surely *Phylosarchus*, I dare not sweare it, although in deede the franknesse of her entertaynement was much, but when I consider that it was at the verie first sight, it maketh me thinke that her curtesie is commō, and may be quickly obteyned.

Phylosarchus. Why did she not then make as fayre semblant unto you?

Phylautus. Marie, bycause she perceyved you to adresse your selfe most directly unto her, and there is no woman so kynde, that she can deale with mo than one at once, but be you sure if I had bene there alone, she would have lent me as favourable regard as she seemed now to give you, it is the

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tricke of them all, and therefore never set your mynde so much thereon, I warrant you, when we come to the Universitie, we shall have store of such there, and I am glad to understande that your father determineth to sende you thether, for I am sure that my brother and I shall accompanie you, since our fathers have alwayes bene desirous that we should spend our youtthes together. But beholde where our fathers come both together, let us go in, least they espie us, and thinke that we loyter here.

Actus tertii, Scæna quinta.

PHILOPAES, PHYLOCALUS, FIDUS, GNOMATICUS.

Phylopæus.

SUrely neyghbor *Phylocalus*, I can not blame you though you be moved at these tidings, but in things which come contrarie to expectation or desire, the wisdom of men is best seen, & therefore I would advise you to forecast in time howe you may prevent such a mischief, for greatest woûds are at the firste more easily cured, than if they continue untill some abundance of humour or other accident doe hinder the benefite of nature, and surely it grieveth me in maner as much, as if the like had bene found in myne own sonne.

Phylocalus. So have you great reason to say, for your sonne *Phylautus* was there with him also, and though the Harlot seemed not to lende liking unto any but my sonne, yet be you out of doubt that being in such companie, he shal hardly escape the snares of temptation.

Phylopæus. Well, howe so ever it be, we shall best doe to consult with their teacher hereupon, and beholde where he commeth. Syr we were about to sende for you, being advertised that my neyghbors sonne *Phylosarchus* doth haunt a very dishonest house in this towne, and my sonne *Phylautus* hath also ben there in company with him, the which giveth us just occasion to lament, & most glad we would be to devise some comfort in tyme, since the thing hath (as yet) bene of no long continuance. Wherefore we beseech you to deale faithfully with us, and to declare if you have seene any such behaviour,

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or likelihood in them, and furthermore to advise us, which way we might best redresse this mishappe betimes.

Gnomaticus. Sir to declare of your sonnes behaviour, trewly I have never seene any thing to misselyke of them, neyther could I ever perceive that they were slowe in apprehending myne enstruptions, but rather more forward then their brethren, true it is that here came one to me in name of the Markgrave, saying that he was theyr kinseman and very desirous to see them, whereupon I did willingly give them leave, and when they came ther they say that the messenger misse tooke the matter, and should have gone to some other schollers. But doubtles my mind giveth me, that if they have bene allured to any evill company, it hath bene by that same fellow which came to mee on that message.

Phylopaes. Do you not know him, or what his name is?

Gnomaticus. I do not knowe him, but he said that hys name was *Eccho*.

Phylocalus. *Eccho?* Nay then you have not judged amisse, for it is one of the lewdest fellowes in this towne, a common Parasite and a seducer of youth.

Gnomaticus. Surely my harte did not greatly like him at the first sight, but since thinges done cannot be undone, I lyke well that you should (according to your owne devise) provide in time before they wade deeper in such enterprises, and to speake mine opinion, you may doe wel to send them unto some University, before they have further acquaintance or haunt in such company, for whether it be love, or lust that hath infected them, there can be no presenter remedy then to absent them from the thinges which they desire, and therewithall I promise you (not to flatter) they are already very sufficiently able for the University, and the enstruptions which I have given them, may serve rather for precepts of their perfect duty to God and man, then for any exercise of the liberall sciences, wherein they are so wel entred, and have bene so thoroughly traded, as there lacketh nothing but convenient place where they might proceede in Logike and such lyke.

Phylopaes. And me thinkes we might better doe to enfourme the Markgrave. Who uppou such meanes as we shall make, may banish the harlot with her traine out of the City, and may also punish the parasite for so entysing the younge men.

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Gnomaticus. I graunt you that all this maye be done very well but then you are to consider, that the hartes of young men, are oftentimes so stout, that they can not abid publicly to heare of a faulte, the which (being privatlie and gently admonished) they woulde peradventure willingly amend: and great difference there is betweene children and young men, for in childhoode all punishment is terrible, but in flourishing youth every punishment may not be used, but discretion must foresee what kynde of punishment wil most prevaile and best gayne reformation in the mind of the offender. Wherefore myne advice shoud be that you send them to some Universitie, and as neare as you can forsee to place them with such a Tutor as may alwaies have an eye to their exercises, and may have especiall care how they shall bestow their vacant tymes. For idlenesse is the cause of many evils in youth, whereas beeing occupied or exercised in any thing that is verteous or commendable, they shall not have so great occasion to thinke of vanities.

Phylocalus. All that is true, but what Universitie do you thinke meetest?

Gnomaticus. For mine owne opinion I lyke *Doway* very well, bothe for that it is neare, and from thence you maye allwayes within shorte tyme be advertised, and also because I do knowe very learned and faythfull men there, and herewithall it is but a lyttle Towne, and the Unversytie but lately erected, wherby the roote of evill hath hetherto had least skope, and exercise hath beene (and is) the more streightly observed.

Phylopæus. And could you dyrect us unto any such faithfull Tutor, that we myght be bolde to thinke our selves sure of their well doing? and that they should not be suffred to run at large about wanton toyes and lewdnes?

Gnomaticus. Truely I can tell you of two or three which are both faythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do, sythens no Tutor can use such vygilant industrie, but that sometimes he may be deceived, neverthesse I know them to be carefull.

Phylocalus. Well for my part I can be content to folow your advise, & what thinke you neighbour *Phylopæus*.

Phylopæus. I do lykwise agree to as much as hath beene sayd.

Gnomaticus. Well then marke yet a little further myne entent, I would thinke good that the yong men themselves

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should not knowe therof untill the Journey were prepared and they redye to depart, and my meaning is this, in so doing you shall antycypate all occasions that they might have to conferre with lewde company, who peradventure would not spare to follow and accompany them wheresoever they go.

Phylocalus. Surelie that is well considered, and therefore neighbour, I pray you geve streight charge unto your servant least he do bewray our entent herein.

Phylopæus. Sirha do you heare not one worde for your lyfe of that which we have here communed together.

Fidus. Sir I trust you have never hetherto found me slacke to do that which I have ben commaunded, nor rash to dysclose any thing which I thought might dysplease you.

Phylocalus. Well I pray you let us go together unto my house, and there let us more at large debate this matter.

Phylopæus. Go we where best liketh you.

Actus tertii, Scæna Sexta.

PHYLOMUSUS, PHYLOTIMUS.

Phylomusus.

WOULD God now that I could mete with *Phylotimus* that unto him I might recount what I have done in the theame which our Master gave us earwhile, for cōference is comfortable unto schollers, were it no more but to use eache others advise and opinion in such thinges as they shall undertake: and though in compiling of verses, all company is combersome, yet when the same are made and finished, then is it a singuler comfort to have a companion with whom (as with thy selfe) thou maist be bold to confer for judgement. And behold wher *Phylotimus* commeth in good time.

Phylotymus. *Phylomusus* I have finished the charge which our enstrueter gave us in verse, & I would be glad to have your opinion therein.

Phylomusus. Hee telles the tale that I should have told.

Phylotimus. I pray you give eare a while, and I will reade unto you what I have done therin.

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Phylomusus. With right good will *Phylotimus*, reade them I pray you.

Phylo[tim]us. Give eare then, but first I must thus much declare unto you. I have no more but conveied in to verse the verie brieft which our Master delivered us in prose, adding neither dilatations, allegories, nor examples: and thus it is.

F Eare God alwaies whose might is most, & joyn thy feare
(with love
Since over all his worthy workes, his mercie standes above:
In him thou mayst likewise be bold, to put thy trust alwaie,
Since he is just and promyse keepes, his truth cannot decay.

Give eare unto his Ministers, which do his worde professe,
Disdayne them not due reverence, their place deserves no lesse.
And love them eke with hartie love, bicause they feede thee still,
With heavenly foode, wheron thy soule, his hungrie hart may fill.

Then next to God true honor give, to Gods anoynted king,
For he is Gods lieutenant here, in everie earthly thing:
his power comes from heaven above, the which thou must obay,
And love him since he doth protect, thy life in peace alway.

To Magistrates in their degrees, thou must like duties beare,
Love, honor, and obedience, since they betoken heare,
The majestie: and represent the king him selfe in place,
And beare his sword, & maintayn peace, and deeme ech
(doutfull case.

Be thankefull to the countrey soyle, wherein thou hast beene bred,
Defend it alwaies to the death, therefore thy life is led:
And seeke by all thy skill and powre, to do such deedes therin,
As may therto some profit yeld, so shalt thou honor win.

To elders for their hoarie heares, thou shalt do reverence,
And love them since they counsell thee, in every good pretence:
Defend them eke bicause they be, as feeble (for their might)
As stout and strong in good advice, against the flesh to fight.

Thy father and thy mother both, with other parents mo,
Thou shalt in honor still esteme, for God commandeth so:
And love them as they tendred thee, in cradle and in kind,
Releve their age (if it have neede) for duety so doth bind.

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Thus shalt thou beare thy self alwaies, if y^u wilt prosper wel
 And from thy selfe if thou desire, all mischief to expell:
 Thē kepe thy self both chaste & cleane, in deed & eke in thought,
 Embrace the good, & leave y^e bad, for thou art dearely bought.
 Thou art the Temple of the Lord, which must be undefilde,
 More dere to him thē Tēples are, which mortal mē do build.
 And since he cast frō Tēple once, which was but lime & stone
 The biers and the sellers both, & bad them thence be gon,
 How much more thē wil he require, y^t y^u shuldst kepe thy selfe
 Both cleane & pure from fylthy sin, much worse thē worldly pelf
 Be holy thē, & kepe these words, in mind both night & day
 For so be sure that god himself, thy staggering steppes wil stay.

Finis quoth Philotimus.

Thus have you now seene *Philomusus*, my simple skill in poetry,
 and I pray you tell me your opinion therein.

Philomusus. Surely *Phylotimus*. I like your verses verie well,
 for they are compendious: and to be playne with you, I have
 lykewise framed a verse or poeme upon y^e same matter, marie
 I have some what more dilated and enlarged everie point, but
 such as it is, I will likewise crave your opinion therein.

Phylotimus. With right good will: I pray you reade them.

Phylomusus.

THe man that meanes, by grace him selfe to guyde,
 And so to lyve, as God may least offende:
 These lessons learne, and let them never slide,
 from out his mynde, what ever he pretende.

God. Since God is greates, and so omnipotent,
 as nothing can withstand his mighty powre,
 he must be fearde, least if his wrath be bent:
 we perishe all, and wither lyke a flowre.

Love. Yet with such feare, we must him love lykewise,
 Synce he hath store, of mercyes in his hand:
 And more delights, that Sinners shuld aryse,
 then still to fall, and nevermore to stand.

Trust. In him also, we maye be bolde to trust,
 In him we may, put all our confidence:
 For he is true, and of his promise just,
 He never fayles, the pyth of his pretence.

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His Ministers, and such as preach his word, Because they be, from him (to teach us) sent: We shuld to them, give eare with one accord, And learne their lore, which leads us to repent.	Minister. Audiēce.
All reverence, to them shalbe but due, As well because, their office so requires: As there with all, because there doth ensue, A just rewarde, to humble mennes desires.	Reverēce
And love them eke, with fast and faithfull love, Because they feed, thy soule with heavenlie bread: Which cannot moulde, nor from thy mouth remove, Untill thou have, thy fill there on yfed.	Love.
Next God the king, doth challeng second place, And him we must, both honor and obay: Because he hath, (from God above) his grace, And is <i>viceroi</i> , on earth to beare the sway.	King. Obediēce Honor.
Yet as with hart, we shall him honor yeld, And must obay, what he commaunds with feare: So love him eke, bicause he is our shield, And doth protect, our life in quiet here.	Love.
Lyke duties do, to Magistrates belong, Because they beare, the sworde, and represent The king him selfe, & righten everie wrong, And mainteine peace, with all their whole entent.	Magistrates. Obediēce Honor. Love.
Unto the soyle, wherin we fostred were, We must alwaies, be thankful children found: And in defence therof we must not feare, To venture life, as we by birth be bound.	Country. Thanke- fulnes. Defence.
For to that ende, our life to us was lent, And therewith all, we ought the same t'advauce, And do such deedes, as may be pertinent, To profit it, and eke our selves enhance.	Profit.
The silver heares, of Elders every where, Clayme reverence, as due therto by right: Their grave advise, and precepts which we leare, Doth challeng love, the same for to requit.	Elders. Reverēce. Love.

THE GLASSE OF

Defence.

Their weake estate, when force is gon and past,
Doth crave defence, of such as yet be strong:
Since they defend, the force of fortunes blast,
From weakest wytt, which harken to their song.

Parentes.

Honor.

The parents they, which brought us up in youth,
Must honord be, since God commaundeth so:
And synce therby, a gracious gyfte ensewth,
Even longe to lyve, in earth whereon we go.

Love.

They ought lykewise, our harty loves to have,
As they loved us, in cradle when we laye:
And brake their sleepes, our sely lyfe to save,
When of our selves, we had no kind of stay.

Releife.

And if they neede, in age when strength is gone,
We ought releeve, the same with all our powre:
We should be greevd, when as wee heare them grone,
And wayle their wantes, and helpe them everie howre.

Our selfe

And he that thus, can well direct his wayes,
And keepe himse[l]fe, in chaste and holy life:
Shall please the Lord, & shall prolong his dayes,
In quiet state, protected still from stryfe.

Gods
Temple.

Be holie thus, and live in good accord,
Since men one earth, are Temples to the Lord.

Thus may you see *Phylotimus*, that one selfe same thing may be handled sundrie wayes, and now I pray you tell me your opinion, as I have told you myne.

Phylotimus. Surely *Phylomusus* your verses do please mee much better then mine owne, and verie glad I am that wee have eche of us so well accomplished our dueties, nothyng doubting but that our enstrueter will also like the same accordingly: & now if you thinke good, let us go in and present the same, when soever hee shall thynke good to demaund it.

Phylomusus. With right good will, go you on & I wil folow.

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The third Chorus.

THe Shed is great, and greater then the show,
Which seemes to be, betweene the good and bad:
For even as weedes, which fast by flowres do growe,
(Although they be with comely collors clad:)
Yet are they found, but seldome sweete of smell,
So vices brag, but vertue beares the Bell.

The prauncing steede, can seldome hold his flesh,
The hottest greyhound leaves the course at length:
The finest Silkes, do seeld continue freshe,
The fattest men, may fayle sometymes of strength:
Such deepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue seemes t'abound.

A Spanish tricke it hath ben counted oft,
To seeme a thing, yet not desire to be:
Like humble bees, which fly all dayes aloft,
And tast the flowers, that fairest are to see:
But yet at even, when all thinges go to rest,
A foule cowe sharde, shall then content them best.

Well yet such bees, bycause they make great noise,
And are withall, of sundry pleasaunt hewes:
Bee most esteemd, alwayes by common voyce,
And honourd more, then Bees of better thewes:
So men likewise, which beare the bravest Showe,
Are held for best, and crowched to full lowe.

But vertue she, which dwelles in secret thought,
Makes good the seede, what ever be the smell:
Though outward glose, sometimes do seeme but nought,
Yet inward stuffe, (of vertue) doth excell:
For like a stone, most worthy to esteeme,
It loves to be, much better then to seeme.

Phylautus heere, and *Phylosarchus* eke,
Did seeme at first, more forward then the rest:
But come to prooffe, and nowe they be to seeke,
Their brethren nowe, perfourme their duty best:
Thus good from badde, appeares as day from night,
That one takes paine, that other loves delight.

Finis, Actus Tertii.

THE GLASSE OF

Actus quarti, Scæna prima.

PHYLOPAES, PHYLOCALUS, GNOMATICUS.

Phylopæes.

I Have for my parte set al thinges in redynesse for my Sonnes departure, and if my neighbour have done the lyke, they shall departe immediatly: but behold where he commeth, how now sir? What have you done or dispatched?

Phylocalus. Al thinges necessary for my Sonnes are in readynesse, and you, what have you done?

Phylopæes. Doubt you not of my diligence, I am ready were it within this houre, but I would be glad to talke with Maister *Gnomaticus*, as well to use his advise, as also to have his letters of commendation unto some faithfull Tutor at the University: and looke where he commeth in haste.

Gnomaticus. Gentlemen I have founde you both in good houre, and I would wish you to dispatch the younge men your sonnes with all convenient speede, for the thing which you suspected is doubtlesse too true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while assoone as I departed from you, I examined thẽ al concerning a taske which I had given them, and that was to put in verse a brieve memoriall of the chiefe poyntes wherein I did enstruēt them, and I found that *Phylomusus* and *Phylotimus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylautus* and *Phylosarchus* to have done there in nothing at all, and marveyling at their straunge and unaccustomed slackenesse, I searched them uppon such suspicion as I had conceyved, and founde that *Phylosarchus* had spent the time in wryting of loving sonets, and *Phylautus* had also made verses in praise of Marshall feates and pollicies.

Phylocalus. O God, and have you not punished them accordingly?

Gnomaticus. As for that sir be you contented, there is time for all thinges, and presently in my judgement you could devise no punishment which would so much greeve them as to departe

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from this Citie, hereafter I doubt not but to devise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of these mischieves may also chaunce to heare thereof when they thinke it quite forgotten, but at thys point wee will hold no longer discourse therein, onely prepare for your Sonnes departure to the University.

Phylopes. The chiefe thing whereupon wee stay, hath bene both to use your advise, and to desire you that you will take paines to wryte your letters unto some faithful Tutor there, who may both rebuke them for that which is past, and have care to governe them better in tyme to come.

Gnomaticus. Mine advise you have heard already, and touching the letters which you require, they are in maner ready, for I had so determined before you required me, and now if it please you to walke unto my lodging, wee will from thence dispatch them before they heare any further newes of the matter.

Phylcalus. Go we with good will.

Actus quarti, Scæna secunda.

ECCHO alone.

IT is a wonderous matter to see the force of love, saving your reverence. I dare say the Lady *Lamia* since she saw this young gentleman, could never sleepe untill her eyes were shut, and therewithall she taketh such thought, that assone as ever shee is laid she falleth on snorting: and God knoweth, her cheekes are become as leane as a pestill of porke, and her face as pale as a carnation gilofloure. Fye fie, what meaneth shee? Will she cast away her selfe on this fashion for his sake? She beareth but evill in remembraunce the good documentes of that vertuous olde Lady her Aunte. I warrant you it would be long before that *Messalina* would dye for love. Tush tush shall I tell you? It is folly to stand meditating of these matters, every man for him selfe and I for one, these yonkers shall pay for the rost, and *Eccho* by your leave will take part of the coste, but behold where commeth doughty *Dicke*. Howe now *Richard* what newes?

Dicke *Drom* commeth in.

THE GLASSE OF

Actus quarti, Scæna tertia.

DICKE DROM, ECCHO.

WHat newes? mary *Phylosarchus* hath sent a fat brest of veale, a capon, a dosen of pigeons, a couple of rabets, and a stoupe of wine unto the lady *Pandarinaës* house, and promiseth to be there at supper to talke more of the matter which you wot of.

Eccho. And hath he sent no more?

Dicke. Why is not that well for a footeman? By our lady sir, it doth me good to thinke what cheare I wil make with the leavings, and wotte you what? Be you sure hee shall lacke no cleane trenchers, for assone as he hath laide a good morsell before him, *Dicke* wilbe at an inche with a cleane plate to proffer him.

Eccho. Well said *Dicke*, and I trowe that I will skinke in his cuppes as fast on the other side, but heare me *Dicke*, as for these matters neyther of us both will bee to seeke, but there are other thinges to be remembred which are of more weighty consideration.

Dicke. And what I pray thee?

Eccho. Marie thou must marke whensoever he casteth a glaunce at the Lady *Lamia*, and round him in the eare, saying beware sir how you look, least her Aunt espie you. And again, if he speake a word wherein he seemeth himself to take pleasure, extoll him streight with praise, and say that *Brabant* hath to fewe such bloodes as hee. Lykewise seeme to whet *Lamia* forward, as though shee shewed not curtesie enough. These and a thousand such other knackes must be devysed and practised, to make him come off, and whatsoever he giveth thee let us share betweene us, for I promise thee *Dicke* by the faith of a true *Burgondyane*, I will be as true to thee as thy coate is to thy backe.

Dicke. By the masse *Eccho* and that is true enough, for it hath cleft so long to my shoulders, that a lowse can not well clyme the clyffes thereof without a pitchforke in her hand. But I trust maister *Philosarchus* fees will be sufficient to set both thee and me a floate, and make us as brave as the best.

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Eccho. Tushe, as for that matter, if he do not another shall: hee were wyse enough that would leane altogether unto one bough in these dayes, no no *Dicke*, be ruled by *Eccho*, and I warrant thee wee two will live howe soever the world wagge, hast thou not often heard, that change of pasture maketh fatte calves?

Dicke. Ha ha ha, by God and well sayde, but who commeth yonder?

Eccho. Ha? mary it is the olde *Phylopæus* and his neighbour *Phylocalus*, what is the matter trow we? let us stand aside and heare their talke a while.

Dycke. Best of all, stand close.

Actus quarti, Scæna quarta.

PHYLOPAES, PHYLOCALUS, PHYLAUTUS, PHYLOMUSUS,
PHYLOSARCUS, PHYLOTIMUS, GNOMATICUS, AMBIDEXTER

Phylopæus.

SInce tyme is the greatest treasure which God lendeth us, and yet he doth but lend us the same to the end that we should well employe it, it shalbe therefore the bounden duty of every man so to bestowe the same, as may returne to most commodity and profite. And since your enstrueter heere doth commend your towardnes much more, (I feare) then you deserve, it seemeth that wee should have lost time in longer deteyning you from the University, & therfore we have prepared (as you see) to send you thither, trusting that you will there use such diligence, as may be to the profit of your Countrey and for your own advancementes. The which to perfourme, I beseech the Father of Heaven that he will alwayes give you the spirit of wisdom, and powre his grace uppon you continually.

Phylautus. Sir it shall become us to obey whatsoever you commaunde, although in very deed the sodaine of our departure seemeth somewhat straunge unto me, but it becommeth me not to be enquisitive thereof, and in deed for mine owne part,

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there is nothing which could better content me then to go unto the University.

Phylocalus. *Phylosarchus*, you and your Brother shall also accompany my neighbours Sonnes here to *Doway*, for since you have hitherto bene brought up together, I thinke not meete now to parte you. Wherefore I charge you that you so behave your self, as I may alwayes heare that you be diligent and studious, since that is the meane to bring you unto estimation.

Murmurers
disobedient
seldome
prove wel.

Phylosarchus. As touching my diligence, I trust that I have never yet bene behinde any of my companions, but this sodaine of our departure seemeth to proceede of some alteration in your minde, the which I have not deserved. It had bene a smal matter to have had three or foure daies respitte and leasure to prepare our selves, and to have bidden our friendes farewell, I thinke no mens children are thus set out.

Phylocalus. As for your preparation, all thinges are made ready for you, and your friendes shalbe gladder to see your retourn home again learned, then they would have bene pensive to departe with you.

Gnomaticus. My welbeloved, since it pleaseth your parentes thus to dispose your journey, I cannot otherwyse doe but commend you to the tuition of almighty GOD, whom I beseech nowe and ever to guide you by his grace, and I ex-horte you for Gods sake, that you beare well in minde the preceptes which I have given you, assuring my selfe that ruling your actions by that measure, you shalbe acceptable to GOD, pleasing to the world, profitable to your selves, and comfortable to your parentes.

Phylomusus, and Phylotimus. Sir it is no small grieve unto us to depart from such a loving enstructer, but since it becommeth us to obey our parentes, we contend not contrary to their commaundementes, hoping by Gods grace so to employ our tyme, and so to contynue in the tracke which you have trodden unto us, that you shall alwayes commend our diligence and good will.

Phylocalus. Sirha? are the wagons ready? And is their cariage therein placed with all thinges convenient?

Ambidexter. Yea sir all thinges are dispatched.

Phylocalus. Then go your wayes with them, and the Father of Heaven be their guide and yours now & ever.

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Gnomaticus. Fellow mine, you must deliver me this letter when you come to *Doway* according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The young men kneele down.

Phylopæus. The God of peace vouchsafe to blesse you now and ever.

Phylocalus. And give you grace to become his faithfull servauntes. Amen.

Gnomaticus. My well beloved, I beseech the Heavenly Father to graunt you a prosperous journey, and well to bestowe your time nowe and ever.

Phylautus, Phylomusus, Phylosarchus, Phylotimus
and Fidus departe.

Did you not perceive that onely the two elder seemed to grudge and repugne? it is a mervelouse matter, they two are of an excellent capacitie, and able to beare away (in manner) more then can be layd to their charge, but an old saying hath beene *Chi tropo abbraccia niente tiene*. Well now, it shal not be amisse if wee consult of our affayrs here at home, for as for them take you no doubt, they shal understand at *Dowaye*, wherefore they were sent so soone from *Antwerpe*, & because in all thinges Secresie is a great furderaunce, it shalbe best that we draw our selves apart unto one of your houses, where we may more commodiously confer upon that which is to be done here.

Phylocalus. I lyke your counsell well, & when it pleaseth you let us go to my house.

Phylopæus. With good will, I will accompanie you.

They depart.

Actus quarti, Scæna quinta.

ECCHO and DYCK DROOM.

Eccho.

Fellow *Rychard*, how like you this geare?

Dick. Marie friend *Eccho*, I lyke it but a little.

Eccho. And why I pray you?

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Dyck. Why quoth you? marie because I am sorie that such a sweete morsell is plucked out of my mouth.

Eccho. And I am glad that I shal feede my fill on such a sweete morsell, for since there is now no remedie, but these younkers muste needs bee gone, God bee with them. *Dyck* and *Eccho*, with the Ladies will eate & drinke as freelie for their sake, as if they were here present, and heare me *Dyck*, if they had beene here, wee should have beene fayne to wayte on the table, and to bee contented with their leavings after supper, whereas now wee wilbe so bold as to sit downe with the rest, since we be (as thou well knowest) of housholde with that good gentlewoman, and by our Ladye, I was never so deintyly brought up but I could eat a hote Capon, aswel and as savorly as a cold messe of porage, especiallie where the bread & drinke is good.

Dyck. All this I confesse also to be good & sound doctrine, but yet it greeveth me to thinke that wee have lost so good customers which might have continued such banquetts oftentimes.

Eccho. Tush *Dyck* hold thy peace, if we have not them, we shall have others as good as they, thou mayst bee sure that as long as *Lamia* continueth bewtifull, she shall never be without Sutors, and when the Crowes feete groweth under her eye, why then no more adoe but ensineuate thy selfe with such another. Yea and in the meane time also, it should be no bad councill, if a man had foure or five such hauntes in store, that evermore when one house is on sweeping, another spytte may cry creak at the fire: store is no sore as the proverbe saith, and now adayes the broker which hath but one bargaine in hand, may chaunce to weare a thred bare coate.

Dyck. Sayst thou so *Eccho*? and I promyse thee I had such a lyking to this young man, that I was partly in mynd to have followed him to *Doway*.

Eccho. To *Doway*? nay get me further from *Antwarpe*, then I may see the smoke of the chymnies, and they have good lucke. Tush tush, *Doway* is a pelting towne packed full of poore Skollers, who thinke a payre of cast hosen a greate reward, but *Antwarpe* for my money. I tell yee trueth, there are not many townes in *Europe* that mainteyne more jollytie then *Antwarpe*, but behold where the Markgrave and his officers come. I wilbe gone, I like not the smell of them.

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Dick. By the masse neither I, they are going to cast off some bloodhound to seeke a vagabond or some like chase, and let them hunt tyll theyr hartes ake, so I bee once out of their sight first.

They run a side.

Actus quarti, Scæna sexta.

SEVERUS the MARKGRAVE, with the officers.

MUCH is the mind of man deceived, which thinketh that rulers & officers have the meriest lives, for although it seeme unto some men a sweete thing to cōmaunde, yet whosoever cōpareth the burdē of such cares as are insidēt unto his office, unto the lightnes of the pleasure which cōmeth by commaundement, he shal find, that much greater is the payne of that one, then the profit of that other. For what pleasure redoundeth unto an honest minde, to pronounce sentence of death upon an offendor? or what profit ariseth by punishing of malefactors? but on that other side, what grieve wanteth where a quiet mynde is encombred with government? what howre of the day is exempt from toyle? in the morning the prease of Suters at the chamber dore do breake the sweetest sleepe, the rest of the forenoone is lyttle enough for the ordynarie howres of courtes and decydyng of contentions, at diner you shall hardly dysgest your meate without some sauce of complaynts or informations, wherein lykewyse the rest of the day must be occupied: and the night suffyzeth not to forecast what polityke constitucions are needful to be devised or renewed, for to meete with the dayly practises and inventiones of lewde persones: So that in fine thyne office will neither suffer thee to sleep, nor yeld thee contentmēt when thou art awake, neither geve thee leave to eate in quiet, nor permit thee to follow thine owne profite when thou art fasting. I set a side to declare what trade of other privat gaynes a man must omit when he is in aucthority: but well sayd the phylosopher, which concluded that we are not borne onely for our selves, but parte our contrey also doth challenge. Well goodfellowes, one of you shal go to Saincte Mighells, and there at a howse with a red lattyce you

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shall finde an old baude called *Pandarina*, and a yong damsell called *Lamia*, take them both and carie them to the coupe, geving charge that they be safely kept untill my further dyrection be known, and another of you shall seek out *Eccho* the parasite, al men know him wel enough, take him and bring him to mee.

He departeth, as the Skoolemaster cometh in.

Actus quarti, Scæna septima.

GNOMATICUS, NUNTIVS.

Gnomaticus.

IF none other thing were required in a faythfull enstructor but onely that he should teach his schollers grammer or such other sciences, then with lesser travaile might wee attayne unto perfection, sythens Grammer and all the liberal Sciences are by traditions left unto us in such sort, that without any greate difficultie the doubt thereof may be resolved: but the Schoole Master which careth for none other thing but onely to make his schollers lerned, may in some respect be compared to the horsecourser, which onelie careth to feede his horse fat, and never delighteth to ryde him, manage him, or make him handsome: and when such palfryes come to journeyng, they are comonly so provander proude, that they prauce at the fyrst exceedingly, but being put to a long journey or service, they melt their owne greace and are not able to endure travaile. Even so y^e mindes of yong men being onely trained in knowledge of artes, and never perswaded in points of moral reformation, become often times so prowde & so headie, that they are caried rather away with a vaine imagination of their owne excellency, then settled in y^e resolutions which might promoote them unto dignitie: and wandring so in a vayne glorious oppinion of their owne wit, they do (as it were) föüder and cast them selves in their own halter. Such have sũdrie philosophers bin in time past, who have so far gone on pilgrimage in their owne peevish conceits, y^t they have not shamed, by a vaine shew of learning to defend such pro-

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positions, as seeme most ridiculous & estranged from reason. *Anaxagoras* desided that snow was black and yet was accompted a philosopher of greate gravitie & judgement. *Pherecydes* prognosticated y^t an earthquake was at hand, because he saw the water drawn out of a fountayne, and yet was he the Master of *Pythagoras*, & accompted a profound phylosopher. *Protagoras*, also affirmed that mē might well affirme all that to bee true, which unto them seemed true. And infinite others might bee rehersed, whose opinionate judgements did eclipse the rest of their comendable capacitie: wherupon also hath sprong the damnable opiniō of *Atheysts*. For the mind of man is so heavenlie a thing and of such rare excellēcie, that it alwaies worketh and can not be idle. And if with the quicknes of conceyt it be tempred by a modest moderation, to have regard unto vertue, and moralitie, then proveth it both goodly & godly: wheras if it run on hedlong, only led by natural cōsiderations of causes, it may prove admirable for some passing quallitie, but it seldome is seene commendable or allowed for perfection. The consideration wherof hath oftē moved me rather to enstruct youth by a prescribed order out of gods own word, thē to nuzzle thē over deeply in philosophicall opinions. And yet is the mind of young men so prone and prompt to vanitie & delight, that all proveth not as I would have it. For example behold my late schollers, who forgetting their duetie and ne[g]lecting my precepts, are fallen into the snares which I least of al mistrusted: But surely to confesse a trueth, I judge that it rather proceeded by the entisements of others, then by their own default. Oh how perillous is lewde company unto youngmen? Well, I have devised yet a meane wherby both the Parasites here may bee punished, and the youngmen may also be rebuked at *Doway*: In such sort, that their sodain seperation may prevent all meanes to escape it, and yet that one being ignorant of that others punishment, shall never grudge or snuffe at the same. And *Phylopæes* with his neighbour *Phylocalus* promised me eare while to put my devise in execution, I long to heare what may be done therin, for still I feare me least the crafty Parasite should get knowledge thereof, and so both escape himself and further enfect some other with newe devises. But who is this that commeth heere in such haste?

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Nuntius. Good lord what a world is this? Justice quoth he? mary this is Justyce in deed of the new fashion.

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius. Naye none at all Sir, but rather open wronge, an honest old gentlewoman with her kinswoman are commaunded to the coupe, onely because they suffered an honest youngman (and Sonne to a welthy Burgher) to suppe with them yesternight, and a good fellowe which is well knowen here in the City, and hath dwelt here these seven yeares past, is also cast in prison bicause he served them at supper, I have seldome heard of such rigor used, especially since they proffer good suretyes to bee alwayes forth comming untill their behaviour be tryed.

Gnomaticus. Well good fellow speake reverently of the Magistrates, peradventure there was some further matter therein then thou art aware of, but when was it done?

Nuntius. Even now sir, I doe but come from thence.

Gnomaticus. This geare hath bene polittiquely used, and I will go see how it is come to passe, for these are even those lewd companions which seduced my schollers. Good fellow gramercy for thy tydings. *exit.*

Nuntius. Why? Do they lyke him so well? I holde a grote the parties are not halfe so well pleased therewyth, but I wil go further until I may declare them unto some pitifull minde, which moved with compassion, may speak unto the Markgrave in their behalfe.

Finis Actus Quarti.

The fourth Chorus.

THe toiling man which tilles, his ground with greatest paine,
Hath not alway such crops theron, as yeeld him greatest
Nor he the fairest house, which laies thereon most cost, (gain.
Since many chips of chance may fall, to prove such labours lost.
In vaine men build their fortes, with stone with lyme and sand,
Unlesse the same be founded first, with Gods owne mighty
hand.

Though *Paule* himself did plant, whose travelles did not cease,
And then *Apollo* watred eake, yet God did give encrease:

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The grace of God it is, whereon good gyftes must growe,
And lacke of God his grace it is, which makes them lye full
lowe.

How often have bene seene, both watch and ward well kept,
And yet into the strongest holdes, hath treason lightly lept?
The heediest hen that is, the puttocke oft beguiles,
Such wolves do walke in wethers felles, y^t Lambes mistrust
no wiles.

The fox can preach somtimes, but then beware the geese,
For seldome failes a theevish hand, but that it takes a fleese.
The devill hath many men, to gather in his rentes,
And every man hath sundrie meanes, to bring us to their
Some puffe us up with pride, and some set men aloft, (bents.
Whereby the most by princely pompe, forget themselves full
Some give us worldly good, and some give beauties grace, (oft.
That one breedes care, y^t other lust, which train us to their
In fine and to conclude, what minde of man desires, (trace.
That same the devil can set to sale, which stil maintains his
Beholde *Gnomaticus*, which learnedly had taught : (fires.
His schollers here such good preceptes, as were with wisdom
fraught :

And therewithall did care, to see them spend their time,
In exercise that might be good, and cleane devoide of crime.
But then behold selfe love, and sparkes of filthy lust,
Which made them streight despise his wordes, & cast thẽ
down in dust.

And now beholde he cares, to cure it if he might,
But all too late the water comes, when house is burned quite.
Wherefore who list to learne : *Obsta principiis*.
Since vertue seldome can prevaile, where vice so rooted is.

Finis Chori & Actus quarti.

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Actus quinti, Scæna prima.

DICKE DROOM alone.

N Ay if you play such play fare well altogither, of all weapons I can not abyde these silver daggers, I, with a mace quoth you? I will not stand one blowe with a mace, they have caught my fellowe *Eccho*, but I promise them they shall have good lucke if they catch me, you will say that I ought not so to leave *Eccho* in the bryers, in deed we were sworne brethren, but what for that? I know not now how I was advised when I tooke that oth, but surely as I am now advised my Brother shall daunce alone in prison, it is no bidding heere for me, but to be plaine I will trudge after these yonkers to *Doway*, and trye howe the ale tasteth in those Coastes, for I like not the drinke in *Antwerpe*, now a dayes it is vengeable bitter, this was a supper in deed, no marvel though *Eccho* and I were so glad of it, but we triumphed before the victory, for whiles we were preparing the banquet, came in an officer and laide hold of the women and *Eccho* all at once: that sawe I, and to go. Whether nowe sirha quod one of the sargeantes to me? To buy olives for my Mistres quod I. The knave catchpole replied nothing but laughed, as who should say, the Supper might be eaten without sause well enough, but how madde am I to stand prating here so long? I will be gone, to *Doway*, to *Doway*, on mine honestie behold wher the old men come, I meane the Fathers of those yonkers, adue my maisters, and say you sawe not me.

Actus quinti, Scæna secunda.

PHYLOPAES, PHYLOCALUS, NUNTIUS, FIDUS.

E Ven now neighbour *Phylocalus* I finde what it is to be a Father, a Father? Nay a carefull father, for I must confesse unto you, that since the departure of my Sonnes I have

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found no quiet in my thoughtes : one whyle I seeme to doubt least they have been distressed by the way, another whyle I seeme to doubt least they be eftsoones entised unto vanities by evill company, and how much the more I think hereon, so much the more I am perplexed with dout. God for his mercy send us comfortable newes, to recomfort my sorowfull and doubtfull harte.

Phylcalus. Truly neighbour, and I am not altogither free from such imaginations, but whiles I recomfort my selfe by the hope which I have in those letters that maister *Gnomaticus* did wryte, I am straight wayes tormented againe with an other doute, the which is such, that I may be ashamed to utter it considering mine owne folly.

Phylopæus. O neighbour keepe nothing from me for Gods sake.

Phylcalus. I will tell you then, I condemne my selfe of exceeding folly, in that I have committed the cariage of those letters to my servaunt *Ambidexter*, whose doublenesse I have often tryed, and therefore my simplicity was the greater : and bicause he is not (long sithens) retourned, my minde conceyveth some doubt of his fidellity.

Phylopæus. Truly and not without cause, for he might have retourned long sithens. O what a dolte was I that I sent not *Fidus* (here) with them also? Surely *Phylcalus* my mynde giveth me that he hath abused us.

Nuntius. Letters, letters, letters.

Phylcalus. What cryeth this good fellow?

Nuntius. Letters from *Doway*, letters from *Doway*. Hey!

Phylopæus. Mary this seemeth to be some Carier which commeth from *Doway*. Commest thou from *Doway* good fellow?

Nuntius. Yea sir doutlesse.

Phylopæus. And what letters hast thou?

Nuntius. Nay that can not I tell, there are to many strange names for me to remēber, but here is my register, and so may you knowe better then I what letters I have in my packe.

Phylopæus. Is that the fashion to write in a role a note of their names to whom thy letters are directed?

Nuntius. Yea Sir that is a custome which I and such

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ignorant fellowes must use, for I cannot read my selfe, & to shew all my letters were folly, but I do alwaies beare such a role in my hand, wherein are written the names of those unto whom my letters (for that tyme) are directed, & then when I shew it, everie man can soone tell whether I be for him or not.

Phylocalus. A good order surely, and I pray thee let us see thy role of names.

Nuntius. Here it is Sir.

Phylocalus. To begin with all here is a letter for you neighbour, I trust I shall also finde another for my selfe.

Phylopes. Oh how this comforteth my hart, thys letter commeth from my younger Sonne, I will breake it up.

He goeth a side with it.

Phylocalus. Lo now I have lykewise found one that is directed to me, & it is also y^e orthographie of my Sonne *Phylotimus*, let us see what it conteyneth in Gods name.

He readeth also.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while good fellowe, thy paines shalbe considered well I warrant thee.

Nuntius. Yea but I may not long tary, for I must go about and deliver the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not be long before they have done, but I pray thee tell me, doest thou not knowe my Maisters Sonnes?

Nuntius. What should I cal them by their names?

Fidus. The eldest is named *Phylautus*, and the younger called *Phylomusus*.

Nuntius. I thinke I know maister *Flautus*, a tall yong gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Mary and I sawe him in deed at *Doway*, brave (by the masse) and lusty, there was another gaye young gentleman in his company, and a serving man, wotte you who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I promise you they are mery and well.

Phylopes. What newes neighbour?

Phylocalus. Good and badde.

Phylopes. Even so have I in my letter, hold good fellowe ther is a reward for bringing of these letters, & gramercy.

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Nuntius. I thanke you sir, I retourne to *Doway* wyth in these two dayes, and if it please you to commaund me any thing thither I will repayre to your house.

Phylopæus. I pray thee do, for peradventure I wil wryte by thee.

Nuntius exit.

O God neighbour, how unhappie were wee to send your lewd servaunt *Ambidexter* with our Sonnes? My Sonne writeth unto me that his brother *Phylautus* & your Sonne *Phylosarchus* are seldome from the Bordelles or Taverns, and that *Ambidexter* is their companion, and meaneth to tary there with them and to retourn no more.

Phylocalus. My Sonne wryteth so in effect, but hee seemeth to dout least they prepare themselves to abandon the University, and to go gadding about the world a little, for he writeth that they stay on hope that *Eccho* & certaine other of his companions will shortly be with them, otherwyse they had bene gone long sithens. Of himselfe I have good newes, for he wryteth unto me that the Palsegrave hath written unto the chauncellour of the university for a secretary, and that he standeth in election.

Phylopæus. And my Sonne *Phylomusus* is entered into the ministrie, and hath preached in the University, and meaneth shortly to go unto *Geneva*, such comfort we have yet unto our calamity. But as every mischief is most easely cured and redressed in the beginning, so if you will followe my counsell, we will immediatly dispatch *Fidus* unto them, who shall both apprehend *Ambidexter* and cause him to be punnished, and shall also staye our two wandring Sonnes and bring them home unto us.

Phylocalus. I like your councell well, and for the love of God let it be put in execution immediatly, for in such cases nothing is so requisite as expedition.

Phylopæus. Holde *Fidus* take these twenty crownes, and get thee away with all speede possible, take post horses from place to place, and if they should chaunce to be gone from *Doway* before thou come, yet followe them, and never cease untill thou have founde them, and bring them home unto us.

Phylocalus. *Fidus* spare for no cost, and holde thee there are twenty crownes more if neede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recover them. Will it please you to commaund me any other service?

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Phylopæus. No, but God send thee good successe.

Fidus departeth.

In the meane time neighbour let us go see what is done for the staying of *Eccho*, that we may yet prevent all mischief as much as in us lyeth.

Phylocalus. I lyke you well, your witte is very good uppon a sodaine, but beholde where maister *Gnomaticus* commeth, by him we shall partly understand what is done.

Actus quinti, Scæna tertia.

GNOMATICUS, PHYLOPAES, PHYLOCALUS.

Gnomaticus.

G Entlemen, I have sought you round about the Town, this geare is in maner dispatched, *Eccho* is apprehended with his traine and all.

Phylopæus. Wel, that is some comfort yet to our heavy hartes.

Gnomaticus. Why have you any cause of heavinesse? Tell me I pray you Sir, what meane you to stand thus amased?

Phylocalus. My neighbour and I have receyved newes which are both sorowful and comfortable. Our two elder Sonnes (by the lewde assistance of my servaunt whom I sent with them) do bestowe their time very wantonly in *Doway*, and do determine (as seemeth) to be gone from thence very shortly.

Gnomaticus. To be gon? whether in Gods name?

Phylocalus. Nay that hee knoweth, to seeke adventures abroad in the world by all lykelyhoode, and they stay but for the comming of *Eccho* and his companyons.

Gnomaticus. Wel as for their cōming thanked be god it is prevented wel enough, but I pray you Sir tell me how know you this to be certeynly so?

Phylocalus. Why we have received letters from our other two Sonnes, holde you here is mine, you may read it.

He delivereth him the letter.

How now neighbour? what muse you? your wittes were good (erewhile) upon the sodayne, plucke up your spirits, you shall see by Gods grace *Fidus* will bring us good newes.

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Phylopæus. Oh neighbour I am not able to expresse the sorowes which my heart conceiveth, alas the goods of the world (although they be gotten with great travaile, and kept with great care) yet the losse of them doth never torment a wise man : since the same device or brayne that coulde contrive the gathering of them, is able againe to renew the like : but the misgovernmēt of a mans children, or to see them cast away by lacke of grace or for lacke of vigilant foresight, that onely is unto the wysest mynde an unmedicinable wounde. Oh that my harte is not able to beare nor to abide the furious assaults of this misfortune.

He sowneth.

Phylocalus. What man stand up and take a mans harte unto you.

Gnomaticus. What Sir for the love of God do not take the matter thus heavily, by his grace you shall have no such cause, your neighbour here hath cause of comfort : for I perceive that his Sonne hath so well spent his time, and so well profited at his booke, that he standeth in election to bee Secretarie unto the Palsegrave.

Phylocalus. Yea and his Sonne *Phylomusus* is also become a famous preacher, & meaneth shortly to go unto *Geneva*.

Gnomaticus. Wel then ech of you hath some cause of cōfort yet, and by the grace of God you shall see that the rest will fall out better then you looke for, but if it should not, you must yet arme your selfe with pacience, and give god thanks in all thinges, since he can send tribulations and vexations when pleaseth him, and can also send comfort when seemeth mete to his devine majestie, but what have you done for the preventing hereof?

Philocalus. Mary we have dispatched my neighbours servant *Fidus* to stay both them and *Ambidexter*, that the one may be punished in example of all others, and that the other may also be bryddled from their hedstrong race which they meane to run.

Gnomaticus. *Ambidexter* ? Why what hath hee doone ?

Phylocalus. Do you not marke the letter ? it seemeth that his onelie leudenes hath ministred matter unto their misbehaviour, for he is their lodes mate & companiō in all places, and hath setled himselfe with them, meaning never more to turne unto me.

Gnomaticus. Surely *Phylocalus* you were not well advised to

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sēd such a fellow with your Sonnes, I pray god he have delivered my letters faythfullie, for I dyd yet never receave answeere of them. By whome receaved you these letters ?

Phylocalus. By a carrier which travayleth weekly to *Doway*.

Gnomaticus. And had hee no letters for me ?

Phylocalus. Surely I cannot tell, for I was so glad when I founde in his role, letters to mee and my neighbour, that I sought no further for any other, but you shall soone finde hym out if you aske for the Carryer of *Doway*.

Gnomaticus. Well by your leave then I will goe seeke hym, for I long sore to have answeere of my letters.

Phylocalus. You shall do well, and in meane tyme my neighbour and I will go unto his house, for I perceive he is not well.

Actus quinti, Scæna quarta.

SEVERUS the MARGRAVE with his officers, and ECCHO.

Severus.

COME on sirha, what acquaintance have you with these Ladies ?

Eccho. Sir I have but small acquaintance with them.

Severus. No ? What did you there then ?

Eccho. Sir I had wayted uppon them into the Towne that day (as I doe uppon divers other for my lyving) and they prayed me to suppe with them in part of recompence for my travaile.

Severus. Mary sir your fare was good as I understand, and meete for much better personages then eyther of you. Tell me who provided it ? And who paid for it ?

Eccho. I knowe not Sir, it was enough for me that I knew where it was, I never asked from whence it came for conscience sake.

Severus. Well jested fellow *Eccho*, but I must make you sing another note before you and I part. Tell me how came you acquainted with *Phylosarchus* ?

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Eccho. I have knowen him long since sir, as I knowe divers other young gentlemen in this Towne.

Severus. Yea but howe came it to passe that he should have bene there at supper that night?

Eccho. That cannot I tell, neyther do I knowe whether he should have bin there that night or no.

Severus. Yes that you can, did you never see him there before?

Eccho. I saw him there once, in other honest company, but what is that to me? Had I any thing to do with his being there? or doth it followe of necessity that beecause he was there once before, therfore he should have been there that night also?

Severus. No, but you know well enough if you lyst that he should have been there, and that the banquet was prepared for him. You were best to confesse a trueth.

Eccho. Sir I will not confesse that which I knowe not, neither for you nor for never a man on live. He might have beene there for all mee, & he might have beene away also if he list, for any thing that I know.

Severus. Well, it were but lost labour to talke anie longer with you, go take him, and carrie him to the mill, and there let him be whipped everie day thryse, untill he confesse the cyrcūstances of al these matters, wee may not suffer the Sonnes of honest and welthy Burghers to bee seduced by such lewde fellowes, and they to skape skotfree.

Actus quinti, Scæna quinta.

GNOMATICUS alone.

O God how a man may bee deceived (at the first) in a youngman? the capacitie of this *Phylosarcus* and hys yokefellow *Phylautus* was so quick and so sufficient to receive any charge, that a man would have beleevved them to have beene two of the best and towardest yongmen in thys citie, and yet behold how concupicence and vayne delight hath caried them to run another race. I have receyved letters here from

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my frind Master in *Doway*, who declareth unto me thereby, that they are sufficyently able to conceive any tradicion or Science, but therwithall that they are so gevẽ over to pleasures & light pastimes, y^t it is in maner unpossible to bridle their wãdring desires. On that other side he prayseth the other two for the sobrest yong men that ever came under his charge, & confirmeth in effect asmuch as they had writtẽ for newes unto their parentes, whereof I have greatly to rejoyce, that (having passed through my handes) they are so lykely to come unto promotion. And as I rejoyce in them, so am I most hartely sorry for the two elder, that their misgovernment may become not onely a great grief to their parents, but also a hinderance to such commendation as I might else have gayned by the others: but thus wee may see, that in every comfort there may growe some disquiet, and no herbe so cleane but may be hindred by stinking weeds that grow by it. Well I will go talke with their parentes, and if they wilbe ruled by my councell, they shall give them leave a little to see the world, and to followe any exercise that be not repugnant unto vertue, for unto some wittes neyther correction, nor frendly admonition, nor any other perswasion will serve, until their owne rodde have beaten them, and then they prove oftentimes (though late) men of excellent qualities. But beholde where they come to discharge me of this travaile.

Actus quinti, Scæna sexta.

PHYLOCALUS, GNOMATICUS, and PHYLOPAES.

Phylocalus.

HOW nowe maister *Gnomaticus*, have you received any letters from *Doway*?

Gnomaticus. Yea sir I have received letters from thence.

Phylocalus. And what newes I pray you?

Gnomaticus. Even the same in effecte that you have receyved.

Phylocalus. Why then I perceive that our two younger sonnes have not deceived us, nor boasted more in their letters then is true in effect.

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Gnomaticus. No surely, for my frend advertiseth me that they are two of the towardest young men that ever came in that University, and that he hath great hope to see them in the end become famous through all the lowe countreys.

Phylocalus. Well that is some comfort yet, and what wryteth he of the two elder?

Gnomaticus. Surely he writeth as much cōmendation as may be of their capacity, mary therewtal he saith that they bee marveilously bent unto concupiscence, therefore I wil tell you mine advise. As soone as they come home, first rebuke them sharply for the misse bestowing of their excellent wittes, and it shall not be amisse if you adde thereunto also some correction, that being done, I would wish you to put in their choyce what kinde of lyfe they will followe, so that it be vertuous, and not contrary to Gods worde, and let them see the worlde a while : for such fine wittes have such an universall desire commonly, that they never prove stayed untill the blacke oxe hath troden on their toes.

Phylopæus. Yea mary but how are we sure to recover them againe? When as I feare much that they are gone from the University already?

Gnomaticus. Why doubt you of that?

Phylopæus. Because my neighbours Sonne *Phylotimus* wrote unto him that he much doubted they would abandon the university, and that they taried but onely to heare from *Eccho* and his complices.

Gnomaticus. Yea, but *Eccho* and the rest are safe enough for comming at them, and beholde where commeth the honourable Markgrave with his Officers, you were best to go unto him, and to give him thanks for hys greate care and diligence.

Actus quinti, Scæna septima.

PHYLOPAES, SEVERUS, PHYLOCALUS, GNOMATICUS.

Phylopæus.

RIGHT Honourable, we are bound to yeelde you humble and hartly thanks, for that (as we understand) you have used great paine and diligence in apprehending of a lewde company,

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who have (as wee see now) seduced our children, and made them to neglecte the holsome preceptes which their faithfull enstructer had given them.

Severus. Surely I have done my best (in discharge of my duty) to apprehend them, and I have examined them also, but truly I can not finde hitherto any prooffe against them, whereby they ought to be punished: and though I desire (as much as you) to see them condingly corrected, yet with out prooffe of some offence I should therin commit a wrong. True it is that *Eccho* is knowen commonly in this Town for a Parasite and a flattering fellow, and the young woman also doth not seeme to be of the honestest, but yet there is no body which will come in and say this or that I have seene or knowen by her. Shee confesseth that *Phylosarchus* and *Phylautus* were there one night at a banquet, and that *Phylosarchus* should have supped there the same night that they were taken, and when I aske her to what end, she answereth that he was a suter to her for mariage, and for witnesse bringeth in her Aunt as good as her selfe, in the meane time I have no prooffe of evill wherewith to burthen her. And then maister *Eccho* (on that other sid) he standeth as stiffe as may be, and saith that he knoweth not whether *Phylosarchus* should have supped there or not, and for lack of prooffe I am able to go no further.

Phylocalus. Yea Sir but doubtles that *Eccho* was the first cause of their acquayntaunce, for the first tyme that my Sonne was there, was one afternoone, at which tyme *Eccho* came to their Schoole Master in your name, and craved liberty for them to come and speake wyth you.

Severus. With me?

Gnomaticus. Yea Sir doubtlesse, and when I gave them leave to come unto you, they returned (after two or three howers respyte) and sayde that you knew them not when they came there, and that *Eccho* said he had mistaken the Scholmaster and the schollers.

Severus. Sayd they thus of me?

Gnomaticus. Yea truely sir.

Severus. And sayd they that they had been with me?

Gnomaticus. Sir I woulde bee lothe to say so if it were otherwise, and furthermore they seemed angry.

Severus. And wherefore I pray you?

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Gnomaticus. For that you gave them no better countenance.

Severus. Before God they never came at mee, but thys is somewhat yet, for by this meanes I have good cause to punish Master *Eccho*, and I pray you Master *Gnomaticus* go with me unto him, and you shal heare what answer he is able to make unto these matters.

Gnomaticus. With right good will sir I wil wayte upon you. Worthy gentlemen, you shal do wel to consider in the meane time upon that which I last tolde you as myne oppinion.

Actus quinti, Scæna octava.

PHYLOPAES, PHYLOCALUS.

Phylopæus.

THE advice which master *Gnomaticus* hath geven us, doth not mislike mee altogether, but still my minde is more and more vexed with doubt, least in the meane time (and before *Fidus* can come at them) they fall into some notable mishap by theyr misgovernment.

Phylocalus. You do well to doubt the worst, but if it were so, what remedie but patience? and geve god thanks that hath sent to eche of us such a Sonne as may become the comfort of our age.

Phylopæus. Truely it is in deede a great comfort that eyther of us may take in our yonger Sonnes, but if wee have lost the elder (as I feare it much) what a corrosive will that be unto us? Oh how I feele my fearefull harte panting in my restles brest? the Father of heaven vouchesafe to send mee joyfull newes of *Phylautus*. O wretched *Phylopæus* thou ar[t] like unto a covetous man, which having abundance is yet never contented, thou art alreadie sure of such ofspring as may give thee cause to rejoyce, and yet thy minde is not satisfied, unlesse all thinges might fall out unto thine owne desire, and thou maist be compared to the patiēt which crieth out before the Chirurgions instrument do touch him, because thou conceivest in thy imagination, the dread which tormenteth all thy thoughts. But alas why do I not prepare this wretched corpes of mine,

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to be a present witnes what is become of my *Phylautus*? I will surely go provide all thinges necessarie for my journey, and never give rest unto these bones untill I may see him. I will do so.

Phylocalus. What abide *Phylopæes*, I am a shamed to see you so impacient, what man, I am as sorie to heare of my Sonnes lewd behaviour as you are of yours, and to tel a truth, I thinke he wilbe fownde more faultie then yours, but be it as God pleaseth, I have one especiall comfort, and that is, that I performed my duetie in carefulnes and in foresight (as much as in me laye) to guide him unto promotion, it is comendable in a parent to have a care for his children, but this womanlike tendernes in you deserveth reprehention.

Phylopæes. Se how everye man can geve good counsell, and few can followe it, well I praye you let us withdraw oureselves to our houses, to see if change of place may also change my melancholike passion.

Phylocalus. Go we, I will go to your house for companie.

Actus quinti, Scæna nona.

SEVERUS, GNOMATICUS, FIDUS, AMBIDEXTER.

Severus.

WELL since he is found culpable of thus much, I would but talke with these neighbours of mine (I meane *Phylopæes* and *Phylocalus*) and wee will devise such punishment for the malefactors, as may be a terror hereafter to all parasites how they abuse the name of an officer, or entyse the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what soever you do therein, and if it so please you I will go unto their houses and call them unto you, for mee thinkes they are departed synce we went. But what is hee that commeth here in such haste?

Fidus. Oh that I coulde tell where to fynde my Master.

Gnomaticus. It is *Fidus*, God graunt he bring good tidings.

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Fidus. I would rather fynd him in any place then at hys howse, that he might have some company (yet) whych might comforte him, for I dare say these tidings will break his harte with Sorowe.

Gnomaticus. I will go to him. How now *Fidus*, what newes?

Fidus. O master *Gnomaticus* I knowe no man whom I wuld rather have presently then you, O Sir I am unhappy, for I am the messenger of the most wofull newes that ever my master receyved, for gods love accompanie me unto him that you might yet by your wisdom aswage the extremitie of his grief.

Gnomaticus. I will willingly beare thee companie gentle *Fidus*, and surely thou deservest greate commendation and thanks, aswell for thy fidelitie, as also for the exceeding greate speede which thou hast made, but I pray thee tell us first (in the presence of the right honorable Markegrave) the whole circumstance & effect of these thy newes, which thou sayest are so sorowfull.

Fidus. Sir since you will needes have it, my master hath lost his eldest Sonne, and Master *Phylocalus* hath little better then lost his also.

Gnomaticus. Alas these are heavie newes in deed, and must needes afflict the poore parents with extreeme grief, for they are unto me (almost) untollerable: but since it becommeth a christian to beare patiently what soever God doth provide, I pray thee tell on the whole circumstance of everie thing as it fell.

Fidus. I will tell you Sir, I used all the dilligence possible on my way, and yet before I coulde come at *Doway*, they were from thence departed.

Gnomaticus. What all togethers?

Fidus. No sir, but *Phylomusus* was sent by the whole consent of the university unto the Palsgrave to be his secretary, whereas he yet remaineth in good estimation, and *Phylotimus* was gone unto *Geneva*, moved with an earnest zeale and spirit, and there he is in singuler commendation and much followed.

Gnomaticus. [A]nd what was become (the meane while) of *Phylautus* and *Phylosarchus*? They were still at *Doway* were they not?

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Fidus. No sir they were gone also, but no man could tell me whether they were gone, and they were gone somewhat before their brethren.

Gnomaticus. Why then they taryed not for *Eccho*, as the letters emported that they would have done.

Fidus. O Sir they had advertisement that *Eccho* was apprehended, and that hastened their departure.

Gnomaticus. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Ecchoes*, which came unto them and tolde them the whole discourse, whereuppon they fledde with him immediately.

Severus. Such a one was presente in deede when *Eccho* was taken, and because mine officers knew him not, nor had any commission to search for him, therefore they suffered him to departe.

Fidus. Out uppon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylautus*. *Phylautus*, *Phylosarcus*, *Dick Droom* with my frend *Ambidexter* here, went out of *Doway* together, and bicause my maisters charge was that I should followe where so ever they went, I followed as fast as I could by enquiry, and with in three or foure dayes journey, I heard that *Phylosarcus* by the helpe of this good companion *Ambidexter* had gotten a fair minion forsooth, and stayed with her at *Brusselles*, from whence *Phylautus* and *Dycke Droom* departed, and tooke their way together up towards *Germany*, now *Phylosarchus* and his cariage held their way (as it was saide) towards *Fraunce*. When I sawe that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towards the *Palsgraves Court*, & hoped that by the way I might yet chance to heare of *Phylautus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expressedly, for the day before I came to the *Palsgraves Court*, he was there executed for a robbery with *Dicke Droom*, yea even in sight of his Brother, and notwithstanding the favour that hee is in there, such severe execution of justice is there administred.

Severus. It is a happy common wealth where Justice may be ministred with severitie, and where no mediacions or sutes may wrest the sentence of the Lawe.

Fidus. When I had there receyved these heavy newes, I tooke letters of dispatch and advertisement from *Philomusus* to

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his Father, & crossed over the Countrey towards *Geneva*. And long before I came thether *Phylosarchus* had bin there (for fornication) whipped openly three severall dayes in the market, and was banished the Towne with great infamie, notwithstanding that his Brother *Phylotimus* was an earnest suter unto the congregation for him. When I perceyved that none other issue could be had of my travaile, I tooke letters from *Phylotimus*, and sought no further after *Phylosarchus*, but thought my duty first to advertise my maister of the certainty, and by my way homewardes I overtooke this good fellowe *Ambidexter* in such aray as you see, and have brought him with me to abide such punishment as the worthy Markgrave here and other magistrates shall thinke meete for him.

Ambidexter. Oh Sir be good unto me and pardon this offence.

Severus. Pardon? Nay surely thou rather deservest death, for it seemeth unto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art; such lewde servautes as thou art, are the casting away of many toward young personages, and therefore since thy good happe hath retourned thee hether, thou shalt with the rest serve as an example to all servaunts. But thou canst tell what is become of *Phylosarchus*?

Ambidexter. He was so sore whipped that I feare hee be dead. I lefte him in a village fyve leagues distant from *Geneva*, so sore that he was not able to stir either hande or foote.

Severus. Well Master *Gnomaticus*, since onley this fellow is recovered, I think meete to hold this course of justice, he together with Master *Eccho* shall bee whyped aboute the Towne three severall market dayes, with papers declaring their faults set upon their heds, and afterwards they shalbe banished the Citie, uppon payne of death never to returne, & Mistresse *Lamia* with her Aunt shall likewyse be set on the Cucking stoole in publique three market daies, & then to be banished the Towne also.

Gnomaticus. Surely you have well devised, and I besech you Sir vouchsafe to assist mee in comforting the wofull Parents *Phylopæ*s and *Phylocalus*, who I dare say will be so sorowfull for these tidinges, that it shall bee harde to perswade them to patience.

THE GLASSE OF

Severus. It is but a reasonable request, & I will moste gladly accompany you, go we together, and thou *Fidus* hast well deserved thy freedome, with a better turne for thy faythfull service in this behalfe, and I wilbe a meane unto thy Maister that thou maist bee considered accordingly.

Fidus. I thanke you Sir. My Masters, the common saying is clap your handes, but the circumstance of this wofull tragicall comedie considered, I may say justly unto you wring your handes, neverthesse I leave it to your discretion.

Finis.

Epilogus.

What soever
is written is
written for
our learning.

WE live to learne, for so Sainct Paule doth teach,
and all that is, is doone for our availe:
Both good and bad, may be the wisemans leach,
The good may serve, to make him beare like sayle,
The bad to shun, the faults wherin they fayle.
Good wyndes and bad, may serve in sundry sorte,
To bring our barkes, into some pleasant porte.

Who liste to learne, what dilligence may do,
what humble minds, by studies may attayne,
Let him behold, these younger brethren two,
Whose wits at first, did seeme to bee but playne,
Yet as you see, at last they got with payne,
The golden fleese, of grace and cunning Skyll,
Before the rest which folowed wanton will.

And such as brag, of quicke capacitie,
Or thinke the field, is woone withouten blowes,
Let them behold, the youthfull vanitie:
Of th' elder twayne, whose fancies lightly chose,
To seeke delight, in garish groundes that growes.
Yet had by hart, their masters wordes in hast:
But thinges sone got, are lost againe as fast.

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For prooffe whereof, behold how soone they fell,
From vertues path, to treade in vices tracks,
And therewithall, (I pray you marke it well)
Their falles were foule, they fell upon their backs.
Which gave their bones, so many brusing craks:
That afterwarde, they never rose againe,
Till shamefull death, did ende their grevous payne.

Who falles on face, hath elbowes hands and all,
To save himselfe, and therewith eke to rise:
To fall on backe, betokens such a fall
As cannot rise againe in any wise:
For when he falls, his face wide open lies
To every blowe: and cannot fend the same,
Such falles found they, which brought them sone to shame.

And in meane while, their Brethren rose as fast,
Much like the snaile, which clymes the Castle wall,
With easie steppes, when souldiers downe be cast,
With furious force, and many a hedlong fall.
Assaults are hotte, but yet if there withall,
Some temperance, and polycye be used,
They winne those fortes, which hotter heads refused.

I meane but this: you see the younger twaine,
(Bycause they did in vertue take delight)
They clombe at last (and that with pleasaunt paine,)
To honours Court, wherein their place was pight.
You see againe, their Brethren (by delight,
In filthy lust, selfe love, and suc[h] like mo)
Did fall as fast, to shamefull death and wo.

You see the bond, for faithfullnesse made free,
You see the free, for doublenesse disdaind:
You see the whippe, the cuke stoole, and the tree,
Are thought rewardes, for such as vice hath staine:
You see that right, which ever more hath raigned,
And justice both: do keepe their places still,
To cherish good, and eke to punish ill.

THE GLASSE OF GOVERNMENT

These things my muse, did meane to make you knowe,
By prooffe in acte of that which you have seene
These things my muse, thought meete to set in showe,
But otherwyse, then common wont hath bene.
This christall glasse I polisht fayre and cleene,
For every man, that list his faultes to mend,
This was my mind, and thus I make an end.

FINIS.

¶ IMPRINTED AT Lon-
don By H M

for Christopher Barker at the signe
of the Grassehopper in Paules
Churchyarde,

Anno Domini. 1575.

❧ A briefe rehearsall, or rather a

true Copie of as much as was presented before her majestie^[e] at Kenelworth, during her last aboade there, As followeth,

HEr Majesty came thether (as I remember) on saterday being the nienth of July last past. On which day there met her on the way, somewhat neere the Castle *Sybilla*, who prophecied unto her Highnes, the prosperous raigne that she should continue, according to the happy beginning of the same. The order thereof was this: *Sibilla* being placed in an arbor in the parke neere the high way where the *Queenes majestie* came, did step out and pronounced as foloweth.

All hayle, all hayle, thrise happy prince,
I am *Sibilla* she
Of future chaunce, and after happ,
foreshewing what shalbe.
As now the dewe of heavenly gifts,
full thick on you doeth fall,
Even so shall vertue more and more,
augment your yeares withal.
The rage of warre bound fast in chaines,
shal never stirre ne move:
But peace shal governe all your daies,
encreasing Subjects love.
You shalbe called the Prince of peace,
and peace shalbe your shield,
So that your eyes shal never see
the broyles of bloody field.
If perfect peace then glad your minde
he joyes above the rest:
Which doth receiue into his house,
so good and sweete a guest.
And one thing more I shall foretell,
as by my skil I know:

THE PRINCELY PLEASURES

Your comming is rejoyced at,
tenne thousand times and mo.
And whiles your highnes here abides,
nothing shall rest unsought,
That may bring pleasure to your mind,
or quyet to your thought.
And so passe foorth in peace (O Prince)
of high and worthy praise:
The God that governes all in all,
encrease your happy dayes.

*This devise was invented, and the verses also written by
M. Hunneys, master of her Majesties Chappell.*

HER Majesty passing on to the first gate, there stode in the Leades and Battlementes therof, sixe Trumpetters hugelie advaunced, much exceeding the common stature of men in this age, who had likewise huge and monstrous Trumpettes counterfettetted, wherein they seemed to sound: and behind them were placed certaine Trumpetters who sounded in deede at her majesties entrie. And by this dum shew it was ment, that in the daies and Reigne of K. *Arthure*, mē were of that stature. So that y^e Castle of *Kenelworth* should seeme stil to be kept by *Arthurs* heires and their servants. And when her majestie entred the gate, there stooode *Hercules* for Porter, who seemed to be amazed at such a presence, upon such a sodain, proffered to stay them. And yet at last being overcome by viewe of the rare beutie and princelie countenance of her Majestie, yeelded himselfe and his charge, presenting the keyes unto her highnesse with these words.

WHAT stirre, what coyle is here?
come back, holde, whether now?
Not one so stout to stirre,
what harrying have we here?
My frends a Porter I,
no Poper here am plast.
By leave perhaps els not
while club and limmes doe last.
A garboyle this in deede,
what, yea, faire Dames? what yea,

AT KENELWORTH CASTLE

What? daintie darlings here?
oh God, a peereles Pearle,
No worldly wight no doubt,
some soveraigne Goddes sure,
Even face, even hand, even eye,
even other features all,
Yea beutie, grace, and cheare,
yea port and majestie,
Shewe all some heavenly Peere,
with vertues all beset.
Come, come, most perfect Paragon,
passe on with joy and blisse,
Most worthy welcome Goddes guest,
whose presence gladdeth all.
Have here, have here, both club and keyes
my selfe, my warde I yeelde,
Even gates and all, yea Lord him selfe,
submitte and seeke your sheelde.

*These verses were devised and pronounced by master Badger of
Oxenforde, Maister of Arte, and Bedle in the same Uni-
versitie.*

W^Hen her Majestie was entred the gate, and come into
the base Court, there came unto her a Ladie attended
with two Nimphes, who came all over the Poole, being so
conveyed, that it seemed shee had gone upon the water. This
Ladie named her selfe the Ladie of the Lake, who spake to her
Highnesse as followeth,

T^Hough haste say on, let sute obtaine some stay,
(most peereles Prince, the honor of your kinde)
While that in short my state I doe display,
and yeelde you thanks for that which now I finde.
Who earst have wisht that death me hence had fet,
if Gods not borne to die, had ought death any det.

¶ I am the Lady of this pleasant Lake,
who since the time of great king *Arthures* reigne
That here with royal Court aboade did make,
have led a lowring life in restles paine.

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Til now that this your third arrivall here
doth cause me come abroad, and boldly thus appeare.

¶ For after him such stormes this Castle shooke,
by swarming *Saxons* first who scourge this land,
As foorth of this my poole I nere durst looke.
Though *Kenelme* king of *Merce* did take in hand
(As sorrowing to see it in deface)
to reare these ruines up, and fortifie this place.

¶ For straight by Danes and Normans all this Ile
was sore distrest, and conquered at last.
Whose force this Castle felt, and I therewhile,
did hide my head, and though it straightway past
Unto Lord *Sentloes* hands, I stode at bay:
and never shewed my selfe, but stil in keepe I lay.

¶ The Earle sir *Moumfords* force gave me no hart,
sir *Edmund Crouchbackes* state, the princes sonne,
Could not cause me out of my lake to part,
nor *Roger Mortimers* ruffe, who first begun,
(As *Arthures* heire) to keepe the table round, (ground.
could not comfort once my hart, or cause me come on

¶ Nor any owner els, not he that's now,
(such feare I felt againe, some force to feele)
Tyl now the Gods doe seeme themselves t'allow,
my comming foorth, which at this time reveale
By number due, that your thrice comming here (feare.
doth bode thrise happy hope, and voides the place from

¶ Wherefore I wil attend while you lodge here,
(most peereles Queene) to Court to make resort,
And as my love to *Arthure* dyd appeere,
so shalt to you in earnest and in sport,
Passe on Madame, you neede no longer stand,
the Lake, the Lodge, the Lord, are yours for to cōmande.

*These verses were devised and penned by M. Ferrers,
sometime Lord of misrule in the Court.*

AT KENELWORTH CASTLE

HEr Majesty proceeding towards the inward court passed on a bridge, the which was rayled in on both sides. And in the toppes of the postes thereof were set sundrie presents, and giftes of provision: As wine, corne, fruites, fishes, fowles, instruments of musike, and weapons for martial defence. All which were expounded by an Actor clad like a Poet, who pronounced these verses in Latine.

Jupiter é summi, dum vertice cernit olympi,
Hu[c] princeps regina tuos te tendere gressus :
Scilicet eximix succensus imagine formæ,
Et memor antiqui qui semper ferverat ignis,
Siccine Coelicolæ patientur turpiter (inquit)
Muneris ex[p]ertem Reginam hoc visere castrum,
Quod tam læta subit? Reliqui sensere tonantis
Imperium superi : pro se dat quisque libenter,
Musculas Sylvanus aves, [P]omonaque poma,
Fruges alma Ceres rorantia vina Lyæus :
Neptunus pisces, Tela & tutantia Mavors,
Hæc (Regina potens) superi dant munera divi :
Ipse loci dominus, dat se Castrumque Kenelmi.

¶ These verses were devised by master *Muncaster*, and other verses to the very selfe same effect were devised by *M. Paten*, and fixed over the gate in a frame. I am not verye sure whether these or master *Patens* were pronounced by the Author, but they were all to one effect. This speech being ended, she was received into the inner Court with sweet Musicke. And so alighting from her horse, the Drummes, Fifes and Trumpets sounded: wherewith shee mounted the stayres, and went to her lodging.

ON the next day (being Sunday,) there was nothing done until the evening, at which time there wer fireworks shewed upon the water, the which were both strange and wel executed: as sometimes passing under the water a long space, when all men had thought they had bene quenched, they would rise and mount out of the water againe, and burne very furiously untill they were utterlie consumed. Now to make some

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playner declaration and rehersall of all these things before her Majestie on the x. of Julie there met her in the Forest as she came from hunting, one clad like a Savage man, all in Ivie, who seeming to woonder at such a presence, fell to quarrelling with Jupiter as followeth.

O Thundring *Jupiter*,
which swayest the heavenly sword:
At whose command all Gods must crouch
and knowledge thee their Lord.
Since I (O wretch therewhiles)
am here by thy decree,
Ordeyned thus in savage wise,
for evermore to be.
Since for some cause unknowen,
but only to thy wil:
I may not come in stately Court
but feede in forrestes still.
Vouchsafe yet greatest God,
that I the cause may know
Why all these worthy Lords and Peeres,
are here assembled so?
Thou knowest (O mighty God)
no man can be so base,
But needes must mount, if once it see
a sparke of perfect grace.
And since I see such sights,
I meane such glorious Dames,
As kindle might in frozen brestes,
a furnace full of flames.
I crave (great God) to know
what all these Peeres might be:
And what hath moved these sundry shewes,
which I of late did see?
Enforme me some good man
speake, speake some courteous knight,
They all cry mumme, what shall I do,
what sunne shal lend me light?
¶ Wel Eccho, where art thou
could I but Eccho finde,

AT KENELWORTH CASTLE

Shee would returne me answer yet
by blast of every winde.

Ho *Eccho* : *Eccho*, ho,
where art thou *Eccho*, where?

Why *Eccho* friend, where dwellest thou now,
thou woontst to harbour here.

Eccho answered.

Eccho.

Here

then tell thou me some newes
For els my heart would burst with greefe,
of trueth it cannot choose.

Eccho.

Choose

Choose? why? but thou me helpe
I say my heart wil breake :
And therefore even of curtesie,
I pray thee *Eccho* speake.

Eccho.

Speake.

I speake, yes that I will
unlesse thou be too coye,
Then tell me first what is the cause,
that all the people joy?

Eccho.

Joy.

Joy? surely that is so,
as may full well be seene :
But wherefore doe they so rejoyce?
is it for King or Queene?

Eccho.

Queene

Queene? what the Queene of heaven?
they knewe hir long agone?
No sure some Queene on earth,
whose like was never none.

Eccho.

None

O then, it seemes the Queene,
of England for to be :
Whose graces make the Gods to grudge,
me thinkes it should be shee.

Eccho.

Shee

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And is it she in deede?

then tell me what was ment,
By every shew that yet was seene,
good *Eccho* be content.

Eccho.

Content

What meant the woman first,
which met hir as she came?
Could she devine of things to come,
as *Sibelles* use the same?

Eccho.

The same

The same? what *Sibill*? she
which useth not to lye?
Alas what dyd that beldame there?
what dyd she prophecie?

Eccho.

Prophecie

O then by lyke she causde,
the worthy *Queene* to knowe:
What happy raigne she still should hold,
since heavens ordeyned so.

Eccho.

So

And what meant those great men?
which on the walles were seene:
They were some *Gyants* certainly,
No men so bigge have bene.

Eccho.

Have bene

Have bene? why then they served,
King *Arthur* man of might.
And ever since this castle kept,
for *Arthurs* heyres by right.

Eccho.

Right

Well *Hercules* stood bie,
why came he from his *Dorter*?
Or was it eke some monstrous man,
appoynted for a porter?

Eccho.

A porter.

A porter? surely then,
he eyther was accrased.
Or else to see so many men,
his spirits were amased.

Eccho.

Amased

AT KENELWORTH CASTLE

Amased? so me thought,
why dyd he let them passe:
And yeeld his keyes? percase he knew,
his masters will so was.

Eccho.

So was

Well, then dyd he but well,
yet sawe I yet a dame:
Much like the Lady of the Lake.
perchaunce so was hir name.

Eccho.

Her name

Alas, and what could she,
(poore dame distrest) deserve?
I knewe her well: percase she came,
this worthy Queene to serve.

Eccho.

To serve.

So would I her advise:
but what meant all those shifts?
Of sundry things upon a bridge?
were those rewards of gifts?

Eccho.

Gifts

Gifts? what? sent from the Gods?
as presents from above?
Or pleasures of provision,
as tokens of true love?

Eccho.

True love

And who gave all those gifts?
I pray thee (*Eccho*) say?
Was it not he? who (but of late)
this building here did lay?

Eccho.

Dudley

O *Dudley*, so me thought:
he gave him selfe and all,
A worthy gift to be received,
and so I trust it shall.

Eccho.

It shall

What meant the fierie flames,
which through the waves so flue?
Can no colde answers quench desire?
is that experience true?

Eccho.

True

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Well *Eccho* tell me yet,
howe might I come to see :
This comely Queene of whom we talke ?
oh were she nowe by thee.

Eccho.

By thee

By me ? oh were that true,
howe might I see her face ?
Howe might I knowe her from the rest,
or judge her by her grace ?

Eccho.

Her grace

Well then if so myne eyes,
be such as they have beene :
Me thinkes I see among them all,
this same should be the Queene.

Eccho.

The Queene

† Herewith he fell on his knees and
spake as followeth.

O Queene I must confesse,
it is not without cause :
These civile people so rejoyce,
that you should give them lawes.
Since I, which live at large,
a wilde and savadge man :
And have ronned out a wilfull race,
since first my lyfe began :
Doe here submit my selfe,
beseeching you to serve :
And that you take in worth my will,
which can but well deserve.
Had I the learned skyll ?
which in your head is found :
My tale had flowed in eloquence,
where nowe my words are drownd.
Had I the bewties blase ?
which shines in you so bright :
Then might I seeme a Faulcon fayre
which nowe am but a Kite.
Could I but touch the strings,
which you so heavenly handle :

AT KENELWORTH CASTLE

I would confesse, that fortune then,
full freendly dyd me dandle.
O Queene (without compare)
you must not thinke it strange,
That here amid this wilderness,
your glorie so doth raunge.
The windes resound your worth,
the rockes record your name :
These hils, these dales, these woods, these waves,
these fields pronounce your fame.
And we which dwell abroade,
can heare none other newes :
But tydings of an English Queene,
whom heaven hath dect with hewes.
Yea since I first was borne,
I never joyed so much :
As when I might behold your face,
because I see none such.
And death or drearie dole,
(I know) will end my dayes,
As soone as you shall once depart,
or wish to go your wayes.
But comely peerelesse Prince,
since my desires be great :
Walke here sometimes in pleasant shade,
to fende the parching heate.
¶ On Thursday next (thinke I)
here will be pleasant Dames :
Who bet then I may make you glee,
with sundry gladsome games.
Meane while (good Queene) farewell,
the Gods your life prolong :
And take in worth the wilde mans words,
for else you do him wrong.

¶ Then he bad *Eccho* farewell thus.
Eccho likewise farewell,
let me go seeke some death,
Since I may see this Queene no more,
good greefe nowe stop my breath.

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J These verses were devised, penned, and pronounced by master G[a]scoyne: and that (as I have heard credibly reported) upon a very great sudden.

THe next thing that was presented before her Majestie, was the deliverie of the Lady of the Lake: wherof the summe was this. *Tryton* in likenesse of a Mermaide, came towarde the Queenes Majestie as she passed over the bridge, returning from hunting. And to her declared that *Neptune* had sent him to hir highnes, to declare the wofull distresse wherein the poore Ladie of the Lake did remaine, the cause whereof was this. Sir *Bruse*, *Sauns pittie*, in revenge of his cosen *Merlyne* the Prophet (whom for his inordinate lust she had inclosed in a rocke) did continuallie pursue the Ladie of the Lake: and had (long sithens) surprised hir, but that *Neptune* (pitying hir distresse) had envyroned hir with waves. Whereupon she was enforced to live alwaies in that Poole, and was therby called the Ladie of the Lake. Furthermore affirming that by *Merlynes* prophecie, it seemed she coulde never bee delivered but by the presence of a better maide then hir selfe. Wherefore *Neptune* had sent him right humbly to beseech hir majestie that she would no more but shew her selfe, and it should bee sufficient to make sir *Bruse* withdrawe his forces. Furthermore, commanding both the waves to be calme, and the fishes to give their attendance: And this he expressed in verse as followeth.

J The speech of Tryton to the Queenes Majestie.

MUse not at all most mightie Prince,
though on this lake you see:
Me *Triton* floate, that in salt seas,
among the Gods should be.
For looke what *Neptune* doth commaund,
of *Triton* is obeyde:
And nowe in charge I am to guyde,
your poore distressed mayde.
Who when your highnesse hither came,
dyd humbly yeeld her Lake:
And to attende upon your Court,
did loyall promise make.

AT KENELWORTH CASTLE

But parting hence that yrefull knight,
syr *Bruce* had hyr in chase :
And sought by force, her virgins state,
full fowlie to deface.
Yea, yet at hand about these bankes,
his bands be often seene :
That neither can she come nor scape,
but by your helpe, O *Queene*.
For though that *Neptune* hath so fenst,
with floods her fortresse long.
Yet *Mars* her foe must needes prevaile,
his battries are so strong.
Howe then can *Diane*, *Junos* force,
and sharpe assaults abyde ?
When all the crue of cheefest Gods,
is bent on *Bruse* his side.
Yea, oracle and prophecie,
say sure she can not stande :
Except a worthier maide then she,
her cause do take in hand.
Loe, here therefore a worthy worke,
most fit for you alone :
Her, to defend and set at large :
(but you, O *Queene*) can none :
And Gods decree, and *Neptune* sues,
this graunt O peereles Prince :
Your presence onely shall suffice,
her enemies to convince.

† Herewith *Triton* soundeth his Trompe
and spake to the winds, waters and
Fishes, as followeth.

YOU winds returne into your Caves,
and silent there remaine :
You waters wilde suppress your waves,
and keepe you calme and plaine.
You fishes all, and each thing else,
that here have any sway :
I charge you all in *Neptunes* name,
you keepe you at a stay

THE PRINCELY PLEASURES

Untill such time this puissaunt Prince,
sir *Bruse* hath put to flight :
And that the maide released be,
by soveraigne maidens might.

His speach being ended, her Majestie proceeded further on the bridge, and the Ladie of the Lake (attended with her two Nymphes,) came to her uppon heapes of Bulrushes, according to this former devise : And spake as followeth.

What worthy thanks, might I poore maide expresse ?
Or thinke in heart, that is not justly due :
To thee (O Queene) which in my great distres,
Succours hath sent mine enemies to subdue ?
Not mine alone, but foe to Ladyes all,
That tyrant *Bruce*, *Sans pittie*, whom we call.

¶ Untyll this day, the Lake was never free,
From his assaults, and other of his Knights :
Untill such tyme as he dyd playnely see :
Thy presence dread : and feared of all wyghts.
Which made him yeeld, and all his bragging bands,
Resigning all into thy Princely hands.

¶ For which great grace of liberty obtayned,
Not onely I, but Nymphs and sisters all,
Of this large Lake : with humble heart unfayned :
Render thee thanks, and honour thee withall.
And for playne prooffe, how much we do rejoyce :
Expresse the same, with tongue, with sound and voyce.

From thence her Majestie passing yet further on the brydge, *Protheus* appeared, sitting on a *Dolphyns* backe. And the *Dolphyn* was conveied upon a boate, so that the Owers seemed to bee his Fynnes. With in the which *Dolphyn* a Consort of Musicke was secretly placed, the which sounded, and *Protheus* clearing his voyce, sang this song of congratulation, aswell in the behalfe of the Lady distressed, as also in the behalfe of all the Nymphs and gods of the sea.

AT KENELWORTH CASTLE

† The song of *Protheus*.

O Noble Queene give eare,
to this my floating muse :
And let the right of readie will,
my little skill excuse.
For heardmen of the seas,
sing not the sweetest notes :
The winds and waves do roare and crie
Where *Phæbus* seldome floates :
Yet since I doe my best,
in thankfull wise to sing :
Vouchsafe (good Queene) that calme consent
these words to you may bring.
We yeeld you humble thanks,
in mightie *Neptunes* name.
Both for our selves and therewithall,
for yonder seemely Dame.
A Dame : whom none but you,
deliver could from thrall :
Ne none but you deliver us,
from loitring life withall.
She pined long in paine,
as overworne with woes :
And we consumde in endles care,
to fend her from her foes.
Both which you set at large,
most like a faithfull freend :
Your noble name be praisde therefore,
and so my song I ende.

THIS song being ended, *Protheus* tolde the Queenes Majestie a pleasaunt tale of his deliverie and the Fishes which hee had in charge. The devise of the Ladie of the Lake also was master *Hunnes* : and surely if it had bene executed according to the first invention, it had bene a gallant shewe : for it was first devised, that (two dayes before the Ladie of the Lakes deliverie) a captaine with twentie or thyrtye shotte shoulde have bene sent from the Hearon house (which represented the Lady of the Lakes Castell) upon heapes of bulrushes : and that

THE PRINCELY PLEASURES

syr *Bruse* shewing a great power upon the land, shoulde have sent out as many or moe shot to surprise the sayde Captayne, and so they should have skirmished upon the waters in such sort, that no man coulde perceive but that they went upon the waves: at last (syr *Bruse* his men being put to flight) the captaine should have come to her majestie at the castell window, and have declared (more plainely the distresse of his mistresse) and the cause that she came not to the Court according to duetie and promise, to give hyr attendance: and that therupon he should have besought hyr Majestie to succour his mistresse: the rather because *Merline* had prophecied that she should never be delivered but by the presence of a better maide then her selfe. This had not onely bene a more apt introduction to her deliverie, but also the skirmish by night woulde have bene both very strange and gallant: and thereupon her Majestie might have taken good occasion to have gone in her barge upon the water for the better executing of her deliverie. The verses as I thinke were penned, some by master *Hunnes*, some by master *Ferrers*, and some by master *Goldingham*.

And nowe you have asmuch as I could recover hitherto of the devises executed there: the countrie shewe excepted, and the merry marriage: the which were so plaine as needeth no further explication. To proceede then, there was prepared a shew to have bene presented before hyr majestie in the Forest.

The argument whereof was this.

DYana passing in chase with her Nymphs, taketh knowledge of the countrie, and thereby calleth to minde howe (neere seventeene yeares past) she lost in those Coastes one of her best beloved Nimphes called *Zabeta*. She describeth the rare vertues of *Zabeta*. One of her Nimphes confirmeth the remembrance thereof, and seemeth to doubt that Dame *Juno* hath wonne *Zabeta* to be a follower of hers: *Dyana* confirmeth the suspition, but yet affirming her selfe much in *Zabetaes* constancie, giveth charge to her Nimphes, that they diligently hearken and espie in all places to finde or here newes of *Zabeta*: And so passeth on.

AT KENELWORTH CASTLE

TO entertayne *Intervallum temporis*, a man cladde all in Mosse commeth in lamentyng, and declaryng that he is the wylde mans sonne, which (not long before) had presented hym selfe before hyr majestie : and that his Father (uppon such wordes as hyr highnesse dyd then use unto him) lay languishing like a blind man, untill it might please hyr highnesse to take the filme from his eyes.

THe Nimphes returne one after another in quest of *Zabeta* : at last *Diana* her selfe returning and hearing no newes of her, invoketh the helpe of her Father *Jupiter*. *Mercurie* commeth downe in a cloude sent by *Jupiter* to recomfort *Dyana*, and bringeth her unto *Zabeta* : *Dyana* rejoyceth, and after much frendly discourse departeth : affying her selfe in *Zabetaes* prudence and pollicie : She and *Mercurie* (being departed) *Iris* commeth downe from the Rainebowe sent by *Juno* : Perswading the Queenes Majestie that she be not caryed away with *Mercuries* filed speach, nor *Dyanaes* faire words, but that she consider all things by prooffe, and then shee shall finde much greater cause to followe *Juno* then *Dyana*.

The interlocutours were
these.

Diana, Goddess of Chastitie.

Castibula, *Anamale*, *Nichalis*, *Dianes* Nimphes.

Mercurie, *Joves* messenger.

Iris, *Junos* messenger.

Audax, the sonne of *Silvester*.

ACTUS. I. SCENA. I.

DIANA, CASTIBULA.

MIne owne deere Nimphes, which knowledge me your And vow (like me) to live in chastitie. (Queene,
My lovely Nimphes, (which be as I have beene)
Delitefull Dames and gemmes of jolytie.
Rejoyssing yet (much more) to drive your dayes,
In life at large, that yeeldeth calme content,
Then wilfully to treade the wayward wayes,
Of wedded state, which is to thraldome bent.

THE PRINCELY PLEASURES

I neede not nowe, with curious speach perswade,
 Your chast consents, in constant vowe to stande,
 But yet beware least *Cupids* Knights invade,
 By slight, by force, by mouth or mightie hand,
 The stately tower of your unspotted myndes :
 Beware (I say) least whiles we walke these woods,
 In pleasant chase, of swiftest Harts and Hyndes,
 Some harmfull hart entrap your harmlesse moodes,
 You knowe these holts, these hils, these covert places,
 May close convey, some hidden force unseene :
 You see likewise, the sundry gladsome graces,
 (Which in this soyle we joyfully have seene)
 Are not unlike some Court to keepe at hand :
 Where guilefull tongues, with sweete entising tales,
 Might (*Circes* like) set all your ships on sand :
 And turne your present blysse, to after bales.
 In sweetest flowres the subtyll Snakes may lurke :
 The Sugred baite oft hides the harmefull hookes,
 The smoothest words, draw wils to wicked worke,
 And deepe deceipts, do follow fairest lookes.

Hereat pawsing and looking about her,
 She tooke knowledge of the coast,
 and proceeded.

BUt what? ah las? oh whyther wander wee?
 What chase hath led us thus into this coast?
 By sundrie signes, I nowe perceive we be
 In *Brutus* land, whereof he made such boast,
 Which *Albion* in olden dayes dyd hyght,
 And *Brittaine* next by *Brute* his noble name :
 Then *Engistes* lande as *Chronicles* do write.
 Now *England* short, a land of worthy fame :
 Ah las behold, how memory breedes moone :
 Behold and see, how sight bryngs sorow in,
 My restlesse thoughts, have made me woe begon.
 My gasing eyes, dyd all this greefe begin.
 Beleeve me (*Nimphs*) I feele great grips of greefe,
 Which bruse my brest, to thinke how here I lost :

AT KENELWORTH CASTLE

(Now long agoe) a love to me most lefe.
Content you all: hyr whom I loved most:
You can not chuse, but call unto your mynde,
Zabetaes name, who twentie yeeres or more,
Dyd follow me, still skorning *Cupids* kinde,
And vowing so, to serve me evermore:
You cannot chuse, but beare in memory,
Zebeta hyr, whose excellencie was such,
In all respects of every qualitie,
As Gods themselves, those gifts in hir did grutch.
My sister first, which *Pallas* hath to name,
Envyed *Zabeta*, for hyr learned brayne.
My sister *Venus*, feared *Zabetaes* fame,
Whose gleames of grace, hyr beuties blase dyd stayne,
Apollo dread to touch an Instrument,
Where my *Zabeta* chaunst to come in place:
Yea *Mercurie* was not so eloquent,
Nor in his words had halfe so good a grace.
My stepdame, *Juno* in hyr glyttering guyse,
Was nothing like so heavenlie to beholde:
Short tale to make, *Zabeta* was the wight,
On whom to thinke my heart now waxeth cold.
The fearefull byrd, oft lets hyr food downe fall,
Which findes hyr neast, dispoyled of hyr yong:
Much lyke my selfe: whose mynde such mones appale,
To see this soyle, and therewithall among,
To thinke how now, neere seventeene yeeres agoe,
By great myshap I chaunst to leese her here:
But my deere Nymphes (on hunting as you go)
Looke narrowly: and harken every where.
It cannot be, that such a starre as she,
Can leese hyr lyght for any lowring clowde.
It can not be that such a Saint to see?
Can long in shrine her seemely selfe so shroude.
I promise here, that she which first can bryng,
The joyfull newes of my *Zabetaes* lyfe,
Shall never breake hyr bow, nor fret hyr string.
I promise eke, that never storme of strife,
Shall trouble hyr: nowe Nymphs looke well about:
Some happie eye, spy my *Zabeta* out.

THE PRINCELY PLEASURES

Castibula.

¶ O heavenly Dame, thy wofull words have pearst,
The very depth of your forgetfull mynde :
And by the tale, which thou hast here rehearst,
I yet record, those heavenly gifts which shinde,
Tryumphantly, in bright *Zabetaes* deedes :
But therewithall, a sparke of jellowsie :
With nyce conceypt, my mynde thus farforth feedes,
That she which alwayes liked liberty,
And coude not bowe to beare the servyle yoke,
Of false suspect, which mars these lovers marts,
Was never wonne to lyke that smouldring smoke,
Without some feate, that passeth common arts.
I dread Dame *Juno* with some gorgeous gift,
Hath layde some snare, hyr fancie to entrap,
And hopeth so hyr loftie mynde to lyft,
On *Hyme[n]*'s bed, by height of worldly hap.

Diana.

¶ My loving Nymph, even so feare I likewise,
And yet to speake as trueth and cause requires,
I never sawe *Zabeta* use the guyse,
Which gave suspect of such unchast desires.
Full twentie yeeres, I marked still hyr mynde,
Ne could I see that any sparke of lust,
A loytring lodge, within hyr breast could finde.
How so it be (deare Nymphes) in you I trust :
To harke, and marke, what might of hyr betyde :
And what mishap, withholds hyr thus from me.
High *Jove* hym selfe my luckie steps so guide,
That I may once mine owne *Zabeta* see.

DYana with hir Nymphes proceede in chase : and to
entertaine time, commeth in one clad in mosse, saying
as followeth.

AT KENELWORTH CASTLE

Actus 1. Scena. 2.

AUDAX. solus.

I F ever pitie pearst
a peerelesse Princesses breast :
Or ruthfull mone moved noble minde,
to graunt a just request.
Then worthy Queene geve eare,
unto my woful tale :
For needes that sonne must sobbe and sigh
whose Father bides in bale.
O Queene, O stately Queene,
I am that wilde mans sonne
Which not long since before you here,
presumed for to runne.
Who tolde you what he thought
of all your vertues rare :
And therefore ever since (and yet)
he pines in woe and care.
Alas, alas good Queene,
it were a cruel deede,
To punish him which speakes no more
but what he thinks in deede.
Especially when as
all men with him consent,
And seeme with common voyce to prove
the pith of his intent.
You heard what *Eccho* said,
to every word he spake :
You heare the speech of *Dyanaes* Nimphes,
and what reports they make.
And can your Highnesse then,
condemne him to be blinde ?
Or can you so with needeles greefe,
torment his harmeles minde ?
His eyes (good Queene) be great
so are they cleere and graye :

THE PRINCELY PLEASURES

He never yet had pinne or webbe,
his sight for to decay.
And sure the Dames that dwell,
in woods abroad with us :
Have thought his eyes of skil inough,
their beuties to discusse.
For prooffe your Majestie,
may now full plainly see :
He did not onely see you then,
but more he did foresee.
What after should betide,
he tolde you that (ere long)
You should finde here bright heavenly dames,
would sing the selfe same song.
And now you finde it true,
that he did then pronounce,
Your praises peyze by them a pound,
which he weyed but an ounce.
For sure he is nor blinde,
nor lame of any limme :
But yet because you tolde him so,
he doubts his eyes are dimme.
And I therefore (his sonne)
your Highnesse here beseech
To take in worth (as subjects due)
my Fathers simple speech.
And if you finde some filme,
that seemes to hide his eyes :
Vouchsafe (good Queene) to take it off,
in gracious woonted wise.
He sighing lies and saies
God put mine eyes out cleane :
Ere choice of change in England fall,
to see another Queene.

FINIS. *Actus* I.

AT KENELWORTH CASTLE

ACTUS 2. Scena 1.

ANAMALE sola.

WOULD God I either had some *Argus* eyes,
Or such an eare as every tydings heares,
Oh that I could some subiltie devise,
To heare or see what mould *Zabeta* beares.
That so the moode of my *Dyanaes* minde,
Might rest (by me) contented or appeased.
And I likewise might so her favour finde,
Whom (Goddesse like) I wish to have wel pleased.
Some courteous winde come blowe me happy newes,
Some sweete birde sing and shewe me where she is,
Some Forrest God, or some of *Faunus* crues,
Direct my feete if so they treade amisse.

ACTUS 2. Scena 2.

NICHALIS sola.

IF ever *Eccho* sounded at request,
To satisfie an discontented mind,
Then *Eccho* now come helpe me in my quest,
And tel me where I might *Zabeta* finde
Speake *Eccho*, speake, where dwels *Zabeta*, where?
Alas, alas, or she, or I am deafe,
She answered not, ha? what is that I heare?
Alas it was the shaking of some leafe,
Wel since I heare not tidings in this place,
I wil goe seeke her out in some place els:
And yet my mind divineth in this case,
That she is here, or not farre off she dwels.

ACTUS 2. Scena 3.

DIANA with her Traine.

NO newes my Nimphes, wel then I may wel thinke
That carelesly you have of her enquired:
And since from me in this distresse you shrinke,
(While I meane while) my wearie limmes have tyred,

THE PRINCELY PLEASURES

My Father *Jove* vouchsafe to rue my greefe,
Since here on earth I call for helpe in vaine:
O king of kings send thou me some releefe,
That I may see *Zabeta* once againe.

ACTUS 2. Scena 4.

MERCURY. DIANA. and the Nimphes.

O Goddes ceasse thy mone,
Thy plaints have pearst the skies,
And *Jove* thy frendly Father hath
Vouchsaft to heare thy cries.
Yea more he hath vouchsaft,
In hast (post hast) to send
Me downe from heaven to heale thy harme,
And all thy misse to mend.
Zabeta whom thou seekest,
(In heart) even yet is thine,
And passingly in woonted wise,
Her vertues stil doe shine.
But as thou doest suspect,
Dame *Juno* trained a trap,
And many a day to winne her wil
Hath lulde her in her lap.
For first these sixteene yeres,
She hath beene daily seene,
In richest Realme that Europe hath,
A comelie crowned Queene.
And *Juno* hath likewise,
Suborned sundrie kings,
The richest and the bravest both,
That this our age foorth brings.
With other worthy wights,
Which sue to her for grace:
And cunningly with queint conceits
Doe pleade the Lovers case.
Dame *Juno* geves her wealth
Dame *Juno* geves her ease,
Dame *Juno* gets her every good,
That womans wil may please.
And so in joy and peace,
She holdeth happy daies:

AT KENELWORTH CASTLE

Not as thou thoughtst, nor done to death,
Or woonne to wicked wayes.
For though she finde the skil
A kingdome for to weelde,
Yet cannot *Juno* winne her will
Nor make her once to yeelde
Unto the wedded life,
But still she lives at large
And holdes her neck from any yoke,
Without controll of charge.
Thus much it pleased *Jove*
That I to thee should say.
And furthermore by words exprest,
He bade I should not stay.
But bring thee to the place,
Wherein *Zabeta* bides
To prop up so thy stagring mind,
Which in these sorrowes slides.
O Goddes then be blithe,
Let comfort chase out greefe,
Thy heavenly fathers will it is
To lend thee such releefe.

DIANA.

O Noble *Mercurie*,
doest thou me then assure
That I shall see *Zabetaes* face,
and that she doeth endure
(Even yet) in constant vowe,
of chaste unspotted life :
And that my stepdame cannot yet
make her a wedded wife.
If that be so in deede,
O Muses helpe my voice,
Whom greefe and grones have made so hoarce
I cannot wel rejoyce.
O Muses sound the praise
of *Jove* his mighty name,
And you deere Nymphes which me attend,
by duetie doe the same.

THE PRINCELY PLEASURES

Here *Dyana* with her Nymphes assisted by a consort of musicke unseene, shoulde sing this so[n]g or rondle[t] folowing.

O Muses now come helpe me to rejoyce,
Since *Jove* hath changed my greefe to sodain joy:
And since the chaunce whereof I craved choice,
Is graunted me to comfort mine annoy.

O praise the name of *Jove* who promist plaine
That I shall see *Zabeta* once againe.

¶ O Gods of woods, and Goddes *Flora* eke,
Now cleare your brestes and beare a part with me:
My jewel she, for whom I woont to seeke,
Is yet full safe, and soone I shal her see.

O praise the name of *Jove*, who promist plaine,
That I shall see *Zabeta* once againe.

¶ And you deere Nymphes, who know what cruel care
I bare in brest since she from me did part,
May wel conceive what pleasures I prepare,
And how great joyes I harbour in my hart.

Then praise the name of *Jove*, who promist plaine,
That I shall see *Zabeta* once againe.

MERCURIE.

Come Goddes, come with me,
thy leysures last too long:
For now thou shalt her here beholde,
for whom thou singst this song.
Behold where here she sits,
whom thou so long hast sought:
Embrace her since she is to thee,
a Jewel deerely bought.
And I wil now returne
to God in heaven on hie:
Who graunt you both always to please
his heavenly Majestie.

Mercury departeth to heaven.

AT KENELWORTH CASTLE

WHat, doe I dreame? or doth my minde but muse?
 Is this my leefe, my love, and my delight?
 Or dyd this God my longing minde abuse,
 To feede my fancie with a fained sight?
 Is this *Zabeta*, is it she in deede?
 It is she sure: *Zabeta* mine all haile:
 And though dame Fortune seemeth you to feede
 With Princely port, which serves for your availe,
 Yet geve me leave to gaze you in the face,
 Since now (long since) my selfe your selfe did seeke,
 And be content for all your statelie grace,
 Stil to remaine a maiden alwaies meeke.
Zabeta mine (now Queene of high renowne)
 You know how wel I loved you alwaies,
 And long before you did atcheeve this crowne,
 You know how wel you seemde to like my wayes.
 Since when: you, (woon by *Junos* gorgeous giftes)
 Have left my lawndes and closely kept in Court.
 Since when: delight, and pleasures gallant shifts
 Have fed your minde with many a Princely sport.
 But peereles Queene (sometime my peereles maide)
 And yet the same as *Mercurie* doeth tel,
 Had you but knowen how much I was dismaide
 When first you did forsake with me to dwel,
 Had you but felt what privie panges I had
 Because I could not finde you foorth againe,
 I know full wel your selfe would have beene sad,
 To put me so to prooffe of pinching paine.
 Well, since *Dan Jove* (my father) me assures,
 That notwithstanding all my stepdames wyles,
 Your Maidens minde yet constant stil endures,
 Though wel content a Queene to be therewhiles,
 And since by prudence and by pollicie,
 You winne from *Juno* so much worldly wealth,
 And since the Piller of your chastitie,
 Still standeth fast as *Mercurie* me telleth,
 I joy with you, and leave it to your choice
 What kinde of life you best shall like to holde.
 And in meane while I cannot but rejoyce
 To see you thus bedect with glistering golde:

THE PRINCELY PLEASURES

To see you have this traine of stately Dames,
Of whome eche one may seeme some Goddes peere
And you your selfe (by due desert of fame)
A Goddes full, and so I leave you here,
It shall suffice that on your faith I trust :
It shall suffice that once I have you seene.
Farewell : not as I would, but as I must,
Farewel my Nimphe, farewel my noble Queene.

Diana with her Traine departeth.

Actus 2. Scena ultima.

IRIS sola.

O H loe, I come to late,
oh why had I no wings?
To helpe my willing feete, which fet
these hastie frisking flings?
Ah las I come too late,
that babling God is gone :
And Dame *Diana* fled likewise,
here standes the Queene alone.
Well, since a booteles plaint,
but little would prevaile :
I will goe tell the Queene my tale
O peereles Prince all haile.
The Queene of heaven her selfe,
did send me to controle
That tatling traytor *Mercurie*
who hopes to get the gole,
By curious filed speech,
abusing you by arte,
But Queene, had I come soone inough,
he should have felt the smart.
And you whose wit excelles,
whose judgement hath no peere :
Beare not in minde those flattering words
which he expressed here.
You know that in his tongue
consistes his cheefest might :

AT KENELWORTH CASTLE

You know his eloquence can serve
to make the Crowe seeme white.
But come to deedes in deede,
and then you shall perceiue
Which Goddes meanes your greatest good,
and which would you deceive.
Call you to minde the time
in which you did insue,
Dianaes chase, and were not yet
a guest of *Junos* crue.
Remember all your life,
before you were a Queene :
And then compare it with the daies
which you since then have seene.
Were you not captive caught ?
were you not kept in walles ?
Were you not forst to leade a life
like other wretched thralles ?
Where was *Diana* then
why did she you not ayde ?
Why did she not defend your state,
which were and are her maide ?
Who brought you out of bryers ?
who gave you rule of Realmes ?
Who crowned first your comely head,
with Princely Dyademes ?
Even *Junos* she which meant
and yet doeth meane likewise
To geve you more then will can wish,
or wit can wel devise.
Wherefore good Queene forget
Dianaes tising tale :
Let never needlesse dread presume
to bring your blisse to bale.
How necessarie were
for worthy Queenes to wed
That know you wel, whose life alwayes
in learning hath beene led.
The Countrey craves consent,
your vertues vaunt themselfe,

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And *Jove* in heaven would smile to see
 Diana set on shelve.
His Queene hath sworne (but you)
 there shal no mo be such :
You know she lies with *Jove* a nights,
 and night Ravens may doe much.
Then geve consent O Queene,
 to *Juno*s just desire
Who for your wealth would have you wed,
 and for your farther hire
Some Empresse wil you make,
 she bad me tel you thus :
Forgeve me (Queene) the words are hers,
 I come not to discusse.
I am but Messenger,
 but sure she bade me say,
That where you now in Princely port,
 have past one pleasant day :
A world of wealth at wil,
 you hencefoorth shall enjoy
In wedded state, and therewithall,
 holde up from great annoy
The staffe of your estate:
 O Queene, O worthy Queene,
Yet never wight felt perfect blis,
 but such as wedded beene.

Tam Marti, quam Mercurio.

This shewe was devised and penned by M. Gascoigne, and being prepared and redy (every Actor in his garment) two or three dayes together, yet never came to execution. The cause whereof I cannot attribute to any other thing, then to lack of opportunitie and seasonable weather.

THE Queenes Majestie hasting her departure from thence, the Earle commanded master Gascoigne to devise some Farewel worth the presenting, whereupon he himselfe clad like unto *Sylvanus*, God of the Woods, and meeting her as she went on hunting, spake (*ex tempore*) as followeth.

AT KENELWORTH CASTLE

RIght excellent, puyssant and most happy Princesse, whiles I walke in these woods and wildernes (wherof I have the charge) I have often mused with my selfe that your Majesty being so highly esteemed, so entirely beloved, and so largely endued by the Celestial powers: you can yet continually give eare to the counsel of these terrestrial companions, and so consequently passe your time wheresoever they devise or determine that it is meete for your royal person to be resident. Surely if your highnesse did understand (as it is not to me unknowen) what pleasures have been for you prepared, what great good will declared, what joy and comfort conceived in your presence, and what sorowe and greefe sustained by likelihode of your absence: yea (and that by the whole bench in heavē) since you first arryved in these Coastes. I thinke it would be sufficient to drawe your resolute determination for ever to abide in this Countrey, and never to wander any further by the direction and advice of these Peeres and Councillers. Since thereby the heavens might greatly be pleased, and most men thoroughly recomforted. But because I rather wish the increase of your delights, thē any way to diminish the heape of your contentment, I will not presume to stay your hunting, for the hearing of my needelesse, thriftlesse and bootelesse discours: but I doe humbly beseech that your excellencie will geewe mee leave to attend you as one of your footemen, wherein I undertake to doe you double service: for I will not onely conduct your Majestie in safetie from the perillous passages which are in these Woods and Forrests, but will also recount unto you (if your majestie vouchsafe to hearken thereunto) certaine adventures, neither unpleasant to heare, nor unprofitable to be marked.

¶ Herewith her Majestie proceeded, and *Sylvanus* continued as followeth.

THere are not yet twenty daies past (most noble Queene) since I have beene by the Procuror generall, twice severally summoned to appeare before the great Gods in their Council chamber, and making mine appearance according to my duety, I have seene in heaven two such exceeding great Contraryeties, or rather two such woonderfull changes as drawe me into deepe admiration and suddayne perplexitie. At my

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first comming I found the whole [com]pany of heaven in such a jollitie, as I rather want skill to expresse it lively, then wil to declare it redily. There was nothing in any corner to be seene, but rejoycing and mirth, singing, daunsing, melody and harmony, amiable regards, plentiful rewards, tokens of love, and great good wil, Tropheys and triumphes gifts and presents, (alas my breath and memorie faile me,) leaping, frisking, and clapping of hands.

To conclude, there was the greatest feast and joye that ever Eye sawe, or Eare heard tell of, since heaven was heaven, and the earth began to have his being. And enquyring the cause thereof: *Reason*, one of the heavenly Ushers, tolde me that it was to congratulate for the comming of your most excellent Majestie into this Countrey. In very deede to confesse a trueth, I might have perceived no les by sundry manifest tokens here on earth, for even here in my charge, I might see the trees florish in more then ordinarie bravery, the grasse growe greener then it was woont to doe, and the Deere went tripping (though against their death) in extreme delicacie and delight. Wel, to speake of that I sawe in heaven, every God and Goddes made all preparations possible to present your Majestie with some acceptable gift, thereby to declare the exceeding joy which they conceived in your presence. And I poore Rurall God, which am but seldome called amongst them, and then also but slenderly countenanced, yet for my great good will towardses your Majestie no way inferior to the proudest God of them all, came downe againe with a flea in mine eare, and began to beate my braines for some device of some present, which might both bewray the depth of mine affections, and also be worthy for so excellent a Princessse to receive. But whiles I went so musing with my selfe, many, yea too many dayes, I found by due experience that this Proverbe was all too true, *Omnis mora trahit periculum*. For whiles I studied to atcheeve the height of my desires: beholde I was the second time summoned to appeare in heaven. What sayd I? Heaven? no, no, most comely Queene, for when I came there, heaven was not heaven, it was rather a verye Hell. There was nothing but weeping and wayling, crying and howling, dole, desperation, mourning and moane. All which I perceived also here on earth before I went up, for of

AT KENELWORTH CASTLE

a trueth (most noble Princesse) not onely the skies scowled, the windes raged, the waves rored and tossed, but also the Fishes in the waters turned up their bellies, the Deere in the woods went drowping, the grasse was wery of growing, the Trees shooke off their leaves, and all the Beastes of the Forrest stode amazed.

The which sudden change I plainly perceyved to be, for that they understood above, that your Majestie would shortly (and too speedely) depart out of this Countrey, wherein the heavens have happely placed you, and the whole earth earnestly desireth to keepe you. Surely (gracious Queene) I suppose that this late alteration in the skyes, hath seemed unto your judgement droppes of raine in accustomed m[a]ner. But if your Highnesse will beleeve me, it was nothing els but the very flowing teares of the Gods, who melted into moane for your hastie departure.

Well, because we Rurall Gods are bound patiently to abide the censure of the Celestiall bench, I thought meete to hearken what they would determine, and for a finall conclusion it was generally determined, that some convenient Messenger should be dispatched with all expedition possyble, as wel to beseech your Majestie that you would here remaine, as also further to present you with the proffer of any such commodities and delights, as might draw your full consent to continue here for their contentation, and the generall comfort of men.

H Ere her majestie stayed her horse to favour *Sylvanus*, fearing least he should be drivẽ out of breath by following her horse so fast. But *Sylvanus* humbly besought her Highnesse to goe on, declaring that if hys rude speech did not offend her, he coulde continue this tale to be twenty miles long. And therewithall protested that hee had rather be her majesties footeman on earth, then a God on horseback in heaven, proceeding as followeth.

N Ow to returne to my purpose (most excelent Queene) when I had heard their deliberation, and called unto minde that sundry Realmes and Provinces had come to utter subversion by over great trust geven to Ambassadors, I (being thorowly tickled with a restlesse desire) thought good to pleade

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in person, for I will tell your Majestie one strange propertie that I have, there are fewe or none which know my minde so wel as my selfe, neither are there many which can tel mine owne tale better then I my selfe can do. And therefore I have continually awayted these 3. dayes to espie when your Majestie would (in accustomed manner) come on hunting this way.

And being now arrived most happely into the Porte of my desires, I wil presume to beseech most humbly, and to intreate most earnestly that your highnes have good regard to the general desire of the Gods, together with y^e humble petitions of your most loyal and deeply affectionate servāts.

And for my poore part, in full token of my duetiful meaning, I here present you the store of my charge, undertaking that the deare shalbe dayly doubled for your delight in chase. Furthermore I will intreate Dame *Flora* to make it continually spring here with store of redolent and fragrant Flowers. *Ceres* shall be compelled to yeelde your Majestie competent provision, & *Bacchus* shalbe sued unto for the first fruits of his Vineyards. To be short, O peerelesse Princes, you shall have all things that may possibly be gott[e]n for the furtheraunce of your delights. And I shall be most glad and tryumphant, if I may place my Godhead in your service perpetually. This tedious tale O comely Queene, I began with a bashfull boldnes, I have continued in base eloquence, and I cannot better knit it up, then with homely humilitie, referring the consideration of these my simple wordes, unto the deepe discretion of your Princelie will. And now I wil, by your Majesties leave, turne my discourse into the rehearsal of strange and pitifull adventures.

So it is, good gracious Lady, that *Diana* passeth often times through this forest with a stately traine of gallant and beutifull Nimphs.

Amongst whome there is one surpassing all the rest for singuler gifts and graces, some call her *Zabeta*, some other have named hyr *Ahtebasile*, some *Completa*, and some *Complacida*, what soever hyr name be I will not stande upon it. But (as I have sayde) her rare giftes have drawne the most noble and worthy personages in the whole world to sue unto hyr for grace.

All which she hath so rigorously repulsed, or rather (to speake playne English) so obstinaty and cruelly rejected, that

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I sigh to thinke of some their mishaps, I allowe and commende her justice towards some others, and yet the teares stande in mine eyes (yea and my tongue trembleth and faltereth in my mouth) when I begin [to] declare [the] distresses wherein some of them doe presently remayne. I could tell your highnesse of sundry famous and worthy persons, whome shee hath turned and converted into most monstrous shapes and proportions. As some into Fishes, some other into foules, and some into huge stony rocks and great mountaines: but because diverse of hyr most earnest and faithfull followers (as also some Cicophants) have bin converted into sundry of these plants, wherof I have charge, I will [now] shew unto your Majestie, so many of them as are in sight in these places where you passe.

Behold, gracious Lady, this old Oke, the same was many yeeres, a faithfull follower and trustie servant of hyrs, named *Constance*, whome when shee coulede by none other meanes overthrowe, considering that no chaunge coulede creepe into his thoughtes, nor any trouble of passions and perplexities coulede turne his resolute minde, at length shee caused him, as I say, to bee converted into this Oke, a strange and cruell metamorphosis. But yet the Heavens have thus far forth favoured and rewarded his long continued service, that as in life he was unmovable, even so now all the vehement blasts of the most raging windes, can not once move his rocky body from his rooted place and abyding. But to countervaille this cruelty with a shewe of justice, she converted his contrarie inconstancie, into yonder Popler, whose leaves move and shake with the least breath or blast.

As also shee dressed Vaine glory in his right coulours, converting him into this Ashtree, which is the first of my plants that buddeth and the first likewise that casteth leafe. For beleeve mee, most excellent Princesse, Vaineglory may well begin hastily, but seldome continueth long.

Againe she hath well requited that busie elfe *Contention*, whom she turned into this bramble Bryer, the which as your majesty may well see, dooth even yet catch and snatch at your garments and every other thing that passeth by it. And as for that wicked wretch *Ambition*, she dyd by good right condemne hym into this braunch of Ivy, the which can never clyme on hygh nor florysh without the helpe of some other plant or tree,

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and yet commonly what tree soever it ryse by, it never leaveth to wynde about it, and strayghtly to infolde it, untyll it have smowldred and killed it. And by your leave, good Queene, such is the unthankfull nature of cankred ambitious myndes, that commonly they maligne them by whom they have rysen, and never cease untyll they have brought them to confusion. Well, notwithstanding these examples of justice, I will nowe rehearse unto your Majesty such a straunge and cruell *Metamorphosis* as I think must needes moove your noble minde unto compassion. There were two sworne brethren which long time served hyr, called *Deepe desire*, and *Dewe desert*, and although it bee very hard to part these two in sunder, yet is it sayd that she dyd long sithens convert *Due desert* into yonder same *Lawrell* tree. The which may very well be so, considering the *Etimologie* of his name, for we see that the *Lawrel braunch* is a token of triumph, in all *Tropheis* and given as a reward to all Victors, a dignitie for all degrees, consecrated and dedicate to *Apollo* and the *Muses* as a worthie flower, leafe or braunch, for their due deserts. Of him I will hold no longer discourse, because hee was *Metomorphosed* before my tyme, for your Majestie must understand that I have not long helde this charge, neyther do I meane long to continue [in] it: but rather most gladly to followe your Highnesse wheresoever you shall become.

But to speake of *Deepe desire* (that wretch of worthies, and yet the worthiest that ever was condemned to wretched estate) he was such an one as neither any delay could daunt him: no disgrace could abate his passions, no tyme coulde tyre him, no water quench his flames: nor death it self could amase him with terror.

And yet this straunge starre, this courteous cruell, and yet the cruellest courteous that ever was, this *Ahtebasile*, *Zabeta*, or by what name soever it shall please your majestie to remember hyr, did never cease to use imprecation, invocation, conjuration, and all meanes possible, untill she had caused him to be turned into this *Holy bush*, and he was in this life and worlde continually full of compunctions, so is he now furnished on every side with sharpe pricking leaves, to prove the restlesse prickles of his privie thoughts. Mary there are two kinds of

AT KENELWORTH CASTLE

Holly, that is to say, he *Holly*, and she *Holly*. Nowe some will say that the she *Holly* hath no prickes, but thereof I entermeddle not.

AT these wordes her Majestie came by a close Arbor, made all of Hollie, and whiles Silvanus pointed to the same, the principall bush shaken. For therein were placed both straunge Musicke, and one who was there appointed to represent deepe Desire. Silvanus perceiving the bush to shake, continued thus.

B Eholde, most gracious Queene, this *Holly bush* doeth tremble at your presence, and therefore I beleeve that Deepe desire hath gotten leave of the Gods to speake unto your excellent Majestie in their behalfe, for I my selfe was present in the councell chamber of Heaven, when Desire was thought a meete messenger to be sent from that convocation unto your Majestie as Ambassadour, and give eare good Queene, me thinkes I heare his voyce.

Herewith Deepe desire spake out of the Holly Bush as followeth.

S Tay, stay your hastie steppes,
O Queene without compare:
And heare him talke whose trusty tongue
consumed is with care,
I am that wretch *Desire*,
whom neither death could daunt:
Nor dole decay, nor dread delay,
Nor fayned cheere inchant.
Whom neither care could quench,
nor fancie force to change:
And therefore turned into this tree,
which sight, percase seemes strange.
But when the Gods of Heaven,
and Goddesses withall:
Both Gods of fieldes and forest Gods,
yea, *Satires*, *Nimphes* and all,

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Determined a dole,
by course of free consent:
With wailing words and mourning notes,
your partyng to lament.
Then thought they meet to chuse
me silly wretch *Desire*:
To tell a tale that might bewray,
as much as they requyre.
And hence proceedes, O Queene,
that from this *Holly* tree:
Your learned eares may heare him speake
whom yet you can not see.
But Queene, beleewe me nowe,
although I do not sweare:
Was never greefe, as I could gesse,
which sat their harts so neere,
As when they heard the newes
that you, O royall Queene,
Would part from hence, and that to proove,
it may full well be seene.
For marke what teares they shed,
these five dayes past and gone:
It was no rayne of honestie,
it was great floods of mone.
As first *Diana* wept,
such brynish bitter teares:
That all hyr *Nymphes* dyd doubt hyr death,
hyr face the signe yet beares.
Dame *Flora* fell on ground,
and brusde hyr wofull breast:
Yea *Pan* dyd breake his Oten pipes,
Silvanus and the rest,
Which walke amid these woods,
for greefe dyd rore and cry:
And *Jove* to shew what mone he made,
with thundring crackt the skye.
O Queene, O worthy Queene,
within these holts and hilles
Were never heard such greevous grones,
nor seene such wofull wils.

AT KENELWORTH CASTLE

But since they have decreed,
that I poore wretch *Desire*:
In their behalfe shall make their mone,
and comfort thus require.
Vouchsafe O comely Queene,
yet longer to remayne:
Or still to dwell amongst us here,
O Queene commaund againe,
This Castle and the Knight,
which keeps the same for you:
These woods, these waves, these fowls, these fishes
these deere which are your dew,
Live here good Queene, live here,
you are amongst your friends:
Their comfort comes when you approach,
and when you part it ends.
What fruits this soyle may serve:
thereof you may be sure:
Dame *Ceres* and Dame *Flora* both,
will with you still indure.
Diana would be glad,
to meet you in the Chase:
Silvanus and the forrest Gods,
would follow you apace.
Yea *Pan* would pipe his part,
such daunces as he can:
Or els *Apollo* Musicke make,
and *Mars* would be your man.
And to be short, asmuch,
as Gods and men may doo:
So much your highnesse here may finde,
with faith and favour to.
But if your noble mynde,
resolved by decree:
Be not content, by me *Desire*,
perswaded for to be.
Then bende your willing eares,
unto my willing note:
And heare what song the Gods themselves,
have taught me now by rote.

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Give eare good gracious Queene,
and so you shall perceive :
That Gods in Heaven, and men on earth,
are loath such Queenes to leave.

Herewith the consort of Musicke
sounded, and Deepe desire
sung this song.

Come Muses come, and helpe me to lament,
come woods, come waves, come hils, come doleful dales
Since life & death are both against me bent,
come gods come men, beare witnesse of my bales.
O heavenly Nimphs, come helpe my heavy heart:
with sighes to see dame pleasure thus depart.

If death or dole, could daunt a deepe desire,
if privie pangs could counterpeise my plaint :
If tract of time, a true intent could tire,
or cramps of care, a constant minde could taint,
Oh then might I, at will here live and sterve :
although my deedes did more delight deserve.

But out alas, no gripes of greefe suffice,
to breake in twaine this harmelesse heart of mine
For though delight be banisht from mine eies,
yet lives *Desire*, whom paines can never pine.
Oh straunge affects, I live which seeme to die
yet die to see my deere delight go by.

Then farewell sweet, for whom I taste such sower
farewell delight, for whom I dwell in dole :
Free will, farewell, farewell my fancies flower,
farewell content whom cruell cares controle.
Oh farewell life, delightfull death farewell,
I dye in heaven, yet live in darksome hell.

¶ This song being ended, the musicke ceased,
and *Silvanus* concluded thus.

AT KENELWORTH CASTLE

Most gracious Queene, as it should but evill have be-seemed a God to be founde fraudulent or deceitfull in his spee[c]h : so have I neither recompted nor foretolde any thing unto your Majestie, but that which you have nowe founde true by experience, and because the case is very lamentable, in the conversion of *Deepe desire*, as also because they knowe that your Majestie is so highly favoured of the Gods, that they will not deny you any reasonable request. Therfore I do humbly crave in his behalfe, that you would either be a suter for him unto the heavenly powers, or else but onely to give your gracious consent that hee may be restored to his prystinate estate. Whereat your highnesse may be assured that heaven will smile, the earth will quake, men will clap their hands, and I will alwayes continue an humble beseecher for the flourishing estate of your royall person.

Whom God nowe and ever preserve to his good
pleasure and our great comfort.

Amen.

Tam Marti, quam Mercurio.

FINIS.

☞ The Steele Glas.

A Satyre cōpiled by George
Gascoigne Esquire.

Together with
The Complaine of *Phylomene*,
An Elegie devised by
the same Author.

Tam Marti, quàm Mercurio.

Printed for Richard Smith.

To the right honorable his singular good Lord the Lord Gray of Wilton, Knight of the most honorable order of the Garter, George Gascoigne Esquire wisheth long life
with encrease of honour, according to
his great worthinesse.

RIGHT honorable, noble, and my singular good Lorde: if mine abilitie were any way correspondent too the just desires of my hart, I should yet thinke al the same unable to deserve the least parte of your goodnesse: in that you have alwayes deygnd with chearefull looke to regarde me, with affabyltie to heare me, with exceeding curtesy to use me, with grave advice to directe mee, with apparant love to care for me, and with assured assistance to protect me. All which when I do remēber, yet it stirreth in me an exceeding zeale to deserve it: and that zeale begetteth bashefull dreade too performe it. The dread is ended in dolours, and yet those dolours revived the very same affection, whiche firste moved in mee the desire to honour and esteme you. For whiles I bewayle mine own unworthynesse, and therewithal do set before mine eyes the lost time of my youth mispent, I seeme to see a farre of (for my comfort) the high and triumphant vertue called *Magnanimitie*, accōpanied with industrious diligēce. The first doth encourage my faynting harte, and the seconde doth beginne (already) to employ my understanding, for (ahlas my good Lorde) were not the cordial of these two pretious Spiceries, the corrosyve of care woulde quickly confounde me.

I have misgoverned my youth, I confesse it: what shall I do then? shall I yelde to mysery as a just plague apointed for my portion? *Magnanimitie* saith no, and *Industrye* seemeth to be of the very same opinion.

I am derided, suspected, accused, and condemned: yea more than that, I am rygorously rejected when I proffer amendes for my harme. Should I therefore dispayre? shall I yeelde unto jellosie? or drowne my dayes in idlenesse, bycause their beginning was bathed in wantonnesse? Surely (my Lord) the

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Magnanimitie of a noble minde will not suffer me, and the delightfulness of diligence doth utterly forbydde me.

Shal I grudge to be reprov'd for that which I have done in deede, when the sting of Emulation spared not to touche the worthy *Scipio* with most untrue surmyses? Yea *Themistocles* when he had delivered al Greece from the huge host of *Xerxes*, was yet by his unkinde citizens of Athens expulsd from his owne, and constrained to seeke favour in the sight of his late professed enemy. But the Magnanimitie of their mindes was such, as neither could adversitie overcome them, nor yet the injurious dealing of other men coule kindle in their brestes any least sparke of desire, to seeke any unhonorable revenge.

I have loyted (my lorde) I confesse, I have lien streaking me (like a lubber) when the sunne did shine, and now I strive al in vaine to loade the carte when it raineth. I regarded not my comelynes in the Maymoone of my youth, and yet now I stand prinking me in the glasse, when the crows foote is growen under mine eye. But what?

Aristotle spent his youth very ryotously, & *Plato* (by your leave) in twenty of his youthful yeares, was no lesse addicted to delight in amorous verse, than hee was after in his age painful to write good precepts of moral Philosophy. What shoulde I speake of *Cato*, who was olde before he learned latine letters, and yet became one of the greatest Oratours of his time? These examples are sufficient to prove that by industrie and diligence any perfection may be attained, and by true Magnanimitie all adversities are easy to be endured. And to that ende (my verie good lorde) I do here presume thus rudely to rehearse them. For as I can be content to confesse the lightnesse wherewith I have bene (in times past) worthie to be burdened, so would I be gladde, if nowe when I am otherwise bent, my better endeavors might be accepted. But (alas my lorde) I am not onely enforced stil to carie on my shoulders the crosse of my carelesnesse, but therewithall I am also put to the plunge, too provide newe weapons wherewith I maye defende all heavy frownes, deepe suspects, and dangerous detractions. And I finde my selfe so feeble, and so unable to endure that combat, as (were not the cordialles before rehearsed) I should either cast downe mine armour and hide myselfe like a recreat, or else (of a malicious stubbornesse) should busie my

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braines with some Stratagem for to execute an envious revenge upon mine adversaries.

But neither wil Magnanimitie suffer me to become dishonest, nor yet can Industrie see me sinke in idlenesse.

For I have learned in sacred scriptures to heape coles uppon the heade of mine enemie, by honest dealing: and our saviour himselfe hath encoraged me, saying that I shal lacke neither workes nor service, although it were noone dayes before I came into the Market place.

These things I say (my singular good lorde) do renewe in my troubled minde the same affectiō which first moved me to honor you, nothing doubting but that your favorable eyes will vouchsafe to beholde me as I am, and never be so curious as to enquire what I have bene.

And in ful hope therof, I have presumed to present your honour with this Satyre written without rime, but I truste not without reason. And what soever it bee, I do humbly dedicate it unto your honorable name, beseeching the same too accept it with as gracious regarde, as you have in times past bene accustomed too beholde my travailes. And (my good Lorde) though the skorneful do mocke me for a time, yet in the ende I hope to give them al a rybbe of roste for their paynes. And when the vertuous shall perceive indeede how I am occupied, then shall detraction be no lesse ashamed to have falsely accused me, than light credence shal have cause to repent his rashe conceypt: and Gravitie the judge shal not be abashed to cancel the sentence unjustly pronounced in my condemnation. In meane while I remaine amongst my bookes here at my poore house in Walkamstowe, where I praye daylie for speedy advauncement,

and continual prosperitie of your good Lordship. Written the fiftenth
of April. 1576.
(··)

*By your honours most bownden and wel assured
George Gascoigne.*

N.R. in commendation
of the *Authour*, and his
workes.

I N rowsing verse of *Mavors* bloudie raigne,
The famous *Greke*, and *Maro* did excel.
Grave *Senec* did, surmounte for Tragike vaine,
Quicke *Epigrams*, *Catullus* wrote as wel,
Archilochus, did for *Iambickes* passe,
For commicke verse, still *Plautus* peerelesse was.

In *Elegies*, and wanton love writ laies,
Sance peere were *Naso*, and *Tibullus* deemde :
In Satyres sharpe (as men of mickle praise)
Lucilius, and *Horace* were esteemde.
Thus divers men, with divers vaines did write,
But *Gascoigne* doth, in every vaine indite.

And what perfourmaunce hee thereof doth make,
I list not vaunte, his workes for me shal say :
In praising him *Timantes* trade I take,
Who (when hee should, the woful cheare displaie,
Duke *Agamemnon* had when he did waile,
His daughters death with teares of smal availe :

Not skild to countershape his morneful grace,
That men might deeme, what art coulde not supplie)
Devisde with painted vaile, to shrowde his face.
Like sorte my pen shal *Gascoignes* praise discrie,
Which wanting grace, his graces to rehearse,
Doth shrowde and cloude them thus in silent verse.

Walter Rawely of the middle

Temple, in commendation of the Steele Glasse.

S Wete were the sauce, would please ech kind of tast,
The life likewise, were pure that never swerved,
For spyteful tonges, in cankred stomackes plaste,
Deeme worst of things, which best (percase) deserved:
But what for that? this medcine may suffyse,
To scorne the rest, and seke to please the wise.
Though sundry mindes, in sundry sorte do deeme,
Yet worthiest wights, yelde prayse for every payne,
But envious braynes, do nought (or light) esteme,
Such stately steppes, as they cannot attaine.
For who so reapes, renowne above the rest,
With heapes of hate, shal surely be opprest.
Wherefore to write, my censure of this booke,
This Glasse of Steele, unpartially doth shewe,
Abuses all, to such as in it looke,
From prince to poore, from high estate to lowe,
As for the verse, who list like trade to trye,
I feare me much, shal hardly reache so high.

Nicholas Bowyer in commẽ- *dation of this worke.*

F Rom layes of Love, to Satyres sadde and sage,
Our Poet turnes, the travaile of his time,
And as he pleasde, the vaine of youthful age,
With pleasant penne, employde in loving ryme:
So now he seekes, the gravest to delight,
With workes of worth, much better than they showe.
This Glasse of Steele, (if it be markt aright)
Discries the faults, as wel of high as lowe.
And *Philomelaes* fourefolde just complaynte,
In sugred sounde, doth shrowde a solempne sence,
Gainst those whome lust, or murder doth attaynte.
Lo this we see, is *Gascoignes* good pretence,
To please al sorts, with his praiseworthy skill.
Then yelde him thanks in signe of like good wil.

The Author to the Reader.

TO vaunt, were vaine : and flatterie were a faulte.
But truth to tell, there is a sort of fame,
The which I seeke, by science to assault,
And so to leave, remembrance of my name.
The walles wherof are wondrous harde to clyme :

And much to high, for ladders made of ryme.
Then since I see, that rimes can seldome reache,
Unto the toppe, of such a stately Towre,
By reasons force, I meane to make some breache,
Which yet may helpe, my feeble fainting powre,
That so at last, my Muse might enter in,
And reason rule, that rime could never win.

Such battring tyre, this pamphlet here bewraies,
In rymelesse verse, which thundreth mighty threates,
And where it findes, that vice the wall decays,
Even there (amaine) with sharpe rebukes it beates.
The worke (thinke I) deserves an honest name,
If not : I fayle, to win this forte of fame.

Tam Marti, quàm Mercurio.

Gentle Reader I pray you
before you reade to correct
these faults ensuing.

Leafe		Line.	Faulte.	Correc̃tion.
A. 2.	<i>First page.</i>	18.	<i>receiue</i>	<i>reuiued</i>
	<i>Eadem</i>	32.	<i>fainted</i>	<i>fainting</i>
A. 2	<i>Second page</i>	25.	<i>even now</i>	<i>newe</i>
B. 2	<i>First page</i>	6.	<i>this deceite</i>	<i>their deceipt</i>
	<i>Eodem. 2 page</i>	18.	<i>seconde seemly</i>	<i>seconde stemly</i>
	<i>Eadem.</i>	21.	<i>woode.</i>	<i>woed</i>
B. 3.	<i>Second page.</i>	17.	<i>from fraude</i>	<i>through fraude</i>
B. 4	<i>Seconde.</i>	Margin	<i>of them</i>	<i>of the theame</i>
C. 4	<i>First page.</i>	5.	<i>king</i>	<i>knight</i>
F. 1	<i>First page.</i>	9.	<i>greedinesse</i>	<i>greedy guyles</i>
I. 1	<i>Seconde page.</i>	2.	<i>byrded</i>	<i>bryded</i>
K. 3	<i>First page</i>	19.	<i>astonyed</i>	<i>astoynde</i>
	<i>Eadem.</i>	20	<i>advance</i>	<i>advante</i>
P. 3	<i>First page.</i>	6.	<i>phyfalse and</i>	<i>Fye fierce and</i>
Q. 3	<i>Seconde page.</i>	10	<i>then væ vobis</i>	<i>væ vobis then</i>

THE STEELE GLAS.

THe Nightingale, whose happy noble hart,
 No dole can daunt, nor feareful force affright,
 Whose chereful voice, doth comfort saddest wights,
 When she hir self, hath little cause to sing,
 Whom lovers love, bicause she plaines their greves,
 She wraies their woes, and yet relieves their payne,
 Whom worthy mindes, alwayes esteemed much,
 And gravest yeares, have not disdaine hir notes :
 (Only that king proud Tereus by his name
 With murdring knife, did carve hir pleasant tong,
 To cover so, his owne foule filthy fault)
 This worthy bird, hath taught my weary Muze,
 To sing a song, in spight of their despight,
 Which worke my woe, withouten cause or crime,
 And make my backe, a ladder for their feete,
 By slaundrous steppes, and stayres of tickle talke,
 To clyme the throne, wherin my selfe should sitte.
 O Phylomene, then helpe me now to chaunt :
 And if dead beastes, or living byrdes have ghosts,
 Which can conceive the cause of carefull mone,
 When wrong triumphes, and right is overtrodde,
 Then helpe me now, O byrd of gentle bloud,
 In barrayne verse, to tell a frutefull tale,
 A tale (I meane) which may content the mindes
 Of learned men, and grave Philosophers.

And you my Lord, (whose happe hath heretofore
 Bene, lovingly to reade my reckles rimes,
 And yet have deignde, with favor to forget
 The faults of youth, which past my hasty pen :
 And therewithall, have graciously vouchsafte,
 To yeld the rest, much more than they deserve)
 Vouchsafe (lo now) to reade and to peruse,
 This rimles verse, which flowes frō troubled mind.

THE STEEL GLAS

*Synce that the line, of that false caytife king,
(Which ravished fayre Phylomene for lust,
And then cut out, hir trustie tong for hate)
Lives yet (my Lord) which words I weepe to write.
They live, they live, (alas the worse my lucke)
Whose greedy lust, unbridled from their brest,
Hath raunged long about the world so wyde,
To finde a pray for their wide open mouthes,
And me they found, (O wofull tale to tell)
Whose harmelesse hart, perceivde not their deceipt.*

*But that my Lord, may playnely understand,
The mysteries, of all that I do meane,
I am not he whom slaunderous tongues have tolde,
(False tongues in dede, & craftie subtille braines)
To be the man, which ment a common spoyle
Of loving dames, whose eares wold heare my words
Or trust the tales devised by my pen.
I n'am a man, as some do thinke I am,
(Laugh not good Lord) I am in dede a dame,
Or at the least, a right Hermaphrodite :
And who desires, at large to knowe my name,
My birth, my line, and every circumstance,
Lo reade it here, Playne dealyng was my Syre,
And he begat me by Simplicitie,
A paire of twinnes at one selfe burden borne,
My sistr' and I, into this world were sent,
My Sisters name, was pleasant Poesys,
And I my selfe had Satyra to name,
Whose happe was such, that in the prime of youth,
A lusty ladde, a stately man to see,
Brought up in place, where pleasures did abound,
(I dare not say, in court for both myne eares)
Beganne to woo my sister, not for wealth,
But for hir face was lovely to beholde,
And therewithall, hir speeche was pleasant stil.
This Nobles name, was called vayne Delight,
And in his trayne, he had a comely crewe
Of guylefull wights : False semblant was the first,
The second man was, Flearing flattery,*

Not ignorant
symplicity
but a thought
free from
deceite.

Satyrical
Poetrye may
rightly be
called the
daughter
of such
symplicite.

Where may
be commonly
found a
meeter woer
for plesant
poetry, than
vaine De-
light? Such
men do many
tymes attend
upon vaine
delight.

THE STEEL GLAS

(Brethren by like, or very neare of kin)
 Then followed them, Detraction and Deceite.
 Sym Swash did beare a buckler for the first,
 False witsnesse was the seconde stemly page,
 And thus wel armd, and in good equipage,
 This Galant came, unto my fathers courte,
 And woed my sister, for she elder was,
 And fayrer eke, but out of doubt (at least)
 Hir pleasant speech surpassed mine somuch,
 That vayne Delight, to hir adrest his sute.
 Short tale to make, she gave a free consent,
 And forth she goeth, to be his wedded make,
 Entyst percase, with glosse of gorgeous shewe,
 (Or else perhappes, persuaded by his peeres,)
 That constant love had herbord in his brest,
 Such errors growe where suche false Prophets preach.
 How so it were, my Syster likte him wel,
 And forth she goeth, in Court with him to dwel,
 Where when she had some yeeres ysojorned,
 And saw the world, and marked eche mans minde,
 A deepe Desire hir loving hart enflamde,
 To see me sit by hir in seemely wise,
 That companye might comfort hir sometimes,
 And sound advice might ease hir wearie thoughtes :
 And forth with speede, (even at hir first request)
 Doth vaine Delight, his hasty course direct,
 To seeke me out his sayles are fully bent,
 And winde was good, to bring me to the bowre,
 Whereas she lay, that mourned dayes and nights
 To see hir selfe, so matchte and so deceiwde,
 And when the wretch, (I cannot terme him bet)
 Had me on seas ful farre from friendly help,
 A sparke of lust, did kindle in his brest,
 And bad him harke, to songs of Satyra.
 I selly soule (which thought no body harme)
 Gan cleere my throte, and strave to sing my best,
 Which pleasde him so, and so enflamde his hart,
 That he forgot my sister Poesys,
 And ravisht me, to please his wanton minde.
 Not so content, when this foule fact was done,

Poetrie
 married
 to vaine
 Delight.

Satyricall
 Poetry is
 somtimes
 ravished
 by vayne
 Delight.

THE STEEL GLAS

*(Yfraught with feare, least that I should disclose
His incest : and, his doting darke desire)
He causde straight wayes, the formost of his crew
With his compeare, to trie me with their tongues :
And when their guiles, could not prevaile to winne
My simple mynde, from tracke of trustie truth,
Nor yet deceyt could bleare mine eyes through fraude,
Came Slander then, accusing me, and sayde,
That I entist Delyght, to love & luste.
Thus was I caught, poore wretch that thought none il.
And furthermore, to cloke their own offence,
They clapt me fast, in cage of Myserie,
And there I dwelt, full many a doleful day,
Until this theefe, this traytor vaine Delight,
Cut out my tong, with Raysor of Restrayne,
Least I should wraye, this bloody deede of his.*

False sem-
blant and
flatterie, can
seldome
beguile
satirical
Poetrie.

The reward
of busy
medling is
Miserie.

note now &
compare this
allegory to
the story of
Progne &
Philomele.

*And thus (my Lord) I live a weary life,
Not as I seemd, a man sometimes of might,
But womãlike, whose teares must venge hir harms.
And yet, even as the mighty gods did daine
For Philomele, that thoughe hir tong were cutte,
Yet should she sing a pleasant note sometimes :
So have they deignd, by their devine decrees,
That with the stumps of my reprovèd tong,
I may sometimes, Reprovers deedes reprove,
And sing a verse, to make them see themselves.*

*Then thus I sing, this selly song by night,
Like Phylomene, since that the shining Sunne
Is now eclipst, which wont to lend me light.*

*And thus I sing, in corner closely cowlcht
Like Philomene, since that the stately cowrts,
Are now no place, for such poore byrds as I.*

*And thus I sing, with pricke against my brest,
Like Philomene, since that the privy worme,
Which makes me see my reckles youth mispent,
May well suffise, to keepe me waking still.*

THE STEEL GLAS

*And thus I sing, when pleasant spring begins,
Like Philomene, since every janglyng byrd,
Which squeaketh loude, shall never triumph so,
As though my muze were mute and durst not sing.*

*And thus I sing, with harmelesse true intent,
Like Philomene, when as percase (meane while)
The Cuckowe suckes mine eggs by foule deceit,
And lickes the sweet, which might have fed me first.*

*And thus I meane, in mournfull wise to sing,
A rare conceit, (God graunt it like my Lorde)
A trustie tune, from auncient clyffes conveyed,
A playne song note, which cannot warble well.*

*For whyles I mark this weak and wretched world,
Wherin I see, howe every kind of man
Can flatter still, and yet deceives himselfe.
I seeme to muse, from whence such error springs,
Such grosse cōceits, such mistes of darke mistake,
Such Surcuydry, such weening over well,
And yet in dede, such dealings too too badde.
And as I stretch my weary wittes, to weighe
The cause therof, and whence it should proceede,
My battred braynes, (which now be shrewdly brusde,
With cānon shot, of much misgovernmēt)
Can spye no cause, but onely one conceite,
Which makes me thinke, the world goeth stil awry.*

Here the
substance of
the theame
beginneth.

*I see and sigh, (bycause it makes me sadde)
That pevishe pryde, doth al the world possesse,
And every wight, will have a looking glasse
To see himselfe, yet so he seeth him not :
Yea shal I say? a glasse of common glasse,
Which glistreth bright, and shewes a seemely shew,
Is not enough, the days are past and gon,
That Berral glasse, with foyles of lovely brown,
Might serve to shew, a seemely favord face.
That age is deade, and vanisht long ago,
Which thought that steele, both trusty was & true,
And needed not, a foyle of contraries,
But shewde al things, even as they were in deede.*

THE STEEL GLAS

*In steade whereof, our curious yeares can finde
The christal glas, which glimseth brave & bright,
And shewes the thing, much better than it is,
Beguyld with foyles, of sundry subtil sights,
So that they seeme, and covet not to be.*

*This is the cause (beleve me now my Lorde)
That Realmes do rewe, from high prosperity,
That kings decline, from princely government,
That Lords do lacke, their auncestors good wil,
That knights consume, their patrimonie still,
That gentlemen, do make the merchant rise,
That plowmen begge, and craftesmen cānot thrive,
That clergie quayles, and hath smal reverence,
That laymen live, by moving mischiefe stil,
That courtiers thrive, at latter Lammas day,
That officers, can scarce enrich their heyres,
That Souldiours sterve, or prech at Tiborne crosse,
That lawyers buye, and purchase deadly hate,
That merchants clyme, and fal againe as fast,
That roysters brag, above their betters rome,
That sicophants, are counted jolly guests,
That Lais leades a Ladies life alofte,
And Lucrece lurkes, with sobre bashful grace.*

*This is the cause (or else my Muze mistakes)
That things are thought, which never yet were wrought,
And castels buylt, above in lofty skies,
Which never yet, had good foundation.
And that the same may seme no feined dreame,
But words of worth, and worthy to be wayed,
I have presumde, my Lord for to present
With this poore glasse, which is of trustie Steele,
And came to me, by wil and testament
Of one that was, a Glassemaker in deede.*

*Lucylius, this worthy man was namde,
Who at his death, bequeathed the christal glasse,
To such as love, to seme but not to be,
And unto those, that love to see themselves,
How foule or fayre, soever that they are,*

A famous
old satyirical
Poete.

THE STEEL GLAS

*He gan bequeath, a glasse of trustie Steele,
Wherin they may be bolde alwayes to looke,
Bycause it shewes, all things in their degree.
And since myselfe (now pride of youth is past)
Do love to be, and let al seeming passe,
Since I desire, to see my selfe in deed,
Not what I would, but what I am or should,
Therefore I like this trustie glasse of Steele.*

The author
himselfe.

*Wherin I see, a frolike favor frounst
With foule abuse, of lawlesse lust in youth :
Wherin I see, a Sampsons grim regarde
Disgraced yet with Alexanders bearde :
Wherein I see, a corps of comely shape
(And such as might beseeme the courte full wel)*

Alexāder
magnus had
but a smal
beard.

*Is cast at heele, by courting al to soone :
Wherein I see, a quicke capacitye,
Berayde with blots of light Inconstancie :
An age suspect, bycause of youthes misdeedes.
A poets brayne, possest with layes of love :
A Cæsars minde, and yet a Codrus might,
A Souldiours hart, supprest with feareful doomes :
A Philosopher, foolishly fordone.*

He which
wil rebuke
other mens
faults, shal
do wel not to
forget hys
owne imper-
fectiōs.

*And to be playne, I see my selfe so playne,
And yet so much unlike that most I seemde,
As were it not, that Reason ruleth me,
I should in rage, this face of mine deface,
And cast this corps, downe headlong in dispaire,
Bycause it is, so farre unlike it selfe.*

*And therewithal, to comfort me againe,
I see a world, of worthy government,
A common welth, with policy so rulde,
As neither lawes are sold, nor justice bought,
Nor riches sought, unlesse it be by right.
No crueltie, nor tyrannie can raigne,
No right revenge, doth rayse rebellion,
No spoyles are tane, although the sword prevaile,
No ryot spends, the coyne of common welth,
No rulers hoard, the countries treasure up,
No man growes riche, by subtilty nor sleight :*

Common
welth.

THE STEEL GLAS

*All people dreade, the magistrates decree,
And al men feare, the scourge of mighty Jove.
Lo this (my lord) may wel deserve the name,
Of such a lande, as milke and hony flowes.
And this I see, within my glasse of Steel,
Set forth even so, by Solon (worthy wight)
Who taught king Croesus, what it is to seme,
And what to be, by prooffe of happie end.
The like Lycurgus, Lacedemon king,
Did set to shew, by viewe of this my glasse,
And left the same, a mirour to behold,
To every prince, of his posterity.*

Common
woe.

*But now (aye me) the glasing christal glasse
Doth make us thinke, that realmes and townes are rych
Where favor sways, the sentence of the law,
Where al is fishe, that cometh to the net,
Where mighty power, doth over rule the right,
Where injuries, do foster secret grudge,
Where bloody sword, maks every booty prize,
Where banquetting, is compted comly cost,
Where officers grow rich by princes pens,
Where purchase cōmes, by covyn and deceit,
And no man dreads, but he that cannot shift,
Nor none serve God, but only tongtide men.
Agaïne I see, within my glasse of Steele,
But foure estates, to serve eche country Soyle,
The King, the Knight, the Pesant, & the Priest.
The King should care for al the subiectes still,
The Knight should fight, for to defende the same,
The Peasant he, should labor for their ease,
And Priests shuld pray, for thẽ & for thēselves.*

Kings.

1
2
3
4

*But out alas, such mists do bleare our eyes,
And christal glosse, doth glister so therwith,
That Kings cōceiue, their care is wonderous great
When as they beat, their busie restles braynes,
To maintaine pompe, and high triumphant sights,
To fede their fil, of daintie delicates,
To glad their harts, with sight of pleasant sports,
To fil their eares, with sound of instruments,*

THE STEEL GLAS

<i>To breake with bit, the hot coragious horse,</i>	5
<i>To deck their haules, with sumptuous cloth of gold,</i>	6
<i>To cloth themselves, with silkes of straunge devise,</i>	7
<i>To search the rocks, for pearles & pretious stones,</i>	8
<i>To delve the ground, for mines of glistering gold :</i>	9
<i>And never care, to mayntaine peace and rest,</i>	
<i>To yeld reliefe, where needy lacke appears,</i>	
<i>To stop one eare, until the poore man speake,</i>	
<i>To seme to sleepe, when Justice still doth wake,</i>	
<i>To gard their lands, from sodaine sword and fier,</i>	
<i>To feare the cries of giltles suckling babes,</i>	
<i>Whose ghosts may cal, for v̄geance on their bloud,</i>	
<i>And stirre the wrath, of mightie thundring Ioue.</i>	

*I speake not this, by any english king,
Nor by our Queene, whose high foresight provids,
That dyre debate, is fledde to foraine Realmes,
Whiles we injoy the golden fleece of peace.
But there to turne my tale, from whence it came,
In olden dayes, good kings and worthy dukes,
(Who sawe themselves, in glasse of trusty Steele)
Contented were, with pompes of little pryce,
And set their thoughtes, on regal governement.*

*An order was, when Rome did florish most,
That no man might triumph in stately wise,
But such as had, with blowes of bloody blade
Five thousand foes in foughthen field foredone.
Now he that likes, to loke in Christal glasse,
May see proud pompes, in high triumphant wise,
Where never blowe, was delt with enemie.*

Veleri
max. lib 2.
Cap. 3.

*When Sergius, devised first the meane
To pen up fishe, within the swelling floud,
And so content his mouth with daintie fare,
Then followed fast, excesse on Princes bordes,
And every dish, was chargde with new conceits,
To please the taste, of uncontented mindes.
But had he seene, the streine of straunge devise,
Which Epicures, do now adayes invent,
To yeld good smacke, unto their daintie tongues :*

THE STEEL GLAS

*Could he conceive, how princes paunch is fillde
With secret cause, of sicknesse (oft) unseene,
Whiles lust desires, much more than nature craves,
Then would he say, that al the Romane cost
Was common trash, compard to sundrie Sauce
Which princes use, to pamper Appetite.*

O Chrystal Glasse, thou settest things to shew,
Which are (God knoweth) of little worth in dede.
3 *Al eyes behold, with eagre deepe desire,
The Faulcon flye, the grebounde runne his course,
The bayted Bul, and Beare at stately stake,
These Enterluds, these newe Italian sportes,
And every gawde, that glads the minde of man :
But fewe regard, their needy neigbbours lacke,
And fewe beholde, by contemplation,
The joyes of heaven, ne yet the paines of hel.
Fewe loke to lawe, but al men gaze on lust.*

4 *A swete consent, of Musicks sacred sound,
Doth rayse our mindes, (as rapt) al up on high,
But sweeter soundes, of concorde, peace, and love,
Are out of tune, and jarre in every stoppe.*

5 *To tosse and turne, the sturdie trampling stede,
To bridle him, and make him meete to serve,
Deserves (no doubt) great commendation.
But such as have, their stables ful yfraught,
With pampred Fades, ought therwithal to wey,
What great excesse, upon them may be spent,
How many pore, (which nede nor brake nor bit)
Deut. 18. *Might therwithal, in godly wise be fedde,
And kings ought not, so many horse to have.**

6 *The sumptuous house, declares the princes state,
But vaine excesse, bewrayes a princes faults.*

7 *Our bumbast hose, our treble double ruffes,
Our sutes of Silke, our comely garded capes,
Our knit silke stockes, and spanish lether shoes,
(Yea velvet serves, ofttimes to trample in)
Our plumes, our spangs, and al our queint aray,*

THE STEEL GLAS

*Are pricking spurres, provoking filthy pride,
And snares (unseen) which leade a man to hel.*

*How live the Mores, which spurne at glistring perle,
And scorne the costs, which we do holde so deare?
How? how but wel? and weare the precious pearle
Of peerlesse truth, amongst them published,
(Which we enjoy, and never wey the worth.)
They would not then, the same (like us) despise,
Which (though they lacke) they live in better wise
Than we, which holde, the worthles pearle so deare.
But glittring gold, which many yeares lay hidde,
Til gredy mindes, gan search the very guts
Of earth and clay, to finde out sundrie moulds
(As redde and white, which are by melting made
Bright gold and silver, mettals of mischiefe)
Hath now enflamde, the noblest Princes harts
With foulest fire, of filthy Avarice,
And seldome seene, that kings can be content
To kepe their bounds, which their forefathers left:
What causeth this, but greedy golde to get?
Even gold, which is, the very cause of warres,
The neast of strife, and nourice of debate,
The barre of heaven, and open way to hel.
But is this strange? when Lords when Knights & Squires
(Which ought defende, the state of cōmon welth)
Are not afrayd to covet like a King?
O blinde desire: oh high aspiring harts.
The country Squire, doth covet to be Knight,
The Knight a Lord, the Lord an Erle or a Duke,
The Duke a King, the King would Monarke be,
And none content, with that which is his own.
Yet none of these, can see in Christal glasse
(Which glistereth bright, & bleares their gasing eyes)
How every life, beares with him his disease.
But in my glasse, which is of trustie steele,
I can perceive, how kingdomes breede but care,
How Lordship lives, with lots of lesse delight,
(Though cappe and knee, do seeme a reverence,
And courtlike life, is thought an other heaven)*

8

Knights.

THE STEEL GLAS

*Than common people finde in every coast.
The Gentleman, which might in countrie keepe
A plenteous boorde, and feed the fatherlesse,
With pig and goose, with mutton, beefe and veale,
(Yea now and then, a capon and a chicke)
Wil breake up house, and dwel in market townes,
A loytring life, and like an Epicure.*

*But who (meane while) defends the cōmon welth?
Who rules the flocke, when sheperds so are fled?
Who stayes the staff, which shuld uphold the state?
Forsoth good Sir, the Lawyer leapeth in,
Nay rather leapes, both over hedge and ditch,
And rules the rost, but fewe men rule by right.*

*O Knights, O Squires, O Gentle blouds yborne,
You were not borne, al onely for your selves :
Your countrie claymes, some part of al your paines.
There should you live, and therin should you toyle,
To hold up right, and banish cruel wrong,
To helpe the pore, to bridle backe the riche,
To punish vice, and vertue to aduance,
To see God serude, and Belzebub suppress.
You should not trust, lieftenaunts in your rome,
And let them sway, the scepter of your charge,
Whiles you (meane while) know scarcely what is don,
Nor yet can yeld, accōpt if you were callde.*

*The stately lord, which woonted was to kepe
A court at home, is now come up to courte,
And leaves the country for a common prey,
To pilling, polling, brybing, and deceit :
(Al which his presence might have pacified,
Or else have made offenders smel the smoke.)
And now the youth which might have served him,
In comely wise, with countrey clothes yclad,
And yet therby bin able to preferre
Unto the prince, and there to seke advance :
Is faine to sell, his landes for courtly cloutes,
Or else sits still, and liveth like a loute,
(Yet of these two, the last fault is the lesse :)
And so those imps which might in time have sprong*

THE STEEL GLAS

*Alofte (good lord) and servde to shielde the state,
Are either nipt, with such untimely frosts,
Or else growe crookt, bycause they be not proynd.*

*These be the Knights, which shold defend the lād,
And these be they, which leave the land at large.
Yet here percase, it wilbe thought I rove
And runne astray, besides the kings high way,
Since by the Knights, of whom my text doth tell
(And such as shew, most perfect in my glasse)
Is ment nomore, but worthy Souldiours
Whose skil in armes, and long experience
Should still uphold the pillers of the worlde.
Yes out of doubt, this noble name of Knight,
May cōprehend, both Duke, Erle, lorde, Knight, Squire,
Yea gentlemen, and every gentle borne.*

*But if you wil, constraine me for to speake,
What souldiours are, or what they ought to be
(And I my selfe, of that profession)*

*I see a crew, which glister in my glasse,
The bravest bande, that ever yet was sene :
Behold behold, where Pompey cōmes before,
Where Manlius, and Marius insue,
Æmilius, and Curius I see,
Palamedes, and Fabius maximus,
And eke their mate, Epaminondas loe,
Protesilaus and Phocy[o]n are not farre,
Pericles stands, in rancke amongst the rest,
Aristomenes, may not be forgot,
Unlesse the list, of good men be disgrast.*

Souldiours

*Behold (my lord) these souldiours can I spie
Within my glasse, within my true Steele glasse.*

*I see not one therin, which seekes to heape
A world of pence, by pinching of dead payes,
And so beguiles, the prince in time of nede,
When muster day, and foughten fielde are odde.
Since Pompey did, enrich the common heaps,
And Paulus he, (Æmilius surnamed)
Returnde to Rome, no richer than he went,*

Covetous
Soldiours

THE STEEL GLAS

Although he had, so many lands subdued,
And brought such treasure, to the cōmō chests,
That fourscore yeres, the state was (after) free
From grevous taske, and imposition.
Yea since againe, good *Marcus Curius*,
Thought sacriledge, himselfe for to aduance,
And see his souldiours, pore or live in lacke.

Soldiours
more brave
thē valiaunt.

*I see not one, within this glasse of mine,
Whose fethers flaunt, and flicker in the winde,
As though he were, all onely to be markt,
When simple snakes, which go not halfe so gay,
Can leave him yet a furlong in the field:
And when the pride, of all his peacockes plumes,
Is daunted downe, with dastard dreadfulnessse.
And yet in towne, he jettēd every streete,
As though the god of warres (even Mars himself)
Might wel (by him) be lively counterfayte,
Though much more like, the coward Constātine.
I see none such, (my Lorde) I see none such,
Since Phocion, which was in deede a Mars
And one which did, much more than he wold vaunt,
Contented was to be but homely clad.
And Marius, (whose constant hart could bide
The very vaines, of his forwearied legges
To be both cut, and carved from his corps)
Could never yet, contented be to spend,
One idle groate, in clothing nor in cates.*

Soldiours
who (for
their own
long con-
tinuance in
service) do
seeme to
despise all
other of latter
time, and
especially
such as are
learned.

*I see not one, (my Lord) I see not one
Which stands somuch, upon his paynted sheath
(Bycause he hath, perchaunce at Bolleyn bene
And loytered, since then in idlenesse)
That he accompts, no Soldiour but himselfe,
Nor one that can, despise the learned brayne,
Which joyneth reading with experience.
Since Palamedes, and Ulisses both,
Were much esteemed for their pollicies
Although they were not thought long trained men.
Epamynondas, eke was much esteemde
Whose Eloquence, was such in all respects,*

THE STEEL GLAS

As gave no place, unto his manly hart.
 And *Fabius*, surnamed *Maximus*,
 Could joyne such learning, with experience,
 As made his name, more famous than the rest.

*These bloody beasts, apeare not in my glasse,
 Which cannot rule, their sword in furious rage,
 Nor have respecte, to age nor yet to kinde;
 But downe goeth al, where they get upper hand.
 Whose greedy harts so hungrie are to spoyle,
 That few regard, the very wrath of God,
 Which greeved is, at cries of giltlesse blood.*

Soldiours
 over cruel
 without any
 regard.

Pericles was, a famous man of warre,
 And victor eke, in nine great foughten fields,
 Wherof he was the general in charge.
 Yet at his death he rather did rejoyce
 In clemencie, than bloody victorie.

Be still (quoth he) you grave *Athenians*,
 (Who whispered, and tolde his valiant facts)
 You have forgot, my greatest glorie got.

For yet (by me, nor mine occasion)
 Was never sene, a mourning garmēt worne.
 O noble words, wel worthy golden writ.
*Beleve me (Lord) a souldiour cannot have
 Too great regarde, wheron his knife should cut.*

*Ne yet the men, which wonder at their wounds,
 And shewe their scarres to every commer by,
 Dare once be seene, within my glasse of Steele,
 For so the faults, of Thraso and his trayne,
 (Whom Terence told, to be but bragging brutes)
 Might sone appeare, to every skilful eye.
 Bolde Manlius, could close and wel convey
 Ful thirtie wounds, (and three) upō his head,
 Yet never made, nor bones nor bragges therof.*

Braggers
 and such as
 boast of their
 wounds,

*What should I speake, of drunken Soldiours?
 Or lechers lewde, which fight for filthy lust?
 Of whom that one, can sit and bybbe his fil,
 Consume his coyne, (which might good corage yeld,
 To such as march, and move at his commaunde)*

Drunken and
 lecherous
 soldiours.

THE STEEL GLAS

*And makes himselfe, a worthy mocking stocke
Which might deserve, (by sobre life) great laude.
That other dotes, and driveth forth his dayes
In vaine delight, and foule concupiscence,
When works of weight, might occupie his hedde.
Yea therewithal, he puts his owne fonde heade
Under the belt, of such as should him serve,
And so becoms, example of much evil,
Which should have serude, as lanterne of good life :
And is controlde, wheras he should commaund.
Augustus Cæsar, he which might have made
Both feasts and banquets bravely as the best,
Was yet content (in campe) with homely cates,
And seldome dranke his wine unwatered.
Aristomenes, dayned to defende
His dames of prize, whom he in warres had won,
And rather chose, to die in their defence,
Then filthy men, should foyle their chastitie.
This was a wight, wel worthy fame and prayse.*

*O Captayns come, and Souldiours come apace,
Behold my glasse, and you shall see therin,
Proud Crassus bagges, consumde by covetise,
Great Alexander, drounde in drunkennesse,
Cæsar and Pompey, spilt with privy grudge,
Brennus beguild, with lightnesse of beliefe,
Cleômenes, by ryot not regarded,
Vespasian, disdayned for deceit,
Demetrius, light set by for his lust,
Whereby at last, he dyed in prison pent.*

*Hereto percase, some one man will alledge,
That Princes pence, are pursed up so close,
And faires do fall so seldome in a yeare,
That when they come, provision must be made
To fende the frost, in hardest winter nights.*

*Indeede I finde, within this glasse of mine,
Justinian, that proude ungrateful prince,
Which made to begge, bold Belisarius
His trustie man, which had so stoutly fought*

Ingrateful
Princes,

THE STEEL GLAS

*In his defence, with evry enemy.
And Scypio, condemnes the Romaine rule,
Which suffred him (that had so truely served)
To leade pore life, at his (Lynternum) ferme,
Which did deserve, such worthy recompence.
Yea herewithal, most Souldiours of our time,
Beleeve for truth, that proude Justinian
Did never die, without good store of heyres,
And Romanes race, cannot be rooted out,
Such yssewe springs, of such unplesant budds.*

*But shal I say? this lesson learne of me,
When drums are dumb, and soūd not dub a dub,
Then be thou eke, as mewet as a mayde
(I preach this sermon but to souldiours)
And learne to live, within thy bravries bounds.
Let not the Mercer, pul thee by the sleeve
For sutes of silke, when cloth may serve thy turne,
Let not thy scores, come robbe thy needy purse,
Make not the catchpol, rich by thine arrest.*

What every
soldiour
should be in
time of peace.

*Art thou a Gentle? live with gentle friendes,
Which wil be glad, thy companie to have,
If manhoode may, with manners well agree.*

*Art thou a serving man? then serve againe,
And stint to steale as common souldiours do.*

*Art thou a craftsman? take thee to thine arte,
And cast off slouth, which loytreth in the Campes.*

*Art thou a plowman pressed for a shift?
Then learne to clout, thine old cast cobled shoes,
And rather bide, at home with barly bread,
Than learne to spoyle, as thou hast seene some do.*

*Of truth (my friendes, and my companions eke)
Who lust, by warres to gather lawful welth,
And so to get, a right renoumed name,
Must cast aside, al common trades of warre,
And learne to live, as though he knew it not.*

*Well, thus my Knight hath held me al to long,
Bycause he bare, such compasse in my glasse.*

THE STEEL GLAS

*High time were then, to turne my wery pen,
 Unto the Peasant comming next in place.
 And here to write, the summe of my conceit,
 I do not meane, alonely husbandmen,
 Which till the ground, which dig, delve, mow, and sowe,
 Which swinke and sweate, whiles we do sleepe and snort
 And serch the guts of earth, for greedy gain,
 But he that labors any kind of way,
 To gather gaines, and to enrich himselfe,
 By King, by Knight, by holy helping Priests,
 And al the rest, that live in common welth,
 (So that his gaines, by greedy guyles be got)
 Him can I compt, a Peasant in his place.
 Al officers, all advocates at lawe,
 Al men of arte, which get goodes greedily,
 Must be content, to take a Peasants rome.*

Peasant.

Strange
Peasants.

*A strange devise, and sure my Lord wil laugh,
 To see it so, desgested in degrees.
 But he which can, in office drudge, and droy,
 And crave of al, (although even now a dayes,
 Most officers, commaund that shuld be cravde)
 He that can share, from every pention payde
 A Peeter peny weying halfe a pounde,
 He that can plucke, sir Bennet by the sleeve,
 And finde a fee, in his pluralitie,
 He that can winke, at any foule abuse,
 As long as gaines, come trouling in therwith,
 Shal such come see themselves in this my glasse?
 Or shal they gaze, as godly good men do?
 Yea let them come: but shal I tell you one thing?
 How ere their gownes, be gathred in the backe,
 With organe pipes, of old king Henries clampe,
 How ere their cappes, be folded with a flappe,
 How ere their beardes, be clipped by the chinne,
 How ere they ride, or mounted are on mules,
 I compt them worse, thã harmeles homely bindes,
 Which toyle in dede, to serve our common use.*

Officers.

*Strange tale to tel: all officers be blynde,
 And yet their one eye, sharpe as Linceus sight,*

THE STEEL GLAS

*That one eye winks, as though it were but blynd,
That other pries and peekes in every place.
Come naked neede? and chance to do amisse?
He shal be sure, to drinke upon the whippe.
But priuie gaine, (that bribing busie wretch)
Can finde the meanes, to creepe and cowch so low,
As officers, can never see him slyde,
Nor heare the trampling of his stealing steppes.
He comes (I thinke,) upon the blinde side stil.*

*These things (my Lord) my glasse now sets to shew,
Whereas long since, all officers were seene
To be men made, out of another moule.
Epamynond, of whome I spake before
(Which was long time, an officer in Thebes)
And toylde in peace, aswel as fought in warre,
Would never take, or bribe, or rich reward.
And thus he spake, to such as sought his helpe :
If it be good, (quoth he) that you desire,
Then wil I do, it for the vertues sake :
If it be badde, no bribe can me infecte.
If so it be, for this my common weale,
Then am I borne, and bound by duetie both
To see it done, withouten further words.
But if it be, unprofitable thing,
And might empaire, offende, or yeld anoy
Unto the state, which I pretende to stay,
Then al the gold (quoth he) that growes on earth
Shal never tempt, my free consent thereto.*

There are to
few such
officers

*How many now, wil treade Zeleucus steps?
Or who can byde, Cambyses cruel dome?
Cruel? nay just, (yea softe and peace good sir)
For Justice sleepes, and Troth is jested out.*

*O that al kings, would (Alexander like)
Hold evermore, one finger streight stretcht out,
To thrust in eyes, of all their master theeves.*

False
Judges.

*But Brutus died, without posteritie,
And Marcus Crassus had none issue male,
Cicero slipt, unsene out of this world,*

THE STEEL GLAS

Advocats.

*With many mo, which pleaded romaine pleas,
And were content, to use their eloquence,
In maintenance, of matters that were good.
Demosthenes, in Athens usde his arte,
(Not for to heape, himselfe great hounds of gold,
But) stil to stay, the towne from deepe deceite
Of Philips wyles, which had besieged it.
Where shal we reade, that any of these foure
Did ever pleade, as carelesse of the trial?
Or who can say, they builded sumptuously?
Or wroong the weake, out of his own by wyles?
They were (I trowe) of noble houses borne,
And yet content, to use their best devoire,
In furduring, eche honest harmelesse cause.
They did not rowte (like rude unringed swine,)
To roote nobilitie from heritage.
They stooode content, with gaine of glorious fame,
(Bycause they had, respect to equitie)
To leade a life, like true Philosophers.
Of all the bristle bearded Advocates
That ever loude their fees above the cause,
I cannot see, (scarce one) that is so bolde
To shewe his face, and fayned Phisnomie
In this my glasse: but if he do (my Lorde)
He shewes himselfe, to be by very kinde
A man which meanes, at every time and tide,
To do smal right, but sure to take no wrong.*

Merchäts.

*And master Merchant, he whose travaile ought
Commodiously, to doe his countrie good,
And by his toyle, the same for to enriche,
Can finde the meane, to make Monopolyses
Of every ware, that is accompted strange.
And feeds the vaine, of courtiers vaine desires
Until the court, have courtiers cast at heele,
Quia non habent vestes Nuptiales.*

*O painted fooles, whose harebrainde heads must have
More clothes attones, than might become a king:
For whom the rocks, in forain Realmes must spin,
For whom they carde, for whom they weave their webbes*

THE STEEL GLAS

*For whom no wool, appeareth fine enough,
 (I speake not this by english courtiers
 Since english wool, was ever thought most worth)
 For whom al seas, are tossed to and fro,
 For whom these purples come from Persia,
 The crimosine, and lively red from Inde :
 For whom soft silks, do sayle from Sericane,
 And all queint costs, do come from fardest coasts :
 Whiles in meane while, that worthy Emperour,
 Which rulde the world, and had all welth at wil,
 Could be content, to tire his wearie wife,
 His daughters and, his niepces everychone,
 To spin and worke the clothes that he should weare,
 And never carde, for silks or sumptuous cost,
 For cloth of gold, or tinsel figurie,
 For Baudkin, broydrie, cutworks, nor conceits.
 He set the shippes, of merchantmen on worke,
 With bringing home, oyle, graine, and savrie salt
 And such like wares, as served common use.*

August. 9.

*Yea for my life, those merchants were not woont
 To lend their wares, at reasonable rate,
 (To gaine no more, but Cento por cento),
 To teach yong men, the trade to sel browne paper,
 Yea Morrice bells, and byllets too sometimes,
 To make their coyne, a net to catch yong frye.
 To binde such babes, in father Derbies bands,
 To stay their steps, by statute Staples staffe,
 To rule yong roysters, with Recognisance,
 To read Arithmeticke once every day,
 In Woodstreat, Bredstreat, and in Pultery
 (Where such schoolmaisters keepe their counting house)
 To fede on bones, whē flesh and fell is gon,
 To keepe their byrds, ful close in caytives cage,
 (Who being brought, to libertie at large,
 Might sing perchaunce, abroade, when sunne doth shine
 Of their mishaps, & how their fethers fel)
 Untill the canker may their corpse consume.*

*These knackes (my lord) I cannot cal to minde,
 Bycause they shewe not in my glasse of steele.*

THE STEEL GLAS

*But holla : here, I see a wondrous sight,
I see a swarme, of Saints within my glasse :
Beholde, behold, I see a swarme in deede
Of holy Saints, which walke in comely wise,
Not deckt in robes, nor garnished with gold,
But some unshod, yea some ful thinly clothde,
And yet they seme, so heavenly for to see,
As if their eyes, were al of Diamonds,
Their face of Rubies, Sapphires, and Facinets,
Their comly beards, and heare, of silver wiers.
And to be short, they seeme Angelycall.
What should they be, (my Lord) what should they be ?*

Priests.

*O gracious God, I see now what they be.
These be my priests, which pray for evry state,
These be my priests, devorced from the world,
And wedded yet, to heaven and holynesse,
Which are not proude, nor covet to be riche.
Which go not gay, nor fede on daintie foode,
Which envie not, nor knowe what malice meanes,
Which loth all lust, disdayning drunkenesse,
Which cannot faine, which hate hypocrisie.
Which never sawe, Sir Simonies deceits.
Which preach of peace, which carpe contentions,
Which loyter not, but labour al the yeare,
Which thūder threts, of gods most grevous wrath,
And yet do teach, that mercie is in store.*

*Lo these (my Lord) be my good praying priests,
Descended from, Melchysedec by line
Cosens to Paule, to Peter, James, and John,
These be my priests, the seasoning of the earth
Which wil not leese, their Saurinesse, I trowe.*

*Not one of these (for twentie hundreth groats)
Wil teach the text, that byddes him take a wife,
And yet be combred with a concubine.*

*Not one of these, wil reade the holy write
Which doth forbid, all greedy usurie,
And yet receive, a shilling for a pounce.*

THE STEEL GLAS

*Not one of these, wil preach of patience,
And yet be found, as angry as a waspe.*

*Not one of these, can be content to sit
In Taverns, Innes, or Alehouses all day,
But spends his time, devoutly at his booke.*

*Not one of these, will rayle at rulers wrongs,
And yet be blotted, with extortion.*

*Not one of these, wil paint out worldly pride,
And he himselfe, as gallaunt as he dare.*

*Not one of these, rebuketh avarice,
And yet procureth, proude pluralities.*

*Not one of these, reproveth vanitie
(Whiles he him selfe, with hauke upon his fist
And houndes at heele,) doth quite forget his text.*

*Not one of these, corrects contentions,
For trifling things : and yet will sue for tythes.*

*Not one of these (not one of these my Lord)
Wil be ashamde, to do even as he teacheth.*

*My priests have learnt, to pray unto the Lord,
And yet they trust not in their lyplabour.*

*My priests can fast, and use al abstinence,
From vice and sinne, and yet refuse no meats.*

*My priests can give, in charitable wise,
And love also, to do good almes dedes,
Although they trust, not in their owne deserts.*

*My priestes can place, all penaunce in the hart,
Without regard, of outward ceremonies.*

*My priests can keepe, their temples undefyled,
And yet defie, all Superstition.*

*Lo now my Lorde, what thinke you by my priests?
Although they were, the last that shewed theselves,
I saide at first, their office was to pray,
And since the time, is such even now a dayes,*

THE STEEL GLAS

*As hath great nede, of prayers truely prayde,
Come forth my priests, and I wil bydde your beades
I wil presume, (although I be no priest)
To bidde you pray, as Paule and Peter prayde.*

The poets
Beades.

*Then pray my priests, yea pray to god himselfe,
That he vouchsafe, (even for his Christes sake)
To give his word, free passage here on earth,
And that his church (which now is Militant)
May soone be sene, triumphant over all,
And that he deigne, to ende this wicked world,
Which walloweth stil, in Sinks of filthy sinne.*

For Princes.

*Eke pray my priests, for Princes and for Kings,
Emperours, Monarks, Duks, and all estates,
Which sway the sworde, of royal government,
(Of whō our Queene, which lives without compare
Must be the chiefe, in bydding of my beades,
Else I deserve, to lese both beades, and bones)
That God give light, unto their noble mindes,
To maintaine truth, and therewith stil to wey
That here they reigne, not onely for themselves,
And that they be but slaves to common welth,
Since al their toyles, and all their broken sleeps
Shal scant suffize, to hold it stil upright.*

*Tell some (in Spaine) how close they kepe their closets,
How selde the winde, doth blow upon their cheeks,
While as (mene while) their sūburnt sutours sterve
And pine before, their processe be preferrde.
Thē pray (my priests) that god wil give his grace,
To such a prince, his fault in time to mende.*

*Tel some (in Frāce) how much they love to dance,
While sutours daunce, attendaunce at the dore.
Yet pray (my priests) for prayers princes mende.*

*Tel some (in Portugale) how colde they be,
In setting forth, of right religion :
Which more esteme, the present pleasures here,
Then stablishing, of God his holy worde.
And pray (my Priests) least god such princes spit,
And vomit them, out of his angrie mouth.*

THE STEEL GLAS

*Tel some (Italian) princes, how they winke
At stinking stewes, and say they are (forsooth)
A remedy, to quench foule filthy luste :
When as in dede they be the sinkes of sinne.
And pray (my priests) that God wil not impute
Such wilful faets, unto such princes charge,
When he himselfe, commaundeth every man
To do none ill, that good may growe therby.*

*And pray likewise, for all that rulers be
By kings commaundes, as their lieftenants here,
Al magistrates, al counsellours, and all
That sit in office or Authoritie.*

*Pray, pray, (my priests) that neither love nor mede
Do sway their minds, from furduring of right,
That they be not, too saintish nor too sowre,
But beare the bridle, evenly betwene both,
That stil they stoppe, one eare to heare him speake,
Which is accused, absent as he is :*

*That evermore, they mark what moode doth move
The mouth which makes, the information,
That faults forpaste (so that they be not huge,
Nor do exceed, the bonds of loyaltie)*

*Do never quench, their charitable minde,
When as they see, repentance hold the reines
Of heady youth, which wont to runne astray.
That malice make, no mansion in their minds,
Nor envy frete, to see how vertue clymes.
The greater Birth, the greater glory sure,
If deeds mainteine, their auncestors degree.*

*Eke pray (my Priests) for thē and for yourselves,
For Bishops, Prelats, Archdeanes, deanes, and Priests
And al that preach, or otherwise professe
Gods holy word, and take the cure of soules.
Pray pray that you, and every one of you,
May walke upright, in your vocation.
And that you shine like lamps of perfect life,
To lende a light, and lanterne to our feete.*

*Say therwithal, that some, (I see them I
Wheras they sling, in Flaunders all asarre,*

For al no-
billitie &
counselors,

For the
clergie.

THE STEEL GLAS

*For why my glasse, wil shew them as they be)
Do neither care, for God nor yet for devill,
So libertie, may launch about at large.*

*And some again (I see them wel enough
And note their names, in Liegelande where they lurke)
Under pretence, of holy humble harts
Would plucke adowne, al princely Dyademe.
Pray, pray (my priests) for these, they touch you neere.*

*Shrinke not to say, that some do (Romainelike)
Esteeme their pall, and babyte overmuche.
And therefore pray (my priests) lest pride prevaile.*

*Pray that the soules, of sundrie damned gosts,
Do not come in, and bring good evidence
Before the God, which judgeth al mens thoughts,
Of some whose welth, made thê negleēt their charge
Til secret sinnes (untoucht) infecte their flocks
And bredde a scab, which brought the shep to bane.*

*Some other ranne, before the greedy wolfe,
And left the folde, unfended from the fox
Which durst nor barke, nor bawle for both theyr eares.
Then pray (my priests) that such no more do so.*

*Pray for the nources, of our noble Realme,
I meane the worthy Universities,
(And Cantabridge, shal have the dignitie,
Wherof I was, unworthy member once)
That they bring up their babes in decent wise :
That Philosophy, smel no secret smoke,
Which Magike makes, in wicked mysteries :
That Logike leape, not over every stile,
Before he come, a furlong neare the hedge,
With curious Quids, to maintain argument.
That Sophistrie, do not deceive it selfe,
That Cosmography keepe his compasse wel,
And such as be, Historiographers,
Trust not to much, in every tatlyng tong,
Nor blynded be, by partialitie.
That Phisicke, thrive not over fast by murder :*

For all
learned.

THE STEEL GLAS

*That Numbring men, in al their evens and odds
 Do not forget, that only Unitie
 Unmeasurable, infinite, and one.
 That Geometrie, measure not so long,
 Til all their measures out of measure be :
 That Musike with, his heavenly harmonie,
 Do not allure, a heavenly minde from heaven,
 Nor set mens thoughts, in worldly melodie,
 Til heavenly Hierarchies be quite forgot :
 That Rhetorick, learne not to overreache :
 That Poetrie, presume not for to preache,
 And bite mens faults, with Satyres corosives,
 Yet pamper up hir owne with pultesses :
 Or that she dote not uppon Erato,
 Which should invoke the good Caliope :
 That Astrologie, looke not over high,
 And light (meane while) in every pudled pit :
 That Grammer grudge not at our english tong,
 Bycause it stands by Monosyllaba,
 And cannot be declind as others are.
 Pray thus (my priests) for universities.
 And if I have forgotten any Arte,
 Which hath bene taught, or exercised there,
 Pray you to god, the good be not abuse,
 With glorious shewe, of overloding skill.*

*Now these be past, (my priests) yet shal you pray
 For common people, eche in his degree,
 That God vouchsafe to graunt them al his grace.
 Where should I now beginne to bidde my beades ?
 Or who shal first be put in common place ?
 My wittes be wearie, and my eyes are dymme,
 I cannot see who best deserves the roome,
 Stād forth good Peerce, thou plowmā by thy name,
 Yet so the Sayler saith I do him wrong :
 That one contends, his paines are without peare,
 That other saith, that none be like to his,
 In dede they labour both exceedingly.
 But since I see no shipman that can live
 Without the plough, and yet I many see*

For the
 Cōinaltie.

THE STEEL GLAS

The
plowman.

*(Which live by lande) that never sawe the seas :
Therefore I say, stand forth Peerce plowman first,
Thou winst the roome, by verie worthinesse.*

*Behold him (priests) & though he stink of sweat
Disdaine him not : for shal I tel you what ?
Such clime to heaven, before the shaven crownes.
But how ? forsooth, with true humilytie.
Not that they hoord, their grain when it is cheape,
Nor that they kill, the calfe to have the milke,
Nor that they set, debate betwene their lords,
By earing up the balks, that part their bounds :
Nor for because, they can both crowche & creep
(The guilefulst men, that ever God yet made)
When as they meane, most mischief and deceite,
Nor that they can, crie out on landelordes lowde,
And say they racke, their rents an ace to high,
When they themselves, do sel their landlords lābe
For greater price, then ewe was wont be worth.
I see you Peerce, my glasse was lately scowrde.
But for they feed, with frutes of their gret paines,
Both King and Knight, and priests in cloyster pent :
Therefore I say, that sooner some of them
Shal scale the walles which leade us up to heaven,
Than cornfed beasts, whose bellie is their God,
Although they preach, of more perfection.*

*And yet (my priests) pray you to God for Peerce,
As Peerce can pinch, it out for him and you.
And if you have a Paternoster spare
Then shal you pray, for Saylers (God them send
More mind of him, when as they come to lande,
For towarde shipwracke, many men can pray)
That they once learne, to speake without a lye,
And meane good faith, without blaspheming othes :
That they forget, to steale from every freight,
And for to forge, false cockets, free to passe,
That māners make, them give their betters place,
And use good words, though deeds be nothing gay.*

*But here me thinks, my priests begin to frowne,
And say, that thus they shal be overchargde,*

THE STEEL GLAS

*To pray for al, which seme to do amisse:
And one I heare, more saucie than the rest,
Which asketh me, when shal our prayers end?*

*I tel thee (priest) when shoомakers make shoes,
That are wel sowed, with never a stitch amisse,
And use no crafte, in uttring of the same:
When Taylours steale, no stuffe from gentlemen,
When Tanners are, with Corriers wel agreede,
And both so dresse their hydes, that we go dry:
when Cutlers leave, to sel olde rustie blades,
And hide no crackes, with soder nor deceit:
when tinkers make, no more holes thā they founde,
when thatchers thinke, their wages worth their worke,
when colliers put, no dust into their sacks,
when maltemen make, us drinke no firmentie,
when Davie Diker diggs, and dallies not,
when smithes shoo horses, as they would be shod,
when millers, toll not with a golden thumbe,
whē bakers make, not barme beare price of wheat,
when brewers put, no bagage in their beere,
when butchers blowe, not over al their fleshe,
when horsecorsers, beguile no friends with Fades,
when weavers weight, is found in huswives web.
(But why dwel I, so long among these lowts?)*

*When mercers make, more bones to swere and lye,
When vintners mix, no water with their wine,
When printers passe, none errours in their bookes,
When hatters use, to bye none olde cast robes,
Whē goldsmithes get, no gains by sodred crownes,
When upholsters, sel fethers without dust,
When pewterers, infect no Tin with leade,
When drapers draw, no gaines by giving day,
When perchmentiers, put in no ferret Silke,
When Surgeons heale, al wounds without delay.
(Tush these are toys, but yet my glas sheweth al.)*

*When purveyours, provide not for themselves,
When Takers, take no brybes, nor use no brags,
When customers, conceale no covine usde,
When Searchers see, al corners in a shippe,*

THE STEEL GLAS

(And spie no pens by any sight they see)
When shrives do serve, al processe as they ought,
When baylifes strain, none other thing but strays,
When auditours, their counters cannot change,
When proude surveyours, take no parting pens,
When Silver sticks not on the Tellers fingers,
And when receivers, pay as they receive,
When al these folke, have quite forgotten fraude.

(Againe (my priests) a little by your leave)
When Sicophants, can finde no place in courte,
But are espied, for Ecchoes, as they are,
When roysters ruffle not above their rule,
Nor colour crafte, by swearing precious coles:
When Fencers fees, are like to apes rewards,
A peece of breade, and therwithal a bobbe
When Lays lives, not like a ladies peare,
Nor useth art, in dying of hir heare.
When al these things, are ordred as they ought,
And see themselves, within my glasse of steele,
Even then (my priests) may you make holyday,
And pray no more but ordinarie prayers.

And yet therin, I pray you (my good priests)
Pray stil for me, and for my Glasse of steele
That it (nor I) do any minde offend,
Bycause we shew, all colours in their kinde.
And pray for me, that (since my hap is such
To see men so) I may perceive myselfe.
O worthy words, to ende my worthlesse verse,
Pray for me Priests, I pray you pray for me.

FINIS.

Tam Marti, quàm Mercurio.

EPILOGUS.

A Las (my lord) my hast was al to hote,
I shut my glasse, before you gasde your fill,
And at a glimse, my seely selfe have spied,
A stranger trowpe, than any yet were sene:
Beholde (my lorde) what monsters muster here,
With Angels face, and harmefull belish barts,
With smyling lookes, and depe deceitful thoughts,
With tender skinnes, and stony cruel mindes,
With stealing steppes, yet forward feete to fraude.
Behold, behold, they never stande content,
With God, with kinde, with any helpe of Arte,
But curle their locks, with bodkins & with braids,
But dye their heare, with sundry subtill sleights,
But paint and slicke, til fayrest face be foule,
But bumbast, bolster, fris[l]e, and perfume:
They marre with muske, the balme which nature made,
And dig for death, in dellicatest dishes.
The yonger sorte, come pyping on apace,
In whistles made of fine enticing wood,
Til they have caught, the birds for whom they bryded.
The elder sorte, go stately stalking on,
And on their backs, they beare both land and fee,
Castles and Towres, revenewes and receits,
Lordships, and manours, fines, yea fermes and al.
What should these be? (speake you my lovely lord)
They be not men: for why? they have no beards.
They be no boyes, which weare such side lōg gowns.
They be no Gods, for al their gallant glosse.
They be no divels, (I trow) which seme so saintish.
What be they? women? masking in mens weedes?
With dutchkin dublets, and with Jerkins jaggde?
With Spanish spangs, and ruffes fet out of France,

THE EPILOGUE

*With high copt battes, and fethers flaunt a flaunt?
They be so sure even Wo to Men in dede.
Nay then (my lorde) let shut the glasse apace,
High time it were, for my pore Muse to winke,
Since al the hands, al paper, pen, and inke,
Which ever yet, this wretched world possest,
Cannot describe, this Sex in colours dewe,
No no (my Lorde) we gased have inough,
(And I too much, God pardon me therfore)
Better loke of, than loke an ace to farre:
And better mumme, than meddle overmuch.
But if my Glasse, do like my lovely lorde,
We wil espie, some sunny Sommers day,
To loke againe, and see some semely sights.
Meane while, my Muse, right hūbly doth besech,
That my good lorde, accept this ventrous verse,
Until my braines, may better stuffe devise.*

FINIS:

Tam Marti, quàm Mercurio.

The complaynt of Phylomene.

An Elegye compyled by
George Gascoigne
Esquire.

Tam Marti, quàm Mercurio.

IMPRINTED AT
London by Henrie Binne-
man, for Richarde
Smith.

Anno Domini 1576.

æ To the right honorable, my
singuler good Lord, the *L. Gray* of
Wilton, Knight of the most noble
order of the Garter.

R Yght noble, when I had determined with myself to write
the *Satire* before recited (called the *Steele Glasse*) and had
in myne *Exordium* (by allegorie) compared my case to that of
fayre *Phylomene*, abused by the bloody king hir brother by lawe:
I called to minde that twelve or thirtene yeares past, I had
begonne an *Elegye* or sorrowefull song, called the *Complainte* of
Phylomene, the which I began too devise riding by the high way
betwene Chelmsford and London, and being overtaken with a
sodaine dash of Raine, I changed my copy, and stroke over into
the *Deprofundis* which is placed amongst my other *Poesies*, leving
the cōplaint of *Phylomene* unfinished: and so it hath continued
ever since until this present moneth of April. 1575. whē I
begonne my *Steele Glasse*. And bycause I have in mine *Exor-*
dium to the *Steele Glasse*, begonne with the Nightingales notes:
therfore I have not thought amisse now to finish & pece up
the saide Cōplaint of *Philomene*, observing neverthelesse the same
determinate invention which I had propounded and begonne (as
is saide) twelve yeeres now past. The which I presume with
the rest to present unto your honor, nothing doubting but the
same wil accept my good entente therin. And I furder be-
seche that your lordship wil voutsafe in reading therof, to gesse
(by change of style) where the renewing of the verse may bee
most apparantly thought to begin. I will no furder trouble your
honor with these rude lines, but besech of the almightie long to
preserve you to his pleasure. From my pore house in Walkam-
stowe the sixtenth of April 1575.

Your *L. bounden and most assured*
George Gascoigne.

PHILOMENE.

IN sweet April, the messēger to May
When boonie drops, do melt in golden showres,
When every byrde, records hir lovers lay,
And westerne windes, do foster forth our floures,
Late in an even, I walked out alone,
To heare the descant of the Nightingale,
And as I stoode, I heard hir make great moane,
Waymenting much, and thus she tolde hir tale.

These thriftles birds (quoth she) which spend the day,
In nedlesse notes, and chaunt withouten skil,
Are costly kept, and finely fedde alway
With daintie foode, wherof they feede their fil.
But I which spend, the darke and dreadful night,
In watch & ward, whē those birds take their rest,
Forpine my selfe, that Lovers might delight,
To heare the notes, which breake out of my breste.
I leade a life, to please the Lovers minde,
(And though god wot, my foode be light of charge,
Yet seely soule, that can no favour finde)
I begge my breade, and seke for seedes at large.
The Throstle she, which makes the wood to ring
With shryching lowde, that lothsome is to heare,
Is costly kept, in cage: (O wondrous thing)
The Mavis eke, whose notes are nothing cleare,
Now in good sooth (quoth she) sometimes I wepe
To see Tom Tyttimouse, so much set by.
The Finche, which singeth never a note but peepe,
Is fedde aswel, nay better farre than I.
The Lennet and the Larke, they sing alofte,
And coumpted are, as Lordes in high degree.
The Brandlet saith, for singing sweete and softe,
(In hir conceit) there is none such as she.

THE COMPLAINT OF PHILOMENE

*Canara byrds, come in to beare the bell,
And Goldfinches, do hope to get the gyle:
The tatling Awbe doth please some fancie wel,
And some like best, the byrde as Blacke as cole.
And yet could I, if so it were my minde,
For harmony, set al these babes to schole,
And sing such notes, as might in every kinde
Disgrace them quight, & make their corage coole.
But should I so? no no so wil I not.
Let brutish beasts, beare such brute birds as those
(For like to like, the proverbe saith I wot)
And should I then, my cunning skil disclose?
For such unkinde, as let the cuckowe flye,
To sucke mine eggs, whiles I sit in the thicke?
And rather praise, the chattring of a pye,
Than hir that sings, with brest against a pricke?
Nay let them go, to marke the cuckowes talke,
The jangling Jay, for that becomes them wel.
And in the silent night then let them walke,
To heare the Owle, how she doth shryche and yel.
And from henceforth, I wil no more constrain
My pleasant voice, to sounde, at their request.
But shrowd my selfe, in darkesome night & raine,
And learne to cowche, ful close upon my neast.
Yet if I chaunce, at any time (percase)
To sing a note, or twaine for my disporte,
It shalbe done, in some such secret place,
That fewe or none, may therunto resorte.
These flatterers, (in love) which falshood meane,
Not once aproch, to heare my pleasant song.
But such as true, and stedfast lovers bene,
Let them come neare, for else they do me wrong.
And as I gesse, not many miles from hence,
There stands a squire, with pangs of sorrow prest,
For whom I dare, avowe (in his defence)
He is as true, (in Love) as is the best.*

*Him wil I cheare, with chaunting al this night:
And with that word, she gan to cleare hir throate.
But such a lively song (now by this light)
Yet never hearde I such another note.*

THE COMPLAINT OF PHILOMENE

*It was (thought me) so pleasant and so plaine,
Orphæus harpe, was never halfe so sweete,
Tereu, Tereu, and thus she gan to plaine,
Most piteously, which made my hart to greeve,*

*Hir second note, was fy, fy, fy, fy, fy,
And that she did, in pleasant wise repeate,
With sweete reports, of heavenly harmonie,
But yet it seemd, hir gripes of grieve were greate.
For when she had, so soong and taken breath,
Then should you heare, hir heavy hart so throbbe,
As though it had bene, overcome with death,
And yet alwayes, in every sigh and sobbe,*

*She shewed great skil, for tunes of unisone,
Hir Jug, Jug, Jug, (in grieve) had such a grace.
Then stinted she, as if hir song were done.
And ere that past, not ful a furlong space,
She gan againe, in melodie to melt,
And many a note, she warbled wondrous wel.
Yet can I not (although my hart should swelt)
Remember al, which hir sweete tong did tel.*

*But one strange note, I noted with the rest
And that saide thus: Nêmesis, Nêmesis,
The which me thought, came boldly fro hir brest,
As though she blamde, (therby) some thing amisse.*

*Short tale to make, her singing sounded so,
And pleasde mine eares, with such varietie,
That (quite forgetting all the wearie wo,
Which I my selfe felt in my fantasie)
I stode astoynde, and yet therewith content,
Wishing in hart that (since I might advante,
Of al hir speech to knowe the plaine entent,
Which grace hirselve, or else the Gods did graunt)
I might therewith, one furdur favor crave,
To understand, what hir swete notes might meane.
And in that thought, (my whole desire to have)
I fell on sleepe, as I on staffe did leane.*

*And in my slomber, had I such a sight,
As yet to thinke thereon doth glad my minde.*

THE COMPLAINT OF PHILOMENE

*Me thought I sawe a derling of delight,
A stately Nymph, a dame of heavenly kinde.*

*Whose glittring gite, so glimsed in mine eyes,
As (yet) I not, what proper hew it bare,
Ne therewithal, my wits can wel devise,
To whom I might hir lovely lookes compare.
But trueth to tel, (for al hir smyling cheere)
She cast sometimes, a grievous frowning glance,
As who would say: by this it may appeare,
That Just revenge, is Prest for every chance,
In hir right hand, (which to and fro did shake)
She bare a skourge, with many a knottie string,
And in hir left, a snaffle Bit or brake,
Bebost with gold, and many a gingling ring:
She came apace, and stately did she stay,
And whiles I seemd, amazed very much,
The courteous dame, these words to me did say:
Sir Squire (quoth she) since thy desire is such,
To understande, the notes of Phylomene,
(For so she hight, whom thou calst Nightingale)
And what the sounde, of every note might meane,
Give eare a while, and hearken to my tale.*

*The Gods are good, they heare the harty prayers,
Of such as crave without a craftie wil,
With favor eke, they further such affaires,
As tende to good, and meane to do none il.
And since thy words, were grounded on desire,
Wherby much good, and little harme can growe,
They graunted have, the thing thou didst require,
And lovingly, have sent me here bylowe,
To paraphrase, the piteous pleasant notes,
Which Phylomene, doth darkely spend in spring,
For he that wel, Dan Nasoes verses notes,
Shal finde my words to be no fained thing.
Give eare (sir Squire quoth she) and I wil tel,
Both what she was, and how hir fortunes fel.*

The fable of Philomela.

I *N Athens* reigne sometimes,
A king of worthy fame,
Who kept in courte a stately traine,
Pandyon was his name.

And had the Gods him given,
No holly breade of happe,
(I meane such fruts as make mē thinke
They lye in fortunes lappe)

Then had his golden giftes,
Lyen dead with him in toombe,
Ne but himselfe had none endurede,
The daunger of his doome.

But smyling lucke, bewicht,
This peerelesse Prince to thinke,
That poyson cannot be conveyde
In draughts of pleasant drinke.

And kinde became so kind,
That he two daughters had,
Of bewtie such & so well given,
As made their father gladde.

*See : see : how highest harmes,
Do lurke in ripest foyes,
How covertly doth sorow shrowde,
In trymmest worldly toyes.*

These jewels of his joy,
Became his cause of care,
And bewtie was the guileful bayte,
Which caught their lives in Snare.

For *Tereus* Lord of *Thrace*,
Bycause he came of kings,
(So weddings made for worldly welth
Do seme triumphant things)

THE COMPLAINT OF PHILOMENE

Was thought a worthy matche,
Pandyons heire to wedde :
Whose eldest daughter chosen was,
To serve this king in bedde.

That virgine *Progne* hight,
And she by whom I meane,
To tell this woful *Tragedie*,
Was called *Phylomene*.

¶ The wedding rytes performde,
The feasting done and past,
To *Thrace* with his new wedded spouse
He turneth at the last.

Where many dayes in mirth,
And jolytie they spent,
Both satisfied with deepe delight,
And cloyde with al content.

¶ At last the dame desirde
Hir sister for to see,
Such coles of kindly love did seme
Within hir brest to be.

She praies hir Lorde, of grace,
He graunts to hir request,
And hoist up saile, to seke the coaste,
Where *Phylomene* doth rest.

He past the foming seas,
And findes the pleasant porte,
Of *Athens* towne, which guided him
To King *Pandyons* court.

There : (lovingly receivde,
And) welcomde by the king,
He shewde the cause, which thither then
Did his ambassade bring.

His father him embrast,
His sister kist his cheeke,
In al the court his comming was
Rejoyst of everie Greeke.

THE COMPLAINT OF PHILOMENE

*Oh see the sweete deceit,
Which blindeth worldly wits.
How common peoples love by lumpes,
And fancie comes by fits.*

*The foe in friendly wise,
Is many times embraste,
And he which meanes most faith & troth
By grudging is disgrast.*

¶ Faire *Phylomene* came forth
In comely garments cladde,
As one whom newes of sisters helth
Had moved to be gladde,

Or womans wil (perhappes)
Enflamde hir haughtie harte,
To get more grace by crümes of cost,
And princke it out hir parte.

Whom he no sooner sawe
(I meane this *Thracian* prince)
But streight therwith his fancies fume
All reason did convince.

And as the blazing bronde,
Might kindle rotten reeds:
Even so hir looke a secret flame,
Within his bosome breedes.

He thinkes al leysure long
Til he (with hir) were gone,
And hir he makes to move the mirth,
Which after made hir mone.

Love made him eloquent
And if he cravde too much,
He then excusde him selfe, and saide
That *Progenes* words were such.

His teares confirmed all
Teares: like to sisters teares,
As who shuld say by these fewe drops
Thy sisters grieve appeares.

THE COMPLAINT OF PHILOMENE

So finely could he faine,
That wickednesse seemde wit,
And by the lawde of his pretence,
His lewdnesse was acquit.

Yea *Phylomene* set forth
The force of his request,
And cravde (with sighes) hir fathers leave
To be hir sisters guest.

And hoong about his necke
And collingly him kist,
And for hir welth did seke the woe
Wherof she little wist.

Meane while stoode *Tereus*,
Beholding their affectes,
And made those pricks (for his desire)
A spurre in al respects.

And wisht himselfe hir sire,
When she hir sire embrast,
For neither kith nor kin could then
Have made his meaning chast.

¶ The *Grecian* king had not
The powre for to denay,
His own deare child, & sonne in lawe
The thing that both did pray.

And downe his daughter falles,
To thanke him on hir knee,
Supposing that for good successe,
Which hardest hadde must be.

But (least my tale seeme long,)
Their shipping is preparte :
And to the shore this aged Greeke,
Ful princely did them guard.

There (melting into mone)
He usde this parting speech :
Daughter (quoth he) you have desire
Your sisters court to sech.

THE COMPLAINT OF PHILOMENE

Your sister seemes likewise,
Your companie to crave,
That crave you both, & *Tereus* here
The selfe same thing would have.

Ne coulde I more withstande
So many deepe desires,
But this (quoth he) remember al
Your father you requires,

And thee (my sonne of *Thrace*,)
I constantly conjure,
By faith, by kin, by men, by gods,
And al that seemeth sure,

That father like, thou fende
My daughter deare from scathe,
And (since I counte al leasure long)
Returne hir to me rathe.

And thou my *Phylomene*,
(Quoth he) come soone againe,
Thy sisters absence puts thy syre,
To too much privie paine.

Herewith he kist hir cheeke,
And sent a second kisse
For *Prognés* part, and (bathde with teares)
His daughter doth he blisse.

And tooke the *Thracyans* hand
For token of his truth,
Who rather laught his teares to scorn,
Than wept with him for ruth.

The sayles are fully spredde,
And winds did serve at will,
And forth this traitour king conveies
His praie in prison still.

Ne could the *Barbrous* bloud,
Conceale his filthy fyre,
Hey: Victorie (quoth he) my shippe
Is fraught with my desire.

THE COMPLAINT OF PHILOMENE

Wherewith he fixt his eyes,
Uppon hir fearefull face.
And stil behelde hir gestures all,
And all hir gleames of grace.

Ne could he loke a side,
But like the cruel catte
Which gloating casteth many a glāce
Upon the selly ratte.

¶ Why hold I long discourse?
They now are come on lande,
And forth of ship the feareful wenche
He leadeth by the hande

Unto a selly shrowde,
A sheepecote closely builte
Amid the woodds, where many a lāb
Their guiltlesse bloud had spilte,

There (like a lambe,) she stoode,
And askte with trimbling voice,
Where *Progne* was, whose only sight
Might make hir to rejoyce.

Wherewith this caytife king
His lust in lewdnesse lapt,
And with his filthy fraude ful fast
This simple mayde entrapt.

And forth he floong the raines,
Unbridling blinde desire,
And ment of hir chast minde to make
A fewel for his fire.

And al alone (alone)
With force he hir suppress,
And made hir yelde the wicked weede
Whose flowre he liked best.

*What could the virgine doe?
She could not runne away,
Whose forward feete, his harmfull hands
With furious force did stay.*

THE COMPLAINT OF PHILOMENE

*Ablas what should she fight?
Fewe women win by fight :
Hir weapōs were but weake (god knows)
And he was much of might.*

*It booted not to crie,
Since helpe was not at hande,
And stil before hir feareful face,
Hir cruel foe did stande.*

*And yet she (weeping cride)
Uppon hir sisters name,
Hir fathers, and hir brothers (oh)
Whose faēte did foyle hir fame.*

*And on the Gods she calde,
For helpe in hir distresse,
But al in vaine he wrought his wil
Whose lust was not the lesse.*

¶ *The filthie fact once done,
He gave hir leave to greete,
And there she sat much like a birde
New scapte from falcons feete.*

*Whose blood embrues hir selfe,
And sitts in sorie plight,
Ne dare she proine hir plumes again,
But feares a second flight.*

*At last when hart came home,
Discheveld as she sate,
With hands uphelde, she tried hir tongue,
To wreake hir woful state.*

*O Barbrous blood (quoth she)
By Barbarous deeds disgrast,
Coulde no kinde coale, nor pitties sparke,
Within thy brest be plaste?*

*Could not my fathers bests
Nor my most ruthful teares,
My maydenhoode, nor thine owne yoke,
Affright thy minde with feares?*

THE COMPLAINT OF PHILOMENE

*Could not my sisters love
Once quench thy filthy lust?
Thou foilst us al, and eke thy selfe,
We griev'd, and thou unjust.*

*By thee I have defilde
My dearest sisters bedde
By thee I compt the life but lost,
Which too too long I ledde.*

*By thee (thou Bigamus)
Our fathers grieve must growe,
Who daughters twain, (& two too much)
Uppon thee did bestowe.*

*But since my faulte, thy faete,
My fathers just offence,
My sisters wrong, with my reproche,
I cannot so dispence.*

*If any Gods be good
If right in heaven do raigne,
If right or wrong may make revenge,
Thou shalt be paide againe.*

*And (wicked) doe thy wurst,
Thou canst no more but kil:
And oh that death (before this gilte)
Had overcome my will.*

*Then might my soule beneath,
Have triumpht yet and saide,
That though I died discontent,
I liue and dide a mayde.*

¶ Herewith hir swelling sobbes,
Did tie hir tong from talke,
Whiles yet the *Thraciã* tyrant (there)
To heare these words did walke.

And skornefully he cast
At hir a frowning glaunce,
Which made the mayde to strive for spech,
And stertling from hir traunce,

THE COMPLAINT OF PHILOMENE

¶ *I wil revenge (quoth she)
For here I shake off shame,
And wil (my selfe) bewray this faete
Therby to foile thy fame.*

*Amidde the thickest throngs
(If I have leave to go)
I will pronounce this bloudie deede,
And blotte thine honor so.*

*If I in deserts dwell,
The woods, my words shal heare,
The holts, the hilles, the craggie rocks,
Shall witnesse with me beare.*

*I wil so fil the ayre
With noyse of this thine aete,
That gods and men in heaven and earth
Shal note the naughtie faete.*

¶ *These words amaze the king,
Conscience with choller strave,
But rage so rackte his restles thought,
That now he gan to rave.*

*And from his sheath a knife
Ful despratly he drawes,
Wherwith he cut the guiltlesse tong
Out of hir tender jawes.*

*The tong that rubde his gall,
The tong that tolde but truthe,
The tong that movde him to be mad,
And should have moved ruth.*

*And from his hand with spight
This trustie tongue he cast,
Whose roote, and it (to wreake this wrōg)
Did wagge yet wondrous fast.*

*So stirres the serpents taile
When it is cut in twaine,
And so it seemes that weakest willes,
(By words) would ease their paine.*

THE COMPLAINT OF PHILOMENE

I blush to tell this tale,
But sure best books say this :
That yet the butcher did not blush
Hir bloody mouth to kisse.

And ofte hir bulke embrast,
And after quencht the fire,
Which kindled had the furnace first,
Within his foule desire.

Not herewithal content,
To *Progne* home he came,
Who askt him streight of *Philomene* :
He (fayning grieve for game,)

Burst out in bitter teares,
And sayde the dame was dead,
And falsly tolde, what wery life
Hir father (for hir) ledde.

The *Thracian* Queene cast off
Hir gold, and gorgeous weede,
And drest in dole, bewailde hir death
Whom she thought dead in deede.

A sepulchre she builds
(But for a living corse,)
And praide the gods on sisters soule
To take a just remorse :

And offred sacrifice,
To all the powers above.
Ah traiterous *Thracian Tereus*,
This was true force of love.

¶ The heavens had whirld aboute
Twelve yeeres in order due
And twelve times every flowre and plant,
Their liveries did renew,

Whiles *Philomene* full close
In shepcote stil was clapt,
Enforst to bide by stonie walles
Which fast (in hold) hir hapt.

THE COMPLAINT OF PHILOMENE

And as those walles forbadde
Hir feete by flight to scape,
So was hir tong (by knife) restrainde,
For to reveale this rape

No remedie remaynde,
But onely womans witte,
Which sodainly in queintest chance,
Can best it selfe acquit.

*And Miserie (amongst)
Tenne thousand mischieves moe,
Learnes pollicie in practises,
As prooffe makes men to knowe.*

With curious needle worke,
A garment gan she make,
Wherin she wrote what bale she bode,
And al for bewties sake.

This garment gan she give
To trustie Servants hande,
Who streight cōveid it to the queen
Of *Thracian Tirants* lande.

When *Progne* red the writ,
(A wondrous tale to tell)
She kept it close: though malice made
Hir venging hart to swell.

And did deferre the deede,
Til time and place might serve,
But in hir minde a sharpe revenge,
She fully did reserve.

*O silence seldome seene,
That women counsell keepe,
The cause was this, she wakt hir wits
And lulde hir tong on sleepe.*

I speake against my sex,
So have I done before,
But truth is truth, and muste be tolde
Though daunger keepe the dore.

THE COMPLAINT OF PHILOMENE

The thirde yeres rytes renewed,
Which *Bacchus* to belong,
And in that night the queene prepares
Revenge for al hir wrong.

She (girt in *Bacchus* gite)
With sworde hir selfe doth arme,
With wreathes of vines about hir browes
And many a needles charme.

And forth in furie flings,
Hir handmaides following fast,
Until with hastie steppes she founde
The shepecote at the last.

There howling out aloude,
As *Bacchus* priests do crie,
She brake the dores, and found the place
Where *Philomene* did lye.

And toke hir out by force,
And drest hir *Bacchus* like,
And hid hir face with boughes and leaves
(For being knownen by like.)

And brought hir to hir house,
But when the wretch it knewe,
That now againe she was so neere
To *Tereus* untrue.

She trembled eft for dreade,
And lookt like ashes pale.
But *Progne* (now in privie place)
Set silence al to sale,

And tooke the garments off,
Discovering first hir face,
And sister like did lovingly
Faure *Phylomene* embrace.

There she (by shame abasht)
Held downe hir weeping eyes,
As who should say: *Thy right (by me)*
Is reste in wrongful wise.

THE COMPLAINT OF PHILOMENE

And down on ground she falles,
Which ground she kist hir fill,
As witnesse that the filthie facte
Was done against hir wil.

And cast hir hands to heaven,
In steede of tong to tell,
What violence the lecher usde,
And howe hee did hir quell.

Wherewith the Queene brake off
Hir piteous pearcing plainte,
And sware with sworde (no teares) to venge
The crafte of this constrainte.

Or if (quoth she) there bee
Some other meane more sure,
More stearne, more stoute, than naked sword
Some mischief to procure,

I sweare by al the Gods,
I shall the same embrace,
To wreake this wrong with bloudie hande
Uppon the king of *Thrace*.

Ne will I spare to spende
My life in sisters cause,
In sisters? ah what saide I wretch?
My wrong shall lende me lawes.

I wil the pallace burne,
With al the princes pelfe,
And in the midst of flaming fire,
Wil caste the king him selfe.

I wil scrat out those eyes,
That taught him first to lust,
Or teare his tong from traitors throte,
Oh that revenge were just.

Or let me carve with knife,
The wicked Instrument,
Wherewith he, thee, and me abusde
(I am to mischief bent.)

THE COMPLAINT OF PHILOMENE

Or sleeping let me seeke
To sende the soule to hel,
Whose barbarous bones for filthy force,
Did seeme to beare the bel.

¶ These words and more in rage
Pronounced by this dame,
Hir little sonne came leaping in
Which *Itis* had to name.

Whose presence, could not please
For (vewing well his face,)
Ah wretch (quoth she) how like he groweth
Unto his fathers grace.

And therewithal resolvde
A rare revenge in deede
Wheron to thinke (withoutẽ words)
My woful hart doth bleede.

But when the lad lokt up,
And cheerefully did smile,
And hung about his mothers necke
With easie weight therewhile,

And kist (as children use)
His angrie mothers cheeke,
Hir minde was movde to much remorse
And mad became ful meeke.

Ne could she teares refrayne,
But wept against hir will,
Such tender rewth of innocence,
Hir cruell moode did kill.

At last (so furie wrought)
Within hir brest she felt,
That too much pitie made hir minde
Too womanlike to melt,

And saw hir sister sit,
With heavy harte and cheere,
And now on hir, and then on him,
Full lowringly did leare,

THE COMPLAINT OF PHILOMENE

Into these words she brust
(Quoth she) why flatters he?
And why againe (with tong cut out)
So sadly sitteth shee?

He, mother, mother calles,
She sister cannot say,
That one in earnest doth lament,
That other whines in plaie.

Pandions line (quoth she)
Remember stil your race,
And never marke the subtil shewes
Of any Soule in *Thrace*.

You should degenerate,
If right revenge you slake,
More right revenge can never bee,
Than this revenge to make.

Al ill that may be thought,
Al mischief under skies,
Were piëtie compar'd to that
Which *Tereus* did devise.

¶ She holds no longer hande,
But (*Tygrelike*) she toke
The little boy ful boistrously
Who now for terror quooke

A[n]d (craving mothers helpe,)
She (mother) toke a blade,
And in hir sonnes smal tender hart
An open wound she made.

The cruel dede dispatcht,
Betwene the sisters twaine
They tore in peces quarterly
The corps which they had slaine.

Some part, they hoong on hooks,
The rest they laide to fire,
And on the table caused it,
Be set before the sire.

THE COMPLAINT OF PHILOMENE

And counterfaite a cause
(As *Grecians* order then)
That at such feasts (but onely one)
They might abide no men.

He knowing not their crafte,
Sat downe alone to eate,
And hungerly his owne warme bloud
Devoured there for meate.

His oversight was such,
That he for *Itis* sent,
Whose murdered members in his mawe,
He privily had pent.

No longer *Progne* then,
Hir joy of grieve could hide,
The thing thou seekst (ô wretch quoth she)
Within thee doth abide.

Wherwith (he waxing wroth
And searching for his sonne)
Came forth at length, fair *Philomene*
By whom the grieve begonne,

And (clokt in *Bacchus* copes,
Wherwith she then was cladde,)
In fathers bosom cast the head
Of *Itis* selly ladde :

Nor ever in hir life
Had more desire to speake,
Thã now : wherby hir madding mood
Might al hir malice wreake.

¶ The *Thracian* prince stert up,
Whose hart did boyle in brest,
To feele the foode, and see the sawce,
Which he could not digest.

And armed (as he was)
He followed both the *Greekes*,
On whom (by smarte of sword, and flame)
A sharpe revenge he sekcs.

THE COMPLAINT OF PHILOMENE

But when the heavenly benche,
These bloudie deedes did see,
And found that bloud still covits bloud
And so none ende could be.

They then by their foresight
Thought meete to stinte the strife,
And so restrained the murdring king,
From sister and from wife.

So that by their decree,
The yongest daughter fledde
Into the thicks, where covertly,
A cloister life she ledde.

And yet to ease hir woe,
She worthily can sing,
And as thou hearst, cā please the eares
Of many men in spring.

The eldest dame and wife
A *Swallowe* was assignde,
And builds in smoky chimney toppes
And flies against the winde.

The king him selfe condemnde,
A *Lapwing* for to be,
Who for his yong ones cries alwais,
Yet never can them see.

The lad a Pheasaunt cocke
For his degree hath gaind,
Whose blouddie plumes declare the bloud
Wherwith his face was staind.

¶ But there to turne my tale,
The which I came to tell,
The yongest dame to forrests fled,
And there is dampnde to dwell.

And *Nightingale* now namde
Which (*Philomela* hight)
Delights for (feare of force againe)
To sing alwayes by night.

An expo[sition] of al
such notes as
the nightin-
gale dot[h]
commonly
use to sing.

THE COMPLAINT OF PHILOMENE

But when the sunne to west,
Doth bende his weerie course,
Then *Phylomene* records the rewth,
Which craveth just remorse.

I And for hir foremost note,
Tereu Tereu, doth sing,
Complaining stil uppon the name
Of that false *Thracian* king.

Much like the childe at schole
With byrchen rodde sore beaten,
If when he go to bed at night
His maister chaunce to threaten,

In every dreame he starts,
And (ô good maister) cries,
Even so this byrde uppon that name,
Hir foremost note replies.

Or as the red breast byrds,
Whome prettie Merlynes hold
Ful fast in foote, by winters night
To fende themselves from colde :

Though afterwards the hauke,
For pitie let them scape,
Yet al that day, they fede in feare,
And doubte a second rape.

And in the nexter night,
Ful many times do crie,
Remembring yet the ruthful plight
Wherein they late did lye.

Even so this selly byrde,
Though now transformde in kinde,
Yet evermore hir pangs forepast,
She beareth stil in minde.

And in hir foremost note,
She notes that cruel name,
By whom she lost hir pleasant speech
And foiled was in fame.

THE COMPLAINT OF PHILOMENE

2 ¶ Hir second note is *fye*,
In Greeke and latine *phy*,
In english *fy*, and every tong
That ever yet read I.

Which word declares disdaine,
Or lothsome leying by
Of any thing we tast, heare, touche,
Smel, or beholde with eye.

In tast, phy sheweth some sowre,
In hearing, some discorde,
In touch, some foule or filthy toye,
In smel, some sent abhorde.

In sight, some lothsome loke,
And every kind of waie,
This byword phy betokneth bad,
And things to cast away.

So that it semes hir well,
Phy, phy, phy, phy, to sing,
Since *phy* befytteth him so well
In every kind of thing.

Phy filthy lecher lewde,
Phy false unto thy wife,
Phy coward phy, (on womankinde)
To use thy cruel knife.

Phy for thou wert unkinde,
Fye fierce and foule forsworne,
Phy mōster made of murdring mould
Whose like was never borne.

Phy agony of age,
Phy overthrowe of youth,
Phy mirrour of mischevousnesse,
Phy, tipe of al untruth.

Phy fayning forced teares,
Phy forging fyne excuse,
Phy perjury, fy blasphemy,
Phy bed of al abuse.

THE COMPLAINT OF PHILOMENE

These phyres, and many moe,
Pore *Philomene* may meane,
And in hir selfe she findes percase,
Some *phy* that was uncleane.

For though his fowle offence,
May not defended bee,
Hir sister yet, and she transgrest,
Though not so deepe as he.

His doome came by deserte,
Their dedes grewe by disdaine,
But men must leave revenge to Gods,
What wrong soever raigne.

Then *Progne* phy for thee,
Which kildst thine only child,
Phy on the cruel crabbed hart
Which was not movde with milde.

Phy phy, thou close conveydst
A secret il unsene,
Where (good to kepe in counсел close)
Had putrifide thy splene.

Phy on thy sisters facte,
And phy hir selfe doth sing,
Whose lack of tong nere toucht hir so
As when it could not sting.

Phy on us both saith she,
The father onely faulted,
And we (the father free therewhile)
The selly sonne assalted.

3 ¶ The next note to hir phy
Is *Fug, Fug, Fug*, I gesse,
That might I leave to latynists
By learning to expresse.

Some commentaries make
About it much adoe:
If it should onely *Fugum* meane
Or *Fugulator* too.

THE COMPLAINT OF PHILOMENE

Some thinke that *Jugum* is
The *Jug*, she juggleth so,
But *Jugulator* is the word
That doubleth al hir woe.

For when she thinkes thereon,
She beares them both in minde,
Him, breaker of his bonde in bed,
Hir, killer of hir kinde.

As fast as furies force
Hir thoughts on him to thinke,
So fast hir conscience choks hir up,
And wo to wrong doth linke.

At last (by grieve constrainde)
It boldely breaketh out,
And makes the hollow woods to ring
With *Eccho* round about.

4 ¶ Hir next most note (to note)
I neede no helpe at al,
For I my selfe the partie am
On whom she then doth call.

She calles on *Némesis*
And *Némesis* am I,
The Goddessse of al just revenge,
Who let no blame go by.

This bridle bost with gold,
I beare in my left hande,
To holde men backe in rashest rage,
Until the cause be scand.

And such as like that bitte
And beare it willingly,
May scape this scourge in my right hand
Although they trode awry.

But if they hold on head,
And scorne to beare my yoke,
Oft times they buy the rost ful deare,
It smelleth of the smoke.

THE COMPLAINT OF PHILOMENE

This is the cause (sir Squire
Quoth she) that *Phylomene*
Doth cal so much upon my name,
She to my lawes doth leane :

She feeles a just revenge
Of that which she hath done,
Constraine to use the day for night
And makes the moone hir sunne.

Ne can she now complaine,
(Although she lost hir tong)
For since that time, ne yet before,
No byrde so swetely soong.

That gift we Gods hir gave,
To countervaille hir woe,
I sat on bench in heaven my selfe
When it was graunted so.

And though hir foe be fledde,
But whither knowes not she,
And like hir selfe transformed eke
A selly byrde to bee :

On him this sharpe revenge
The Gods and I did take,
He neither can beholde his brats,
Nor is belovde of make.

As soone as coles of kinde
Have warmed him to do
The selly shift of dewties dole
Which him belongeth to :

His hen straight way him hates,
And flieth farre him fro,
And close conveys hir eggs from him,
As from hir mortal foe.

As sone as she hath hatcht,
Hir little yong ones runne,
For feare their dame should serve thẽ efte,
As *Progne* had begonne.

THE COMPLAINT OF PHILOMENE

And rounde about the fields
The furious father flies,
To seke his sonne, and filles the ayre
With loude lamenting cries.

This lothsome life he leads,
By our almightie dome,
And thus sings she, where company
But very seldome come.

Now lest my faithful tale
For fable should be taken,
And thereupon my curtesie,
By thee might be forsaken :

Remember al my words,
And beare them wel in minde,
And make thereof a metaphore,
So shalt thou quickly finde,

Both profite and pastime,
In al that I thee tel :
I knowe thy skill wil serve therto,
And so (quoth she) farewell.

The author
contineweth
his discourse
and cō-
cludeth.

*Wherewith (me thought) she flong so fast away,
That scarce I could, hir seemely shaddow see.
At last : my staffe (which was mine onely stay)
Did slippe, and I, must needes awaked be,
Against my wil did I (God knowes) awake,
For willingly I could my selfe content,
Seven dayes to sleepe for Philomelâs sake,
So that my sleepe in such swete thoughts were spent.
But you my Lord which reade this ragged verse,
Forgive the faults of my so sleepey muse,
Let me the heast of Nêmesis rehearse,
For sure I see, much sense therof ensues.
I seeme to see (my Lord) that lechers lust,
Procures the plague, and vengauce of the highest,
I may not say, but God is good and just,
Although he scourge the furdest for the nighest :*

THE COMPLAINT OF PHILOMENE

*The fathers fault lights sometime on the sonne,
Yea foure discents it beares the burden stil,
Whereby it falles (when vaine delight is done)
That dole steppes in and wieldes the world at wil.
O whoredom, whoredome, hope for no good happe,
The best is bad that lights on lechery
And (al wel weyed) he sits in Fortune's lappe,
Which feeles no sharper scourge than beggery.
You princes peeres, you comely courting knights,
Which use al arte to marre the maidens mindes,
Which win al dames with baite of fonde delights,
Which bewtie force, to loose what bountie bindes:
Thinke on the scourge that Némesis doth beare,
Remember this, that God (although he winke)
Doth see al sinnes that ever secret were.
(Væ vobis) then which still in sinne do sinke.
Gods mercy lends you brydles for desire,
Hold backe betime, for feare you catch a foyle,
The flesh may spurre to everlasting fire,
But sure, that horse which tyreth like a roile,
And lothes the grieve of his forgalded sides,
Is better, much than is the harbrainde colte
Which headlong runnes and for no bridle bydes,
But huntet for sinne in every hil and holte.
He which is single, let him spare to spil
The flowre of force, which makes a famous man:
Lest when he comes to matrimonies will,
His fynest graine be burnt, and ful of branne.
He that is yokte and hath a wedded wife,
Be wel content with that which may suffyse,
And (were no God) yet feare of worldly strife
Might make him lothe the bed where Lays lies:
For though Pandyons daughter Progne shee,
Were so transformde into a fettered foule,
Yet seemes she not withouten heires to be,
Who (wrongde like hir) ful angrely can scoule,
And beare in brest a right revenging mode,
Til time and place, may serve to worke their will.
Yea surely some, the best of al the broode
(If they had might) with furious force would kil.*

THE COMPLAINT OF PHILOMENE

*But force them not, whose force is not to force.
And way their words as blasts of blustering winde,
Which comes ful calme, when stormes are past by course :
Yet God above that cā both lose & bynde,
Wil not so soone appeased be therefore,
He makes the male, of female to be hated,
He makes the sire go sighing wondrous sore,
Because the sonne of such is seldome rated.
I meane the sonnes of such rash sinning sires,
Are seldome sene to runne a ruly race.
But plagude (be like) by fathers foule desires
Do gadde a broade, and lacke the guide of grace.
Then (Lapwinglike) the father flies about,
And howles and cries to see his children stray,
Where he him selfe (and no man better) mought
Have taught his bratts to take a better way.
Thus men (my Lord) be Metamorphosed,
From seemely shape, to byrds, and ougly beastes :
Yea bravest dames, (if they amisse once tredde)
Finde bitter sauce, for al their pleasant feasts.
They must at last condemned be to dwell
In thickes unseene, in mewes for minyons made,
Until at last, (if they can bryde it wel)
They may chop chalke, and take some better trade.
Beare with me (Lord) my lusting dayes are done,
Fayre Phylomene forbad me fayre and flat
To like such love, as is with lust begonne,
The lawful love is best, and I like that.
Then if you see, that (Lapwinglike) I chaunce,
To leape againe, beyond my lawful reache,
(I take hard taske) or but to give a glaunce,
At bewties blase, for such a wilful breache,
Of promise made, my Lord shal do no wrong,
To say (George) thinke on Phylomelâes song.*

FINIS.

Tam Marti, quàm Mercurio.

THE COMPLAINT OF PHILOMENE

AND thus my very good L. may se how cobblerlike I have clouted a new patch to an olde sole, beginning this cōplainte of Philomene, in Aprill, 1562. continuing it a little furder in Aprill. 1575 and now thus finished this thirde day of Aprill. 1576.

Al which mine April showers are humbly sent unto your good Lordship, for that I hope very shortly to see the May flowers of your favour, which I desire, more than I can deserve. And yet rest

Your Lordships bownden
and assured.

The Droomme of Doomes day.

Wherin the frailties and mi-
series of mans lyfe, are lyvely por-
trayed, and learnedly
set forth.

Devided, as appeareth in the Page next
following.

Translated and collected by George
Gascoigne Esquier.

Tam Marti, quam Mercurio.

¶ Imprinted at London, for
Gabiell Cawood : dwelling in Paules
Churchyard, at the Signe of
the holy Ghost.
1576.

THIS worke is devided into three partes, the first whereof is entituled,

The view of worldly Vanities.

Exhorting us to contempne, all pompes, pleasures, delightes, and vanities, of this lyfe. And the second parte is named,

The shame of sinne.

Displaying and laying open the huge greatness and enormities of the same, by sundrye good examples & comparisons. And the third parte is called,

The Needels Eye.

Wherein wee are taught the right rules of a true Christian life, and the straight passage unto everlasting felicitie.

Heereunto is added a private Letter, the which doth teach remedies against the bitterness of Death.

¶ TO THE RIGHT HONO-

rable, his singuler good Lord and Maister, the Earle
*of Bedforde: Knight of the noble order of the Garter, and one
 of hir majesties most honorable privie counsell. George Gas-
 coigne wisheth much encrease, and long continu-
 ance, of Gods favour, according to his
 bounden duetie.*

R ight noble & my singuler good lord: if I shuld presume
 (in this epistle dedicatorie) to blasonne and set forth
 eyther your just desertes in generalitie, or your exceeding
 favour and bountie towards me in perticularitie, I might both
 offend your honorable eares (which are seldome seene willing
 to harken unto your owne prayses) and much dygresse from
 myne owne former course in writing, since I have hetherto
 (in all my lyfe) attayned small skill or grace in the arte of
 adulation. Let it then please your honor to rest throughly
 satisfied with this my simple acknowledging of your great good-
 nes, so much surpassing my smal deserts, that I fynde none
 other meane of discharge but onely to cōtinue your faithful
 servaunt and follower. The which I protest to accomplish
 unto my lyves end, as well towards your own person & my
 good Ladie, as to all your posteritie in everie duetifull respecte.
 And (my good Lorde) I must needes confesse both unto your
 honour and to the whole world, that amōgest a number of
 imperfectiōs I finde my self giltye of much time mispent,
 & of greater curiositie thē was convenient, in penning and
 endightyng sundrie toyes and trifles. So that looking backe
 (with inward grieve) towards the beginning of my recklesse
 race, I fynde that both the tyme, and my duetie doe challenge
 in me the frutes of repentaunce. To be shewed in some
 seryous travayle which might both perticularly beare witnesse
 of my reformation, and generally become profitable unto others.
 Whereunto I was (now almost twelve moneths past) pricked
 and much moved, by the grave and discreete wordes of one
 right worshipfull and mine approved friend, who (in my
 presence) hearing my thryftlesse booke of *Pæsyas* undeservedly

THE EPISTLE DEDICATORIE

commended, dyd say: That he lyked the smell of those *Pæties* pretely well, but he would lyke the Gardynner much better if he would employe his spade in no worse ground, then eyther Devinitie or morall Philosophie. Unto which wordes I thought not meete to reply much at that tyme, havynge learned that a rashe answere should not bee given unto a grave advyse. But finding my selfe therewith throughly tickled, and therby also finding the great difference betweene that friende and many other, who had sūdrie times served me as an Eccho with prayses & cōmon suffrages, affirming that I deserved a Lawrel Garland, with sundrie other plausible speeches not heere to be rehersed: I beganne straight waye to consider that it is not suffycient for a man to have a high flying Hawke, unlesse he doe also accustome hir to stoupe such Quarries as are both pleasant and profitable. For if the best Faulkener with his best flying Faulcon, shoulde yet continually beate the flockes of simple shiftlesse Doves, or suffer his Hauke to checke alwayes at the caryon Crow, the plesure might perhappes content a vayne desyre, but the profite or commoditie would skarcely quyte his cost. And in lyke maner whosoever is (by the highest God) endued with anye haughty gifte, hee ought also to bestowe and employe the same in some worthie and profitable subjecte or travayle. Least in his default, he deserve the name of an unprofitable and carelesse Stewarde when his accoumpt is stricly cast. So then (to returne to my purpose my singular good Lord :) I have of long time thought my selfe bounden by some seryous travayle to declare that those grave and friendly wordes dyd not marche altogether unmarked, through my mynde. And thereupon (not manye monethes since) tossyng and retossyng in my small Lybrarie, amongst some bookes which had not often felte my fynghers endes in xv. yeares before, I chaunced to light upon a small volumne skarce comely covered, and wel worse handled. For to tell a truth unto your honor, it was written in an old kynd of Characters, and so torne as it neyther had the beginning perspycuous, nor the end perfect. So that I can not certaynly say who shuld be the Author of the same. But as things of meane shewe (outwardely,) are not alwayes to bee rejected, even so in thys olde torne Paumphlette I founde sundrye thinges (as mee thoughte) wrytten with suche zeale and

THE EPISTLE DEDICATORIE

affection, and tendinge so dyrectly unto the reformation of maners, that I dyd not onely (my selfe) take great pleasure in perticuler reading thereof, but thought them profitable to be published for a generall commoditie. And thereupon have translated & collected into some ordre these sundry parcells of the same. The which (aswell bicause the author is to me unknowen, as also bicause the oryiginal copies had no peculyar tytle, but cheefly bicause they do all tende zealously to an admonicion whereby we may every man walke warely & decetly in his vocacion) I have thought meete to entyle *The Droomme of Doomes daye*. Thinking my selfe assured that any Souldier which meaneth to march under the flagge of gods favour, may by sounde of this droomme be awaked, and called to his watch and warde with right sufficient summons. For more perticuler prooffe wherof let it please my good Lorde to understand, that I have devided this worke into three partes. Whereof the first I have named *The viewe of worldly vanities*. Bicause it doth very eloquently (and pythily) persuaide all men to contempne the pompes, excessive pleasures, and delights of this lyfe. A treatise which though at the first it seeme very hard and unpleasaunt, yet whosoever wyll vouchsafe the dyligent reading thereof shall reape thereout no lesse commoditie then a body replete with hewmours receyveth by the medicinable purgacion. The seconde parte I have termed the *Shame of sinne*. Bicause in deede it displayeth and blasoneth the detestable enormities thereof, and helpeth to cure the sowle by remembraunce and consideracion of the very lothesoomnesse, which sinne doth continually carry in it selfe. This part needeth not so much demonstracion, as it deserveth commendacion. And whosoever doth most beast[ly] wallow and delight in sinne & wickednesse, if he bestow but one howre in a daye to reade & record the lessonnes therein conteyned, I doubt not but he shall reape much profit, and I some thanks for my travayle. The third and last devision is called *The Needells Eye*. And teacheth aswell the right rewles of chrystian lyfe, as also the meanes how to avoyde the crooked by pathes which leade unto destruction. So that the offences ones avoyded, and the mynde fully bent to goe forthwardes in godlynesse, it shalbe hard to withdraw us from performance of our possible duties. Unto these three parts thus collected

THE EPISTLE DEDICATORIE

& ordred, I have thought good to adde an olde letter which teacheth *Remedies against the bitternes of Death*. Being per-ticularly and yet (in myne opinion) eloquently and well wrytten by the originall aucthour. Yea & very meete to be redde as the present tyme requireth. All which t[og]ether drawing to a reasonable vollume, I have now finished and publyshed in print. And aswell bicause I thought the light of the aucthors over bright a Candle to be hydden under a busshell, as also for that I would make the worlde wytnesse how deepe my grave freendes advise dyd sinke into my memorye, but especially to leave some pawne of thankfulness in your honorable handes, untyll I may with greater deserte dyscharge some parte of such infinite dewties as I owe unto your Lordshippe: I presume ryght humbly to dedicate my travayle herein unto your patronage & noble name. Even so beseching the same to pardone myne imperfections, if any (through ignoraunce and not for lacke of zeale) have passed my penne throughout this worke. And much the rather for that in deede I have bothe used the conference, and abyed the correction of learned Devines, to make it the more worthy of so honorable a patrone. How so ever it be, my wyll and desire are very earnest to please and profyt all true christians in generallitie, and to purchase the continuance of your comfortable favour in perticularitie. In full hope whereof I seace any further to trouble your good Lordshippe, but shall never cease to beseech the almightie that he vouchsafe longe to upholde the prosperous pyllers of your estate to his pleasure. From my lodging where I finished this travayle in weake plight for health as your good L: well knoweth this second daye of *Maye*. 1576.

¶ Your Lordshippes right humble and faithful
servaunt. *George Gascoigne*.

An advertisement of the Prynter to the Reader.

Understand (gentle Reader) that whiles this worke was in the presse, it pleased God to visit the translatour thereof with sicknesse. So that being unable himselfe to attend the dayly proofes, he apoynted a servaunt of his to oversee the same. Who (being not so well acquainted with the matter as his maister was) there have passed some faultes much contrary unto both our meanings and desires. The which I have therefore collected into this Table. Desiring every Reader that wyll vouchsafe to peruse this booke, that he wyll firste correct those faultes and then judge accordingly.

Leafe.	Lyne.	Fault.	Correccion.
B. 1. b.	1.	man	men
B. 2. a.	17. 18.	paie: paie	paine: pray
D. 2. b.	3.	revolveth	revolveth not
D. 8. b.	10.	ever faile	never fayle
E. 1. b.	16.	shalbe	they shalbe
Eodem.	23.	temparalty	temporally
E. 3. a.	15.	many	might
E. 6. a.	5.	Chaos	Chaos. And yet after this fraile and transitory lyfe we doe not
Eodem.	17.	degrees	decrees
E. 7. a.	1.	that despiseth,	that he despyseth
E. 7. b.	16. 17.	then: with	thou: without
F. 1. a.	last.	sower	sowrce
Eodem. b.	17.	cōmitted against	as the sinne is more grevous which is done against a
F. 2. b.	4.	minde created,	mynde, to a goodnesse created, <i>And then put out all the fyfth lyne to the next poynt.</i>
Eodem.	23.	fact	face
F. 3. b.	14.	God	goodnesse.
Eodem.	23.	momentarious	momentarie
F. 6. a.	1.	and to be	and be
Eodem.	3.	this dishonour	his dishonour
F. 7. a.	24.	mynisterie	mysterye
F. 8. a.	14.	becomme	be common
Eodem. b.	14.	dispose	despise
G. 1. a.	8.	takers	takers gratitude
Eodem.	25.	ingratefull	ingratefull unto him
Eodem. b.	24.	wyttinesse	wyttesse
G. 2. a.	10.	it is not	is not
G. 3. a.	13.	that which is with God	that with God
G. 4. a.	26.	such is accom- ted in	is accompted in such
G. 5. a.	2.	sinners	the sinnes
G. 7. b.	11.	this one is	this one (wherefore) is
H. 5. b.	1. 2.	in an hillate	adnychilate
H. 8. b.	8.	sinnes	sinners

Leafe.	Lyne.	Fault.	Correction.
I. 1. b.	1.	which holy	which is to come, it is but a moment
Eodem.	9.	and they	As holy
I. 2. a.	29.	foule	and as they
Eodem. b.	3.	but that he	fowre
I. 3. a.	14.	of conference	the which he
Eodem.	16.	passed doth	is often conference
K. 4. b.	20.	me such	passed, which doth
K. 8. b.	24.	voyde open	the such
L. 1. a.	20.	carefulnesse	wyde open
M. 3. b.	24.	intrusecall	carelessenesse
M. 4. a.	8.	it be able	intrynsicall
P. 2. b.	last.	torments of	yet be able
Q. 4. b.	32.	for it is not	torments of hell fyre?
R. 1. a.	30.	convicted	for is not
R. 6. b.	35.	afflictions	connected
S. 3. b.	23.	conceived	affections
T. 1. b.	34.	light they	conveyed
			light, for that which they

¶ The first Booke of the vewe of worldly vanities.

WHerefore came I out of my mothers womb, that I Hier. 20. might behold sorrow and payne? and that my dayes might be consumed in confusion. Yf he whome our Lord God dyd sanctifie in his mothers womb, dyd speake thus of him selfe, what shall I then saye of my selfe whom my mother hath begotten in sinne? Ah las for me, O mother (may I well saye) wherefore hast thou begotten or conceived me the sonne of bitter sorrow and payne?

Wherefore dyed I not in my mothers wombe? Or wherefore dyd I not perrish, even as sone as I came forth of the same: Wherefore was I received betwene hir knees, suckled with hir teats, & yet borne to become meat for worms, and fuell for Fyer? Oh that I had beene slayne in hir entrales, and that she had become my Sepulcre, & hir wombe had bene my last conception. Then had I bene as if I were not, transferred from the Wombe to the Tombe. Who therefore will geve me a Fountayne of teares to myne eyes, that I may bewaile the miserable entrie of mans cōdicion, the culpable proceeding of mans conversacion, & the damnable ending of mans dissolucion. Let man then (with teares) consider whereof he is made, what he doth, & what he meaneth to doe. Suerly he shall finde that he was formed and facioned of the Earth, cōceived in sinne, borne unto misery, & that he dothe lewde thinges which are not lawfull, filthy thinges which are not comely, and vayne things which are not expedient. He shalbe made fewell for Fyer, meate for wormes, and matter for corruption. But let me expound these wordes more playnely: I should better have sayed, Man is formed and made of Dust, Clay, Asshes, and a matter much vyler, which for modestie I doe not name, cōceived in concupisence of the fleshe, in the fervent heate of lust in the loathsome stinck of desyre, (and that worse is) in the blot and blemish of sinne, borne unto payne, sorrow, and feare, yea and (that which is most miserable) unto death. He doth lewd thinges wherby he offendeth God, his

THE VIEWE

neighbor, and him selfe. He doeth filthy facts, whereby he defileth his good name, his conscience and his person, and he doth vayne thinges, wherby he neglecteth serious, profitable & necessary things. He shal become the fewel for fier, which alwayes burneth and can not be quenched, the foode of worms, which ever gnaw and feede upon him, & the continewall masse of corruption which alwayes stincketh, & is filthie, odious, and horrible.

Of the vile-
nes of mans
substance,

Then our Lord God hath formed man of the slime of the Earth, which is more vile then the rest of the Elements, as it appeareth in the second of Genesis, He made the Planets and Starres of the Fyer, the blastes and wyndes of the Ayre, the Fisshes and Fowles of the Water, and Man and beast he made of Earth: Then if he consider of the creatures created in the water, he shall perceive him selfe to be vile. Considering the creatures made of Ayre, he shall finde himself more vile, & cōsidering the creatures of fyer, he shal fynd himself most vyle: Neither shal he make him self equal with y^e heavēly creatures, nor dareth prefer himselfe before the creatures of the Earth, for he shal finde him selfe equal unto beastes, and shall acknowledge himselfe lyke unto cattell, sithence thend of man and cattel of the feild is all one, and their condicion and estate are equall, neither can man doe any more then a beast. From the Earth they sprang and rose, and to the Earth they shal retorne together. These are not the wordes of any worldly man, but of the wysest even Salomon. What is man then but slyme and dust? and therupon he sayth unto God: Remember (I besech thee) that thou hast made me lyke unto Earth, and shalt bring me into dust againe, and therupon also God sayth unto man. Thou art dust, and shalt retorne into dust. I am compared (sayth Job) unto Clay, and am lykened unto Imbers and Asshes. Clay is made of Water and dust, and both the substaunces doe remaine therein, and Asshes are made of Fyer & woode, and bothe the substances doe fayle. An expresse mistery, but to be expounded in an other place. Then what is Clay to be prowde on? or whereof doest thou extoll thy selfe, O dust? O Asshes, whereof doest thou glory?

Eccle. 3.

Job. 10.

Gene. 3.

Of the vice
of Concep-
tion.

Job. 34.

Peradventure thou wylt answer, that Adam him selfe was fashioned and formed of clay, and that thou art procreate of the seede of man. But he was formed out of virgin clay, and thou

OF WORLDLY VANITIES

art procreate of seede, which is uncleane, for who can make that cleane which is conceived of uncleane seede? What is man that he may seme undefiled? or that which is borne of man may seme just? For behold, I was begotten in iniquitie, Psalm. 50. and my mother conceived me in sin. Not onely in one iniquitie, nor in one onely transgression, but in many iniquities, and in many transgressions, yea, even in strange iniquities and transgressions, for there are two kinde of conceptions, one of seede, an other of nature. The first is made in such factes as are committed. The second, in such thinges as are purchased and gotten, for the parents commit in the first, and their issue doe purchase in the second. For who is ignorant that the act of generation (yea even betwene married folkes) is never committed without provocation of the fleshe, without heate of lust, or of concupisence, whereupon the seedes which are conceived be uncleane, be blotted, and made corrupt, and the sowle beinge therewith over flowed dothe purchase the spot of sinne, the blot of guilt, and transgression, and the blemish of iniquitie, even as liquor is corrupted beinge thrust into an uncleane vessell, and beinge once poluted, is defiled, even by y^e first touch therof. For y^e sowle hath three natural powers, or three natural forces, that is to say, a reasonable power to deserne betwene good and evill, a passionate power to reject the evill, and a power of appetite to desier that which is good. These three powers are originally corrupted with three opposite and contrary vices, the reasonable power by ignoraunce that it may not deserne betwene good and evill, the passionat power by wrath and anger, that it may reject the good, & the power of appetite by the concupisence that it may desier that which is evill. The first of these vices begetteth transgression, the last bringeth forth sinne, & the midlemost ingēdereth both sinne & trāsgression, for it is trāsgression to doe that which is not to be done, & it is sinne to indevor that which is not to be indevored. These three vices are purchased and gotten out of corrupted flesh, by three allurements, for in carnall copulation the understanding is lulled on slepe, to thende that ignorance may be sowed, the provocation of lust is styrrred up, to thende that anger and motion of mynde may be spred a broad, and the affection of voluptuousnesse is satisfied, to thend that concupisence may be obtayned. This is that Tyran fleshe, the lawe

THE VIEWE

i. Jo. 1. and ruler of the members of man, the norishment of sinne, the languishment of nature, and the fodder of death, without the which no man is borne, and without the which no man dyeth, the which although it passe over at any tyme in state of accusation, yet it remayneth alwayes in acte. For if we say that we have no sinne, we beguyle our selves, & the trueth is not in us. Oh grevous misery and unhappy estate & condition, before we sinne we are bound and wrapped in sinne, and before we transgresse, we are caught in transgression. By one man sinne entered into the worlde, & by sinne death tooke hold of all men, for dyd not the forefathers eate a sower Grape, and their childrens teeth are set on edge.

Of the weak-
nes of the
Infant.

Wherefore thē was light geven to him that is in wretched[-]nesse & lyfe lent to such as are in bitternes of ye sowle? Oh happie they are, which dye before they are borne, which tast of death, before they know what lyfe is, for some are borne so deformed and prodigious, that they seme not men, but rather abominations, unto whom nature (perhappes) should much better have foresene, if she had never suffered them to be sene, for they are demonstrate and set to shew as monsters and shewes, and some againe lacking some of theyr members & sences, are borne unperfect, to the grefe of their freindes, the infamy of their parents, and the abashinge of their neighbors. But what nede I speake perticularly of these imperfections, sithence all men generally are borne, without knowledge, without speach, without vertue, without power? weeping, wayling, weake, feeble, and but little defferinge from brute beastes, or rather havinge lesse perfectiō in many things then they have, for they goe as soone as they be borne, but we can neither goe straight upon our feete, no nor crepe upon our hands if nede were.

Of the paine
of child berth
& the crying
out of the
Infant.

We are all borne crying, that we may thereby expresse our misery, for a male childe lately borne, pronounceth A. and a woman childe pronounceth E: So that they saye eyther E. or A: as many as discend from Eva. And what is *Eva*, but *Heu*, *Ha*? eche of these soundes is the voyce of a sorrowful creature, expressing the greatnesse of his grefe, & hereupon before Eva sinned, she was called *Virago*, and after she sinned she deserved to be called Eva, when she hard sayed unto hir, Thou shalt bring forth in sorrow and payne, for ther is no

Gen. 3.

OF WORLDLY VANITIES

payne to be compared to that which a woman abydeth in hir labor. Whereupon *Rachel* with over great grefe of laboring, dyed, and at hir death shee called the name of hir sonne *Benony*, which betokeneth the sonne of sorrow or payn. The wife of *Phinees*: faling sodeynly in labor, brought forth a childe, & dyed withall, & even at the instant of death, she called hir sonne *Icabod*. But a woman (lieke unto one that hath escaped shipwrack) is sorowfull & sad, whiles shee laboreth, but when she hath brought forth a childe, then remembereth she not hir paynes, for joye bicause a man child is borne into the world. Then she conceiveth with filth and uncleannesse, she bringeth forth & is delivered with paine and heavinesse, bringeth it up and nowresheth it with toyle and carefulnesse, and kepeth and preserveth it with dread & fearefulnesse.

Man commeth forth naked, and shall retorne naked, he commeth poore, and he goeth poore. Naked (sayeth *Iob*) I came out of my mothers wombe, and naked shall I returne thether, we brought nothing into this world, and doubtlesse we can carry away nothing. But if any man depart out of this world clothed, let him marke well what kinde of clothing he bringeth, filthy to be spokẽ, more filthy to be heard, and most filthie to be sene.

O vile unworthinesse of mans estate and condicion, & O unworthy estate of mans vilenesse. Search the trees & the herbes of the Earth, they bringe forthe boughes, leaves, flowers, & fruits. A man bringeth forth nitts, lyse & worms. They distill & powre out, Oyle, Wyne, and Balmes, and a man maketh excrements of spettle, pisse, and ordure. They smell & breathe all swetenesse of smell and pleasauntnesse, whereas man belcheth, breaketh wynde and stincketh, for such as the tree is, such fruites it bringeth forth, and an evil tree can not bring out good fruit. Then what is man (according to his shape and proporcion) but a tree turned topsie turvey? whose rootes are his heares, the stub of the roote is his head and his neck, the body of the tree, is his breast, belly, and bulke, the boughes are his armes & legges, and the little braunches and leaves, are his fingers and toes. This is the leafe which is tossed with the wynde, and the stuble which is dried up with the Sunne.

In the first age of Man, it is read, that he lyved nyne

THE VIEWE

age, and the
shortnesse of
lyfe.
Sapi. 9.
Eccle. 1.

hundreth yeaeres and more, but when mans lyfe began by lyttle and lyttle to declyne, then our Lorde GOD sayd to Noe: My Spirit shall not remayne with man for ever, because he is fleshe, and his dayes shall be one hundreth and twenty yeaeres, the which may be understoode aswell by the tearme of mans lyfe, as by the space to repēt him, for from that tyme forthwardes fewe are read of which lyved any longer. But when mans lyfe was dayly more and more shortned, then was it sayde by the Psalmest, The dayes of his tyme are seaventie yeaeres, or if it be a stronge bodye, foure skore yeaeres, and then theyr payne and sorrow increaseth. For shall not the small number of my dayes be finished in smal tyme? Our dayes doe pass away more swiftly then the webbe, is cut from the weyvers hand.

Psalm. 89.

Job. 10.

A man borne of a woman, lyvinge short tyme, replenished with many miseries, commeth forth lyke a flower, and is plucked up, and flyeth away lyke a shadowe, and never contineweth in one estate. For now a dayes, men doe lyve forty yeaeres, and very fewe doe reache sixtie yeaeres. But if man doe attayne unto age, immediately his hart is afflicted, his head is troubled, his spirites languishe, his breath stincketh, his face is wrinckled, his body is bowed, his eyes are daseled, his feelinge faylleth, and his quicknesse quayleth, his teeth become rotten, and his eares are closed up.

An olde man is soon provoked, but hardly revoked, beleaving quickly, and mistrustinge laysurely: covetous, and greedy, heavy, and needy. Swyft to speake, and slowe to heare, praysing thinges of antiquitie, and dispysinge what is used presently, blaminge the tyme present, and allowing the tyme past, he sigheth and is vexed, he waxeth weake and is astonied, as *Horace* sayth. *Multa senem circumveniunt incomoda.* To conclude, neyther let olde men glory against yonge men, nor yet let yonge men waxe insolent and disdayne olde men, for they have been as we are, and we shall one daye be as they now are.

Of the paines
and labors of
men.

The Byrde is created to flye a lofte, and Man is borne to be weryed with toyle and labour. All his dayes are full of labours and paynes, neyther can his mynde be quiet in the scilent night, and what is this but vanitie, there is no man without labour under the Sunne, nor without defectes and

OF WORLDLY VANITIES

imperfections under the Moone, nor without vanitie under tyme. Tyme is the delay of thinges subject unto change, the vanitie of vanities (as the Preacher sayth) and all is vanitie. O how variable are mens studies, and how diuers be their exercises, and yet they have all one ende, and one selfe same effect, even labour, payne, and vexacion of the mynde. There is much businesse created for all men, and a great yoke is layd upon the sonnes of *Adam*, from the day that they come forth of their mothers wombe, until the day of their Sepulture, in the earth, which is mother to all lyving creatures. Let wyse men search narrowly, let them heedely consider the height of the heavens, the breadth of the yearth, and the depth of the Sea, let them argue and dispute every one of this, let them hādle them all over, and let them alwayes eyther learne or teach, and in so doing what shall they fynde out of this busie toyle of our lyfe, but traveyle and payne? that knewe he by experience, which sayed: I inclyned my hart to know learninge, & prudēce, error, and folishnesse, and I perceyved that all was labor & affliction of the spyrite. For asmuch as in great wisdom and knowledge there is great disdayne, and he which increaseth knowledge increaseth also payne & travayle, for although whilst that he sercheth it out, he must sweat many tymes, and watch many nightes with sweat and labor, yet is there scarcely any thing so vyle, or any thing so easy, that man can fully and thorowly understand it, nor that he can clerely comprehend it, unlesse perchance that is perfectly knowne, that nothings is perfectly knowne. Although even thereby also doth rise an indissoluble argument. But surely the body that is corrupted dothe aggravate and overcharge the Sowle and mynde, and this earthly habitacion doth oppresse a thought that pondereth many thinges. Harken what *Salomons* opinion was upon that point. All things (sayth he) are hard and difficult. No man can expresse them by wordes. Some man doth neyther geve rest unto his eyes by daye nor by night, and yet can he neither fynde the cause nor the reason of Gods workes, yea the more he laboreth to seeke it, so much the lesse shall he fynde it, therefore they faile in the searching, how narrowly so ever they search, because man may waxe proude, but God shalbe exalted. For he which searcheth the Majestie of God, shall be oppressed with his glory, & the more he understādeth, y^e more

Of the study
of wise men.

THE VIEWE

he doubteth, yea, and he seemeth to know most, which in deede knoweth least. Therefore it is one part of knowledge and wysedome to know that he is ignorant, sithence God first made man, and he hath wrapped him selfe in sundry and infinite questions.

Of the sun-
dry studies
of mē.

Men rove and roame about, by high waies and by pathes, they clyme the hilles, and passe over the mountaynes, they flye over the rockes, and cowerce over the Alpes, go thorough caves, and enter into dreadfull dennes. They rifle up the bowels of the earth, and the bottome of the sea. They mark the tydes of the floodes, and wander in the woodes and wilderness. They put their bodies to the wyndes & tempestes, thunders, lightnings, raynes, waters, waves, seas, fluds, & whirlpooles. They melt & stāpe mettalls, they grave and pollish stones, cut and carve woodes, weave and warpe webbs, make and weare garments, buyld houses, plant orchardes, till feildes, dresse viniards, heat fornaces, and set milles on worke. They hunt, they fyshe, and they fowle. They thinck, and muse, they counsell and ordaine, they stryve and complayne, they take away and steale, they buy and beguyle, they frowne & smyle. With innumerable other such things, to heape up riches, and multiply gaynes. To gett estimacion, to extoll theyr dignitie, and to inlarge theyr aucthoritie: & beholde all these are but labour & vexacion of the mynde. If you beleve not me, yet beleve Salomon. I have (sayde he) magnified my workes, I have buylded houses, planted viniardes, made gardeyns and orchardes, replenished them with all manner of fruites and trees, I made sumptuous fishepondes, from whence I might water the beds of my swete blossomes, I kept servants and hand-maydes, and had a great household, with great heardes of cattell, and flockes of shepe, above all others that had bene before me in Hierusalem, I heaped up golde and silver, and the substaunces of kingdomes and provinces. I had singing men and musitiōnes, & the delightes of the sonnes of men, I had great pottes and pichers to powre oute wine abundantly at the table, & I exceeded all men in welth which had bene before in Hierusalem. And when I turned unto all that my handes had made, and unto the labors and paynes wherein I had toyled & sweat in vayne, I sawe in all things vanitie & vexsation of the mynde, and yt nothing was permanēt under y^e Sunne.

Eccle. 2.

OF WORLDLY VANITIES

What and how many are the cares which torment men, y^e thoughts which afflicte thē, the griefes which molest them, y^e dreads which a[ffr]ight them, the trembling which tosseth them, the horreur which amaseth them, the sorowe which consumeth them, the heavinesse which overchargeth thē, and the troubles which vex them? poore and rich, maister and servaunt, wedded man and bachelor, (to conclude) good & badd, all of them are disquieted with worldly tribulations, and troubled with worldly disquietnesse. Beleve him that hath had experyence. For if I be (sayth he) wicked, then of right maye I say: woe be unto mee, yea thoughe I be just, yet will I not hold up my head, being continually toyled w^t affliction and misery.

The poore are pressed with penury, tormented with trouble, thyrst, hunger, colde, and nakednesse. They seeme vile, they are dispised they crouch, and are overthrowne. (O miserable estate of the begger.) If they crave, they are confounded with shame, but if the[y] crave not, they are consumed with neede. And are compelled by necessitie to begge. The worst sorte of them accuse God as unequall, because he hath not rightly devyded the welth of the world, they blame their neighbor as unequall also, because he doth not minister unto them lardgly, they disdayn, murmur and curse. Compare and marke the sentence of y^e wyse man upon this. It were better (sayth he) to die then to neede. Yea the poore shalbe also odious unto his neighbour. All the dayes of the poore are evell, for his owne brethren hate him. Furthermore his frends went farre from him. As is said

The misery
of the poore
and ritch
man.

*Cum fueris felix, multos numerabis amicos
Tempora si fuerint nubila solus eris.*

Fye for shame, the person is esteemed accordinge to his fortune, whereas fortune shold rather be esteemed according to the person. A man is reputed as good as he is riche, and as evell as he is poore. Whereas he rather ought to be reputed, as riche as he is good, and as poore as he is wicked. But the ritch man becommeth dissolute by superfluitie, and is unbrydeled through boast & vayne glorie. He runneth unto all that is delightfull, and falleth into all that is unlawful, yea those thinges that were the attonements of faults, are become instrumentes of more punishment and correccion. Since labour in getting, feare in possess-

THE VIEWE

Mat. 6.

ing, and greefe in losing therof doe alwayes afflicte and werie the mynde of man, For where thy treasure is, there is thy hart also, but hereof we will intreat and speake more at lardge hereafter. The servaunt wayteth, is wearied with charge and office, is afflicted with stripes, and despoyled of his riches. For if he have nothing he is compelled to have, and if he have any thinge he is then constrained not to have. The masters fault is the servaunts paine, but the servauntes fault is the masters pray.

Quicquid delirant Reges, plectuntur Achivi.

The wild Asse is fayne to be the Lyons chase in the desert. So the poore are the pastures of the rich men. O extreme bondage, nature made us free, but fortune appoynteth servitude, the servaunt is constrained to suffer and no man is suffered to have compassion, he is compelled unto lamentation, and no man is suffered to take any cōmyseration on him. So that neyther is he his owne, neyther hath any other pertayninge unto him. They are in a wretched case which folow cowrts, for it is miserable to live upon an other mans pray and spoyle. If the Lord or master be crewill he must be feared. For the wickednesse of his subjects and vassalls. If he be meeke, it happeneth ofte that he is contempned through the insolence and pryde of his servauntes. So that dreade afflicteth him that is severe, and vylenesse setteth light by hym that is meeke and gentle, for crueltie breadeth hatred, and famylaritie breedeth contempte, famylar care wearyeth, and domestycall carefulnesse molesteth. For a man must alwayes be readye armed on all sydes, that he may foresee the subtilties of the malicious, propulse injuries, terrefye enemies, and defend his subjectes. Neither is the mallice of one day sufficient for the same, but day unto day utterith payne and labour, and one night sheweth and teacheth carefulnesse to another, so that the dayes of man are called laboursome, & the nights are spent without sleepe or quiet.

Of the misery
of maryed &
unmaryed
folkes

If it be possible that fyer myght be kept from burning, then may flesh also be kept from cōcupisence, for how much soever it be punished, yet can that mocion of nature never be expelled.

Natura expellas furca, licet usq̃ recurret.

Mat. 19.

Exod. 28.

I will not (sayth he) that all men understand this woorde, but he which can understand it, let him understād it. Wherupon

OF WORLDLY VANITIES

when God him selfe had commaunded that Moyses and Aron should cloath them selves, with all the rest of the apparell perteyning to the high Priestes onely, he gave no commaundement of the womens garments, but sayd, that they (them selves) should use the woomens garments, when they went into the Tabernacle of witnesse. The Apostle sayth also : Deceve 1. Cor. 7. not one an other, unlesse it be by consent for a tyme, that you have leysure to pray, and then againe returne unto the same, least Sathan tempt you for your incontinence. For it is better to marry then to burne. So that the Angels of Sathan doe [fi]ght againste continence, which carnally prycketh and provoketh, kyndling the fyer of nature, with the blastes of suggestion, putts fewel thereunto, geveth leave, and ministreth opportunitie. Yea the Angell of Sathan doth fight by helpe of bewty, which sodeynly sene is easely desyred. Whereupon when David 2. Reg. 12. walked in the Tarrase of the Kinges pallace after noone, and beheld Bersabee washing hir over against him, he sent for hir, and had hir, and lay with hir, for she was an exceding faire woman. Likewise, he which hath a wyfe, is carefull for 1. Cor. 7. worldly ryches, and is troubled. For he is vexed and tossed, by many cares, & is devyded and torne in peeces with sundry doubts, that he may get and administer thinges necessary for his wyfe, his children, his servantes, and his handmaydes : So that the tribulacions of the flesh have such thoughtes. The wyfe doth stryve to have precious Jewells, and change of apparel, so that hir ornamēts are often times more worth then hir husbands substance. For otherwyse by night & day she will morne, sighe, tattle, and murmure. There are three thinges that suffer not a man to abyde in his owne house. Smooke, Rayne, and an evil wyfe. She : sayth she (meaning by some of hir neighbors wyves) goeth better apparreled, and is better esteemed of all men. But I am most miserable in all places where I come, and therefore am despised and contempned of all men. She will onely be loved & lawded. Affirming the love of an other to be the hatred of hir : And the prayse of another, she suspecteth to be hir disprayse. You must love all that she loveth, and hate all that she hatethe. She will have the upper hand and overcome, but she cannot abyde to be overcome. She will not be maystred, but she aspyreth to mayster. She wold have power to doe all thinges and would want nothing.

THE VIEWE

If she be fayre, she will easily be loved. If she be foule, then is she not easily liked. But it is hardly kept which of many is desyred. And it is grevous to possesse that which no man will vouchsafe to have. One soliciteth the fayre with liberall gifts and rewards, an other wooeth her by braverie. Another by witt and pollicie, a nother with merry conceyts, and one way or other she is caught, which is so on all sides besedged. An Asse, an Horse, a bedd, a garment, a cuppe & a glasse, are provid first and then bought. But the wyfe is scarcely seen so soone, but that she doth some wayes offend before she be maryed. And yet howsoever it happen, they must be had. Whether she be foule, filthie, sicke, folish, proude, wilfull, or what fault soever she have, (but onely for fornication) a wiefe maye not be put away from her husband.

- Mat. 5. Yea though he doe put hir away, he can not marry another.
1. Cor. 7. Neyther she being put away, may be married to any other. For whosoever doe put away his wief, but onely for fornication, he maketh hir become an adultresse, and he whiche marrieth hir lyveth in adultery. Wherefore if a wiefe depart from hir husband, she ought to remayne unmarried. Or else to be reconciled to hir husband. In like manner, the husband if he depart from his wiefe. So that the burthen of marrying is over weightie, for as Salomon sayth. He is a foole and a wicked man which holdeth an adultresse. And he is the patrone of uncleannesse which covereth the fault of his wiefe. But if he put away his wiefe without cause he is punyshed, bycause he is compelled (whiles she lyveth) to live sole & contynent. Whereupon the dissiples of Christ did say. If such be the cause betweene man and wiefe, it is not convenyent to marry. Who could ever abyde a companion in his cowch. For onely suspicion doth vehemētly afflict a gellious man. For though it be written: they shalbe two in one flesh. Yet the gellowsy of the husband suffereth not paciently any other in his fleshe.
- Pro. 8.
- Mat. 19.
- Gen. 2.

Of the
misery both
of good and
bad.

Let not the wicked rejoyce (sayth the Lord) for by what soever he sinneth, by the same he is tormented. For the worme of conscience shall never dye, & the fyre of reason shall never be put out. I have seene those which worke iniquities, and sowe sorowes and mowe them againe, (by the breath of God) have peryshed, and with the spirite of his wrath they have

OF WORLDLY VANITIES

bene consumed. Pryde puffeth up, Envy fretteth, covetousnes prycketh, wrath kyndleth, y^e throte vexeth, lecherie and ryott dissolveth, lyinge shameth, and murther defileth and defameth, even so the rest of the tokẽs of vices, and suche as are helpers and prompters of men unto sinne, are instrumentes of correccion and punishment unto god.

*Invidus alterius rebus macrescit opimis
Invidia Siculi non invenere Tiranni
Tormentum maius.*

Vice doth also corrupt nature as the appostle witnesseth. Which sayth, they vanished in their thoughts and their folishe hart was darkened. Wherefore God gave them over to the desiers of their hartes, and unto uncleannesse, that they might defile their owne bodyes with reproches, & they thought scorne to have god in their knowledge. So god hath delyvered them into a reprobate sence, to doe those thinges which are not convenient. But they which would live godly in Christ Jesus, doe suffer persecution. For the blessed did try by experience, both strypes & scornefull wordes, yea, fetters & imprisonment. Were stoned, poursewed, tempted and dyed upon the edge of the sword for the lord. They went about in sheepes felles, in goates skynnes, needy, afflicted, & miserable. For whome the worlde was not yet worthy. Straying in solitarie places, in mountaynes, & in dennes, and in caves of the earth, in daunger of floods, in daunger of theeves, in daunger of the Jewes, in daunger of the Gentylls, and in daunger of faulse brethren. In labour & calamitie, in much watching, in hunger and thirst, in many necessities, and in cold, and nakednesse. For the juste doth deny himselfe, and crucifie his members, together with all vices and concupisences, that the world may be crucified unto him. And he to the worlde. He hath heere no place aboade, but seeketh diligently for the heavenly habitation to come. He susteyneth the world as an exile, beinge shutt up in his bodie, as in a pryson, sayinge: I am an inhabitour and a stranger in the earthe, as all my forefathers have bene. Forgeve me that I may be cooled before I depart & I will abyde no longer. Alas y^t my dwelling place is prolonged. I have ever dwelled w^t the inhabitãts of cedar & my sowle hath remayned with them. Who is weakened and I am not weake? Who is 2. Cor. 11.

Timo. 3.

Heb. 11.

Cor. 11.

Luke. 9.

Gala. 3.
Heb. 13.

Psal. 118.

Psal. 98.

Psal. 119.

THE VIEWE

- Josue. 13. weakened, and I am not vexed. For the sinnes of the neighbors are the refreshinges of the just. This is that watering place which *Caleph* gave unto his daughter *Axa* in dowry.
- Of the enemies to man.
Job. 7. The lyfe of man upon earth, is a warfare. Yea is it not a right warfare, when manyfold enemies doe on every syde assayle it? that they may take man and persecute him, and kyll him? the devill and man, the world and the flesh. The devill with vices and concupiscences, man with beastes, the world with Elements, and the flesh with the sences. For the flesh doth covet against the spirit, and the spirit against the flesh. But we must not wrastle against flesh and bloud, but against the lyvely breathinges of wickednesse in heavenly thinges, and against the captaines of these darcknesses. For your adversary the devill, goeth about lyke a roaring Lion, seeking whome he may devower.
- Gala. 5.
Ephe. 5.
1. Pet. 5.
Hier. 9.
Gene. 3.
Sapi. 5.
Luc. 21. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightnings and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Wasps and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over y^e Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde upon the Earth.
- Gen. 3. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightnings and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Wasps and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over y^e Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde upon the Earth.
- Psalm. 76.
Hier. 5. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightnings and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Wasps and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over y^e Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde upon the Earth.
- Gen. 1. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightnings and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Wasps and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over y^e Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde upon the Earth.
- Deut. 31. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightnings and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Wasps and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over y^e Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde upon the Earth.
- Of the prison of the Sowle. Unhappy man that I am, who shall deliver me out of the

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body of this death? Surely man would be brought out of Rom. 7. pryson, and would depart out of his body. For the body is the prison of the Sowle. Whereupon the Psalmist saith. Bring Psalm. 114. my sowle out of pryson. No rest nor quietnesse, no peace nor securitie, at any tyme. On all sydes feare and trembling, and on all sides labour and payne. Flesh shall be sorowful, even whylest it lyveth, and the sowle shal morne and lament over it selfe.

Who had ever yet a whole day pleasant in his delight, who in some part thereof the guiltinesse of consience, the feare of anger and feircenesse, or the motion of concupisence hath not Of the shortnesse of mirth and joy. troubled? whome the swelling of envie, the earnest desyer of covetousnesse, or the puffing up of pryde hath not vexed? Whome some losse or offence, or passion, hath not disquieted? and to conclude, whom neither sight, nor hearing, or some thing that touched, dyd not offend.

Rara avis in terris, nigrog simillima Signo.

Herken hereupon, unto the saying of the wise man: Betwene Eccle. 18. morning (sayth he) and night, the tyme shalbe changed. Vayne thoughts and cogitacions doo one succede another, & the mynde is wrapped into sundry conceytes. They houlde the Job. 21. Tymbrell and Lute in theyr handes, and they rejoyce at the sounde of the Organnes, they leade theyr life in jollytie, and at the twincke of an eye, they goe downe into hell. Alwayes some sodeyne sorrowes doo succede and folow after worldly joye: And he which beginneth in joye, endeth in grieve. For the worldly felicitie is mingled with many sorrowes and sharpe mishappes, as he well knewe which sayd. Th[y] laughter shall [Pro. 14.] be mingled with sorrow, & lamētaciō comes in thend of rejoycing. This did the sonns & children of Jobe wel trye, who [Job. 1.] whiles they did eat & drāk wine in the house of their eldest brother, sodeynly a vehement wynde brake in from the desart country, & strake the foure corners of the house, which fell downe and oppressed thē all. Whereby their father sayed, not without just cause: My harp is tourned into lamentacion, Job. 30. & myne organe pype into the voyce of weepers & mourners. But it is better to goe unto the house of weping and lamenta- Eccle. 7. cion, then to y^e houses of banqueting. Geve eare and marke a holsome admoniciō. In y^e day of rejoycing & good fortune, Eccle. 1.

THE VIEWE

Ibidem. 2. be not unmiſdfull of miſhaps. Remēber y^e latter daies & thou ſhalt never ſin.

Of the neigh-
borhood of
death.
Eccle. 14. Alwayes the laſt day is the firſt, and yet the firſt daye is never reputed for the laſt, & yet we ſhould ſo live, as though we were ever ready to dye. For it is written. Be myndeſul and remember, that death will not long tarry from thee, time paſſeth away, & death approacheth. A thouſand yeares before y^e eyes of him y^t dyeth, are as yeſterday, which paſſed away. For all thinges to come doo grow and renew, and alwaies thinges preſent doo dye and fade. And whatſoever is paſt is altogether dead. Then we dye alwaies, as long as we lyve, & then (at length) we leave dying, when we leave to lyve any longer. Therefore it is better to dye unto lyfe, then to lyve unto death. Whereupon Salomon ſaide. I have more prayſed the dead then the livinge, and have accounted him more then bothe, which was never borne. Life flieth ſwiftly away, and cannot be held back; and death followeth instantly, and will not be ſtopped. This is then that wonderfull thing: that the more it groweth, the more it decreaſeth, and the further that life procedeth, ſo much the neerer is draweth unto an ende.

Of the terror
of dreames.
The time which is graunted and lent, for quiet & reſt, is not ſuffered to be quiet. For dreames affright us, and viſions doo vex & trouble us. And though they be not in deede ſorrowful or terrible, or laboursome, which dreamers doo dream, yet are they in deed, made ſorrowful, affrighted, & wried thereby. In ſo much, y^t ſome times men weepe in their ſleepe & dreams, yea, & being awaked, are yet exceedingly vexed. Mark what *Elephas Thematices* ſaith, upon this poynt: In the horrible dread of a viſion by night, (ſaith he) feare & trēbling came upon me, & al my bones quaked for dread, & whē y^e ſpyrit paſſed over in my preſēce, the here of my fleſh ſtoode right up for fear. Cōſider upon y^e words of Jobe, which ſaith If I ſay that my bed ſhal yeld me quiet & comfort, & that I ſhal be releved whileſt I talke w^t my ſelfe in my couch, thē wilt thou terrifie me in dreams, & wilt ſtrik me w^t horreur in viſions.

Dan. 2. *Nabuchodonosor* ſaw a dream or viſiō, which troubled & terrified him marvelouſly. And the viſiō of his head did amaze & vex him. Many cares do follow dreams, & wher many dreames be, there are alſo many vanities. Dreames have cauſed many men to doo amiſſe, & they have been overthrowen

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whilst they trusted in thẽ. For often times filthie Images doo appere in dreams, by the which, not onely the flesh is polluted by nightly illusiõs, but also the sowl is ther with blotted and defyled. Whereupon our Lorde God speaketh in the Leviticall lawes, saying: If there be emongest you any man which is polluted in his nightly sleepe, let him goe foorth of the tents, & let him not return until he be washed with water in the evening. And after the Sunne set, let him retorne into the tents. Levit. 15.

With how great sorrow are we troubled, & with how great trembling are we stricken when we feele or understād the losses or damages of any our frends, or dread the perils of our kinsfolke & parẽts? many times a whole mã is more troubled with feare then a sicke man is with his infirmitie. Some one man is of a voluntary wil more afflicted w^t the afflictiõ of sorrow, thẽ some other unwilling is through y^e force & effect of the lāg[u]ishing paine: that saying of y^e poet is true. Of com-passiõ.

Res est solliciti, plena timoris Amor.

Whose breast is so brasen, or whose hart so stony hard, but he will sigh and grone, and shed trickling teares, when he beholdeth the deathe or grevous hurt or sicknesse of his neighbour or frende? who can refrayne from having compassion on the passionate, or from lamentinge with him that lamenteth? Jesus him selfe when he sawe Mary and the Jewes that came with hir unto the Sepulchre weping, became vexed in his spirit, & troubled with in his mynde, & wept. Percase not bycause he was dead, but rather, bycause (beinge dead) they revoked him to behold the miseries of lief. But let him acknowledge himselfe blamefully hard harted, and hardhartedly to be blamed which bewayleth the corporall death of his freind and never lamenteth for y^e spirituall death of his sowle.

Mishapes fall sodeynly when they are least suspected or looked for. Sodeynly calamytie rusheth in at dores, sicknesse invadeth a man, and death steppes in, whome no man can eskafe. Therefore boast not of to morowe, synce thou knowest not to what thend of the present day may bring thee to. A man knoweth not his ende, but even as fishes are caught with the hooke and byrdes with snares and gynnes, so are men caught and snatched up in the evell tyme. When they are come to that whercof they might long before have bewared. Of sodeyne mishappes.
Pro. 27.
Eccle. 3.

THE VIEWE

Of the innumerable kinds of diseases.

The Industry of the Phisicons could never yet since y^e begynninge of the world, search out so manie kyndes of diseases, nor so many sundry sortes of passions, as the frailtie of man could sustaine & indure. Shal I tearm it a tollerable intollerablenesse, or an untollerable tolleracion? or shal better put them both togethe[r]? For I must call it untollerable, having regarde to the bitterness of diseases. And tollerable I must terme it, since it is of necessitie to be suffered. So frō day to day, more & more, the nature of man is corrupted and made weaker. In such sorte, as many medecyens which in tymes paste were wholesome, are nowe (throwe the desceyt of mans nature) deadly and daungerous to be receyved. For both these kyndes of worldes doe nowe wax ould. That is to say.

Macrocosmus, and *Microcosmus*, which is to say, the greater world, & the lesser world. And the longer that lyfe doth linger in eyther of them, so much the worse is nature in each of them troubled and vexed.

Of sundrye kindes of torments.

What should I say of the wretched offenders, which are punished with innumerable kindes of tormentes? They are beaten to death with malles, they are thrust throughe with swordes, burned with flames of fyre, overwhelmed with stones, they are twytched in peeces with tonges, and hanged upon gibbettes, wrung with manacles, and scourged with whypes, bounde in cheynes, fastened in snares, thrust down into darke dungeons. Starved with fastinges, throwne downe hedlonges, drowned, flayed, and pulled in peeces, quartered, and some tymes smothered. Those which are condemned to death, dye, those that are put to the sword must suffer there with, those which are judged to famishe, must sterve, and those which are put into captivitie must indure it. Crewel judgement, outragious punishment, and sorowfull sight to be holde. They are made a pray for the Byrdes of the Ayre, the beastes of the feild, and fishes of the sea. Alas, alas, & alas. O miserable mothers, which brought forth such miserable and unhappy children. Therefore I have thought good to repete that horrible fact which Iosephus doth discribe in the seige of Hierusalem.

Of a horrible fact that a woman dyd to eate hir owne childe.

A certayne woman, being both for bloud and wealth honourable, dyd paciently beare and abyde the misery of the seige, with the rest that were fled into the citie of Hierusalem, and the tyrantes dyd straightwayes invade the remnaunt of hir

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substance which she brought with hir from hir house into the Citie. Yea, if any thing yet remayned of hir aboundaunt riches, whereby she might poorely sustaine hir with dayly foode, the Captaynes of the sedicious, rushing in at tymes, dyd take it from hir by force. Whereupon the wooman by this outrageous dealing, was dryven into a certayne disdayne, even as it were into a fury. So that many times she provoked the sedicious spoylers with reprochfull wordes and curses to have killed hir. But when as no man either of pittie or of furious fiercenesse would dispatch hir, and yet as fast as she sought, for any thinge to comfort hir, there came others which sought as fast to take it from hir, and hir plentie began now to fayle hir. Honger which stooke in hir bowells, and the marrowe of hir bones (beinge dryven into fury, by pinching of neede and famyne) did drive most wicked counsell into hir mynde, and armed hir against the very enstinct of nature. For she had a young childe sucking at hir pappes, whom beholding, she sayde : O sonne, thou art the unhappie childe of a more unhappie mother. For in warre, famyne, and spoyle, of wicked robbers and theves, for whome shall I reserve thee: since although thou mightest hope for lyfe, yet shouldest thou be yoked in the bondage of the Romaines. Wherefore come: O my childe, and become foode for thy mother, fury and rage for these spoylers and tyrants, and an history unto the posteritie, of such crueltie, as else onely should have lacked in the overthrow of the Jewes. This sayed, she killed hir childe immediately, & layd it to the fyer, and rosted it, whereof she eate part, and part she reserved. But beholde, straight waies the sedicious spoilers rushed in, having smelt the smooke of the rosted meate, and threatned hir with death, unlesse she would bring forth the meate which they smelt, and she sayde, I have reserved even the best part for you, fetching out the rest of the childes members which she had set up in store. But immediately, an horrible dread invaded them, to beholde it, and their tongues stooke fast in their mouthes (as it were) with the soodaine consideracion of hir hard hart. Then shee with a terrible countenance, becomming more terryble and fierce then the spoylers earst were, sayde unto them : This is my sonne, my burden, and my deede, eate you now of it, for I have first eate of him, which I bare in my body. Be neither more pittiful then a mother, nor more tender harted

THE VIEWE OF WORLDLY VANITIES

then a woman. But if pittie overcome you, and you detest the meat which I have prepared for you, and which I have tasted before you, behold I will eate thereof againe in your presence. Herewith they being abashed and trembling, departed, and left unto the miserable mother, this onely dishe, of all that she had left in Hierusalem.

Howe some
times the
innocēt is
punished &
the gyltie is
absolved.
Rom. 11.

Let no man trust or put confidence, that he is free from any punishment or payne, He that standith let him beware that he fall not. For often times the innocent is condemp[n]ed, and the nocent is absolved, the godly is punished, and the ungodly is honored. Jesus was crucified, and Barabas was let loose. At these dayes a man of quiet is holden for an unprofitable man, a religious man for an hipocrite, and a simple man for a foole. For the simplicitie of the just man is mocked and laughed to skorne, as a dym shining lampe, in the opinion of the rich men.

The second booke of the viewe of worldly vanities.

THere are three things which doe principally affect Of the blamefull & culpable proceedings of mā's conversacion. mennes myndes, riches, delightes, and honowres. Of ritches lewdnesse, of delightes filthynesse, and of honor vaine-nesse, doth proceede. And hereupon y^e apostle John sayth : 1. John. 2. Love neyther the worlde nor those things that are in it. For whatsoever is in the world, is the concupisence of the fleshe, and the concupisence of such things as we behold with our eyes, and the pryde of this lyfe. The concupisence of the fleshe pertayneth to voluptuous desiers. Concupisence of that we see pertayneth unto the riches of the worlde. And the pryde of this lyfe pertayneth unto honoures. Ritches ingender and breede covetousnesse and greedy desire together, with a niggardly mynde, voluptuous desires breede glottonie and lecherie, and honours breede pryde.

Then is there nothinge more wicked then a covetous man, Of covetousnesse. nor any thing more unjust & mischevous then to love mony. These be the wordes of the wise man, which the appostle confirmeth sayinge: What would these riche men bring to passe? they fall into temptation and into the snares of the Devill, and into manie desires which are both unprofitable and harmefull: The which doe ploonge & drown a man in hell, destruction, and perdition. For covetousnesse is the roote of all evils, it commytteth theftes, and sacrileges, it exerciseth spoylinge and taking of prayes, it maketh warres and committeth murders, and manslaughters, it lyeth & selleth with simony, it craveth & receiveth unjustly: it devyseth craftes and useth subtilties, it fayleth covenant and breaketh othes, corrupteth witnesses, and perverteth the Judge in his Judgements. 1. Tim. 6.

Looke in that evangelical Prophet Esay, where he saith : Of unjust rewardes Esai. 1. All men love rewardes, & follow brybes. They geve no sentence for the Orphane, and the widowes cause cōmeth not before them. They goe not before their bribes, for they judge Esay. 1. not for the love of Justice and righteousness, but their bribes

THE VIEWE

and rewards goe before them, because they judge for love of mony. For alwayes they follow promyses, hope and lyberaltie. And therefore they geve no sentence for the pupyll or Orphan, at whose handes they hope neyther for promise nor rewards. O unfaythfull Princes, and theeves fellowes, whosoever you be, that love rewards, and folow brybes. You shall never shake a brybe out of your hand, unlesse you shutt covetousnesse out of your brest. It is of you, that the Prophet sayth: The Princes of that people are lyke unto woolves, which greedely take their praye, and covetously followe gaynes. Their Princes did geve judgement for rewards, and their Priestes did teach for lucre, & their Prophets did devyne for mony. Behold, our Lord god by Moyses, did commaund in the lawe, saying. Thou shalt constitute & appoynt Judges, and maisters in all thy gates, that they may rightfully judge the people, and neyther declyne to the one hande, nor to the other. Thou shalt have no respect unto y^e person, nor his rewards. For rewards blynde the eyes of the wyse, and charge the wordes of the juste. But thou shalt justly poursew that which is juste, and thou shalt lyve. He termeth here two thinges. Just: & justly. For some mē poursew things which are just, justly: & som others poursew things which are unjust, unjustly: agayne some poursew just thiſs unjustly, & som poursew unjust things justly.

Woe be unto you, which be corrupted with rewardes, or fayre words, & caried away either w^t love or hatred. Doe pronounce good for evill, & evill for good. Making light darkenesse & darkenesse light. Killing & mortifying sowles which dye not, & reviving soules which live not, for you never regarde the worthynesse of the cause, but the worthynesse of the person. Not the lyfe but the rewards, not justice, but mony. Not y^t which reason perswadeth, but y^t wherunto will is affectionat. Not y^t which y^e law doth determin, but y^t which your mynde doth desire. You doe not inclyne your myndes to righteousness, but you bend righteousness according to your myndes. Not to thend that you should lust to doe whatsoever is lawfull, but that it maye be lawfull to doe whatsoever you lust. You have never so symple an eye in you, that all the body maye thereby shyne and be bright. But you alway put to some leaven which marreth all your dowe. You neglect the cause of the poore man, and the ritch mans cause, you folow teeth and nayle.

Eze. 2.

Deut. 16.

Of the
acceptation
of persons.
Esai. 15.

Math. 6.

OF WORLDLY VANITIES

Towards the one, you extend rygor, and towards thother, you use subtyll dispensation. You respect thone with great difficultie, and thother you handle with great favour. The one you harken unto but sleightly, and neglygently, and thother you bende eare unto willingly. The poore man cryeth out, & no man heareth him. Eccle. 13. The ritch man doth but whisper, & every man harkeneth. Whiles the ritch man spake all men kept silence, and his wordes were extolled up to the skyes. The poore man spake and the people sayed, who is this? And if he tell them, they will overthrowe him. The patient man cryeth out upon wronge and no man heareth him, he cryeth out alowde w^t his voyce, & there is no man to geve sentence. Yea if at any tyme you undertake the poore mans cause, you delaye them lyngeringly. But when you have taken in hand the cause of the ritch man, then you further it with all expedicion. You despise y^e poore, and honour the ritch. These you ryse unto reverently, but those other, you sporne frō you with dyspight. If any man Jaco. 3. with a gouldē ringe on his finger, & gallant garmēts doe come into your cloysters, & a poore man also come in with a homely garment, if you looke upon him that is well clothed & saye sit y^u heere alofte, & then say unto the poore stād y^u ther or sit downe under y^e foote stoole of my feete : doo you not now judge acording to your owne affectiōs? & becōe y^e judges of wicked thoughts? for of you & against you y^e Prophet saith. They Hier. 5. are magnified, they are become ritch, they are wel fattēd, and become greasy, they have neyther under taken the Orphanes cause, nor geven sentence for the poore men. But it is cō-maunded in the lawe. That there be no respect of persons, but Deut. 1. heare the small, aswell as the great. You shall have no respectē to any mans person. For the judgement appertaineth to god. Acts. 10. And ther is no respect of persons w^t god.

But you neither geve favour favourably & franckly, nor doe justice justly. For unlesse somewhat be felt, nothinge is delt. Neither can you geve well unlesse you sell. Oftē tymes you defer justice so longe, that you take more then the whole from them, which mayntained the contention. Bicause the charge of expences is g[re]ater, then the worthe of the sentence. But what can you answer in the stryct daye of judgement, unto him which commaundeth you sayinge. Freely you have taken: and freely geve. Gaynes in the coffier, bringe losse and Math. 10.

Of the selling
of justice.

THE VIEWE

Math. 16. dammage in the conscience. You catche after mony but you entangle your sowles. And what doth it profit a man if he gayne all the whole worlde, and purchase dampnation for his soule? Or what exchange shall man make for his sowle?

Psal. 48. The brother shal not redeeme the brother, a man shal not appease god for himself, nor geve him the price of his redemption. He hath laboured for ever and he shall lyve untill the later end. Geve eare O you ritche men, what the Appostle James saythe agaynst you. Goe to nowe, ye ritche men. Weepe and howle in your miseries which shall happen unto you. Your riches are putrified. Your gaye garments are eaten with mothes.

Your gold & silver is become rust. And the rust thereof shalbe a witness against you, and shall fret and consume your flesh lyke fyer. You have horded up unto your selfe wrathe & anger in the latter daye. Behould and harken, the wages of your workemen which wrought & tyll'd your groundes, that you planted doth crye. And the noyse therof hath pearst the eares of the Lorde of Sabaoth. Therefore the trueth commaundeth. Doo not lay up for your selves treasures in earth, where rust eateth, and mothes corrupt. And where theeves digge it up and steale it.

Math. 9.

Of the unsatiabie desire of the covetous.

O unquenchable Fyer, and unsatiabie covetousnesse. What covetous man was ever yet contented with his first desire? when he obtayneth to that which he desired: he desireth more, he alwayes setteth his end in thinges which he must have. And not in things which he hath already. The eye of a covetous man is unsatiabie. And he is not to be satisfied with his iniquities. A covetous niggard shall not be cōtented with his mony. And he which loveth riches shall receive no fruite thereof. Hell and destruction are never filled. No more are the unsatiabie eyes of men. The bloodsucker hath two daughters which say, *Affer Nam.* Brynge, for.

Eccle. 5.
Pro. 27.

Crescit amor nummi quantum ipsa pecunia crescit.

Wherefore the covetous man can not be satisfied.

Wilt thou (O covetous wretch) know wherefore thou art alwayes emptie, and art never filled? marke then. Thy measure is never full. Which whatsoever it houldeth, yet is it capable of more. But the humble mynde is capable of good. Bicause he which cleaveth fast unto god, is one spirit

1. Cor. 6.

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wt god. So y^t whatsover then it houldeth, it is never full, unlesse it have god, of whome it is alwayes capable. Then if thou wilt be satisfied, leave to be covetous. For as long as thou art covetous, thou canst not be satisfied. For ther is no cōparison of light unto darkenesse, nor of Christ unto Beliall. Synce no man can serve both God, and mamon.

O false felicitie of riches, whiche doth in deede make the riche man an unhappie childe. For what is more unhappie then the welthe and abundaunce of this worlde, whiche is cauled riches? The ritche and the poore are opposytes, and contraries. But yet the welthe of the worlde doth not take away, but bringe the needynesse. For more suffiseth: sayth Salomon, Eccle. 5. A little unto a poore man, then much abundaunce unto a riche man. For whereas much riches are, there are many also to eate the same. Howe many and how greate are the higher powers, which have neede? So as (by my selfe) I can often fynde experyence, that welthe maketh not a man ritche, but needie.

Howe many hath covetousnesse seduced. And howe many more hath this miserable niggardlines over throwne, and cast awaye. The Asse, condempneth *Balame* Bicause being over come, with the covetousnesse of their faire promises, he undertoke to curse. The people of Israell did stone Acham, bicause he tooke gold and silver for the offerings. Naboth was slayne, that Achab might possesse his vyneard. Giezi was stryken with leprosy bicause he asked and receyved silver and gold and garments, under the name of Heliseus. Judas did hange himself in a halter, bicause he sould & betrayed Christ. Ananias and Saphira dyed sodeynly bicause they went about to beguyle y^e Appostles of the price of their feild. Tirus did buyld his treasury and heaped up silver lyke earth, & gold lyke unto y^e claye of y^e streetes. But behould, the Lord shall possesse it. And shall stryke the strength thereof in the Seas, and it shall be devoured with fyre.

Why should any man goe about to heape together, when he which doth heape together, can not longer stand nor continewe: for lyke unto a flower he commeth forth and is shaken. And flyeth away lyke unto a shadowe, never continewinge in one estate. Wherefore should he desyer muche when as little may suffise him? If we have (sayth the Appostle) 1. Tim. 6.

Of the faulse name of riches.

Examples against covetousnesse.
Num. 22.
Jo. 7.
3. Reg.
4. Reg. 5.

Zach. 9.

Of the superfluous carefulness of thē which be covetous.
Job. 14.

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meat, drynck, and cloth, let us there with be contented, wherefore should man seeke necessarie things with great carefulnesse, when as they proffer themselves without any great difficultie? Math. 6. harken what the truth sayth upō this poynt: Be not carefull, saying what shall we eate, or what shall we dryncke? or where Luke. 22. with shall we be covered? For your heavenly father doth know that you have neede of all these thinges. But first seeke you the kingedome of heaven, & then all thinges shalbe geuen unto you. For I never sawe the just forsaken, nor his seede begging his bread.

Of covetous-
nesse. *Tantalus* is th[i]rsty in y^e myddest of y^e water, & the covetous man is needy in y^e myddest of his welth. Unto whom asmuch awayleth y^t which he hath not, as y^t which he hath. Since he never taketh y^e youse of y^e which he hath gotten. But still is greedily bent upō y^t getting of more. Salomon sayth: He is lyke unto a ritch man whē he hath nothing, & he is lyke vnto a poore man when he is over whelmed with much rytches. Pro. 13. Both the sicke man and the covetous man eateth & digesteth not. Receyveth and restoreth not. A covetous man doeth neyther take compassion on them that suffer, nor helpeth nor pitttieth them which are in misery. But offendeth God. Offendeth himselfe, and offendeth his neighbour. For from god he withhouldeth that which is due. To his neighbour he denyeth that which is necessary. And from himselfe he conveyeth that which is most conveyent. Unthanckfull to god, wicked to his neighbour, and crewell vnto himselfe. Substance is to no purpose for a covetous and nigardly mā. And to what end serveth gold, in the handes of an envious man? he Eccle. 14. which is evill unto himselfe, howe shall he be good unto 1. John. 5. others? and he shall not rejoyce in his substaunce. He which hath the wealth of this world, and seeth his brother in necessity, and shutteth up his store from him, howe doeth the love and charytie of god dwell in him? For he loveth not his neighbour as himselfe. But letteth him perishe for neede & povertie. Neyther doth he love god above all thinges. But preferreth gold, and more esteemeth sylver.

Why covetousnesse is the servitude of Idoles. Ephe. 5. The Appostle doth well defyne covetousnesse, sayinge: Covetous[n]esse is the bondage or service of Idoles. For as the Idolater doth serve the Image or Idoll: So doth the covetous man serve and attend his gold. For as the Idolatour

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doth diligently amplifie the honour and ceremonies of Idolatry, even so doth the covetous man willingly increase the heapes of his mony. That one with all diligence decketh and worshipeth the Idoll, and that other with all care & neede, doth heape his treasure. That one putteth his hope in Idolatrie, and that other putteth his hope in his ritches. That one is affeard to hurt the Image or Idoll, and that other is affeard to demynishe his treasury.

A covetous man is prompt to crave, slowe to geve, and bould to denie. If he spende any thing, he thincks y^t he loseth all. He is heavy, cōplayning & wayward, being careful, he sigheth and is vexed. He is doubtful when he hath most, & he dispatcheth all thinges with an evill will. He doth magnifie and extoll that which is already geven. But dispyteth and vylefyeth that which must be geven. He geveth to gayne but he gayneth not to gyve. He is liberall upon another mans pursse, and sparing of his owne. He pincheth his belly to fill his coffer, and punysheth his body to pamper his pursse. His hand serveth not to geve that which is gathered, but to r[e]ceyve that which is reached unto him. To conclude, the substance of the unjust man shalbe dried up lyke unto a puddle. For he which doth evil heape together, will soone disperse it. A just judgement of god. That suche thinges as are evill gotten may be as evill spent. And that such thinges as proseed not of goodnesse, should never clyme unto the name of goodnesse. So that the covetous man hath the condemnation of this lyfe & of the lyfe to come.

Of the properties of a covetous mā.

Eccle. 40.

Trewe it is therefore, that the wyse man protesteth saying: gold & silver have undone many m[e]n. He which loveth gold shall not be justified. Wo be unto them which folowe it. For behould the synners themselves are abundant in this worlde, and have obteyned rytches. Hereupon the verie truth dyd cōmaund the Appostles saying: Possesse you neyther gold nor silver nor mony in your purses. For even as a Cammell cannot enter at the eye of a needle, so is it hard for a rytch man to enter into the kingdome of heaven, for the way is narrowe, and the gate very strayght, which leadeth unto lyfe. The Appostle, therefore folowi[n]g the rule of truth sayeth: I have neither golde, nor silver. Woe be unto you then which joyne house to house and feild to feild, untyll you have

Of the wicked possessions of rytches.
Eccle. 8. 31.
Psalm. 71.

Math. 10.

Act. 3.
Esai. 2. 5.
Ibidem. 25.

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altogether, the earth is replenished with silver and golde. And there is no end of his treasures. For the iniquitie of his covetousnesse, I am angry and have strooken him.

Of unlawfull
wealth.
Gene. 15.
Job. 5.

But Abraham was ritch, & Jobe had abundaunce. David was also very ritch & yet y^e scripture sayth of Abrahã, y^t he beleved in god & it was imputed unto him for righteousness. and it is writen of Job, that there was not his lyke in the land. A man symple, right, fearinge god. And declyninge from evill. Of David it is written, that god found a man according to his hart. But then these men were as though they had nothinge, and possessed all thinges. According to the saying of the Prophet. If ritches come upon you, set not your hart thereon. But we are lyke unto men that possesse all thinges, and yet have nothing. So sayth also the Psalmist: The riche men did neede, and were hungry. For with more ease shall you finde a man whiche loveth riches, and hath them not, then a man whiche hath riches and loveth them not, for as it is hard to lye in the fyre and not to burne, so is it hard to possesse riches and not to love them. Geve eare unto the Prophet Jeremy: who sayth, that from the least to the greatest, all men apply their myndes unto covetousnes. And frõ a Prophet to a priest, al mẽ devise subtil[t]ies.

Psalm. 35.

Of the
uncertayntie
of riches.
Luke. 22.

Every covetous man doth endeavour & stryve, against nature. For nature brought man poore into the world. And nature taketh the poore man out of the worlde. For as the earth dyd receve him naked at his birth, so shall it receve him naked at his death.

Psalm. 3
Job. 3.
Psalm. 48.

But the covetous man desyreth and taketh care to become ritch in this world. I will pul downe my barnes, sayth he: & make them greater, and therein will I heape up all myne increase, and all my goods. But it was sayde unto him. O foole: this night shall thy sowle be taken from thee. And then whose shall those things be, which thou hast prepared: Thou layest up treasure & thou knowest not for whom thou gatherest it. For the ritche men have slept their sleepe, and founde nothing of their ritches remaining in theyr hands. When the ritch man hath slept, he shal take up nothing. He shal open his chests & fynde nothing in them. Be not a feard when thou seest a man made ritche, nor when the glory of his house is multiplyed. For when he dyeth, he shall cary

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none of them with him. Neither shall the glory of his house discend with him into the pyt, but he shal leave his riches unto strangers, & his sepulchre shall be his house for ever. Hereupon also the wise man doth witnesse, saying: He which heapeth up unjustly of that which is not his owne, shal gather for other men, and a stranger shall make havoke & ryot with his goods. Out and alas, he shall make him his heire whome he held as his enemie.

The beginning of mans lyfe was bread and water, clothing and house to cover his filthinesse. But now the glutton is not satsified with fruites of trees, with the sundrye sortes of pulse, the rootes of herbes, the fishes of the Sea, the beastes of the Earth, nor the byrdes of the Ayre. But payntinges must be sought, Spices must be bought, & deyntie small byrdes, must be nourished, they are taken with baytes of the fowler, curiously dressed by the skilful Cooke, and neatly served by the handsome wayters at the table. One breaketh them up, another sawceth them, & tourneth theyr substaunce into accident, and their nature into arte. That fulnesse may passe over into hungry appetyte, & that over eating may procure a good stomacke. To styrre up gluttony, and not to susteine nature. Not to supply necessitie: but to fulfill greedinesse. And yet is the pleasure of gluttony so shorte, as havinge regarde to the space of the place, it is scarce foure fingers in bignesse, & measuring it by the space of the tyme, it is scarce so many moments long. Mediocrytie is had in contempt. And superfluitie is desyered, bothe in varyetie of meates, and diversities of tastes. Greedy-nesse knoweth no measure, and varietie exceedeth all the boundes thereof.

But the mynde is overcharged, and the stomake is troubled. So that the sences are therein oppressed. Thereupon not health and lustinesse, but death and drowsinesse doo proceede. Geve eare unto the saying of the wyse man, hereupon. Be not greedy in feeding (sayth he) when thou comdest to thy meate, neyther hurt thy stomacke, with all foode that shall be set before thee. For in many dysches diseases doo lurcke, and throughe dronken[n]esse of wyne, many men have beene cast away. The foode for the belly, and the belly for the foode. But God will destroy bothe the one and the other.

Gluttony dothe rayse a great trybute, but it rendreth a

Of gluttony.
Eccle. 14.
Eccle. 1.

Eccle. 37.

2. Cor. 6.

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Examples
against
Gluttony.

Gen. 3. 23.
40

Marc. 6.
4. Reg. 8.
Dan. 3.
Exod. 23.
Psalm. 77.
Jeremi. 4.

Luc. 16.

Of drunck-
ennesse.

Pro. 31.

most vyle reueneue. For the more delicate that the meats bee, so much the more styncking are the excrements, and ordure made therof. He shal doo the more beastly in all things, which doth most greedely loade and powre in. He shal break unsavory and lothsome wynd, bothe upwardes and downwardes, and make an abhominable smell and noyse therewith. Gluttony dyd shut up Paradyse, made Esawe sell his byrth right, caused the baker to hange himselfe, procured John Baptist to be headded. Nabuzardan, prince and capteyne of Cookes, dyd set the Temple on fyre, and overthrew the holy citie. Balthasar whilest he sat at his bancket, espyed a hand in the wall wrytinge. *Mane Thetel Phares*, and the same night he was kylled of the Caldyes. The people sat eating and drincking, and rose to play, yea the meat was yet in their mouths, and the wrath of god came upon them. They which dyd feede voluptuously were slayne in their wayes, and the ritch man which fared deyntely every day was buried in hell.

What is more filthie then a drunkard? whose breathe stincketh, and his body trembleth. Promising many things, and bewraying all thinges, his mynde beinge altered, and his face transformed. For there is no secret kept, where drunckenesse reigneth.

Facundi calices, quem non fecere disertum?

Furthermore, neither ale, bere, nor wyne, suffiseth. But bastard, clarret wyne, and sacke, are curiously spysed, with much labour great carefulnesse, and no smal charge. Wher-upon procede contencions, and brawlings, stryfe and chydinges. For wyne being much drunken (as the wyse man sayth) doth cause much disdayne, anger, & mischefe. From thence sprynge fornicacions. Wyne and women overcome the hart. Therefore sayth the Apostle: be not drunken with wyne, in the which lechery doth lurke. And Salomon: wyne is a lecherus and a ryotous thing. And drunckenesse is a tumultuous troublesome thinge. The sonnes of Rachab, and Zacharie, dyd drinck neither wyne, ale, nor any thing that might make them become dronken.

Eccle. 31.
Ose. 4.
Ephe. 5.
Pro. 30.
Hier. 35.
Luc. 8.

Example
against
druncken-
nesse.
Gen. 9. 10.

Drunckenesse layde open the privie members. Commytted incest, kylled the kinges doughter, strägled the chefe of the armie. True is y^t which Salomon sayth. They which

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spend theyr tyme in bybbing, and shake handes over theyr cuppes, shalbe consumed. And Esai sayth. Wo be unto you that ryse earely to become drunken, & to bybbe untill it be darke night, that you may burne and frye in wyne. Which have the Lute, the Harpe, the Tymbril, & the pype, & wyne in your banquets. Wo be unto you that have mighty power to drinck much wyne at a banquet, & are strong men to mingle all kynd of drunkennesse together: Behold, your mirth & joy is to kill calves, sticke weathers & rams, and to eate flesh and to drincke wyne. Let us eate and dryncke (saye you) for to morrow we shall dye. And the voyce of the Lord of Hosts, was to me revealed, saying: If this iniquitie be forgiven you, dye. Wo be to the crowne of pryde in drunkennesse. The Preist and the Prophet in Effraim, were ignoraunt through drunckenesse, and were swallowed up in wyne. They knew not him that seeth all, and they were ignorant of his Judgement.

2 Reg. 13.
Judith. 13.
Pro. 25.
Esay. 13.
Esa. 28.

Furthermore a filthy mother begetteth a more filthie daughter, for it is meete that such as be in filthinesse should still be filthie. For all men are adulterers, lyke unto an Oven heated by the baker. The princes beginne to be mad with wyne. And their belly delicately fed, dothe redely desyer to accomplish the worckes of Venus. O extreme filthinesse and abhominacion, which doth not onely effeminate the mynde, but also dothe weaken the sinewes of the body. Dothe not onely blot the sowle, but also beray the person. For all sinne that a mān cōmitteth is without his body, but he which doth sin in fornicatiō doth sinne against his body. Heate and desyer doo alwaies goe before it, stynch and uncleannesse doo alwayes keepe it company, and sorrow with repentaunce doo evermore follow it. For the lippes of an harlot, sayth Salomon: are lyke unto the droppes of a hony combe, and hir throte shineth lyke oyle. But thende of hir is as bitter as wormewood, and hir tongue is as sharp as a two edged sworde.

Of Lechery.
Apo. 22.
Osee. 7.

1. Cor. 6.

Pro. 3.

Lechery is a familiar enemy, which dwelleth not far of, but neere to you. Not outwardly, but inwardly. For all the vertue thereof is in the loynes, and the strength thereof is in the navel, and secret partes. It is never chased away, but when it is eschewed, nor it is never killed, but when it is made leane and punished. Unto the cause thereof, it

Of the generalitie of Lechery.
Job. 40.

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requireth lybertie and abundance, but to doo the effect thereof, it must have power alwaies in readinesse. This marreth and corrupteth every age, it confoundeth every sect, it dissolveth and breaketh every order, and it overthroweth every degree. For it invadeth young and olde, men and women, wyse and foolish, higher and lower, unto the laste generacion.

Who is able sufficiently to expresse the manyfold sorts hereof? For this is it which overthrew *Pentapolis*, with all ye Region adjoyninge. If you would have examples of the *Sodomytes*. It destroyed *Sichem*, with the people thereof. If you seeke more rare examples. It strooke the sonnes of saint *Hierom* and *Ovanus* in *Juda*. If you enquire for them that were uncleane, it thrust through the *Jewes* and the *Madiamite* with a dagger. If you seeke fornicators, it dyd extinguishe the trybe of *Benjamin*, for the wyfe of the *Leavyte*. If adulterers, it overthrew the sonnes of *Hely* in battayle, and killed *Amon* at his banquet. If you looke for ravishers, church robbers, and committers of incest, then this killed *Urias*, stoned the Priestes, cursed *Ruben*, seduced *Sampson*, and perverted *Salomon*. Therefore is it true that is read: For the sundry sortes thereof, many have perysched. For wyne and women have caused many wyse men to fall from the faythe. And have dulled the best & quickest wittes. This vice hath throwne downe many men sore wounded, & many stronge men have bene slayne therewith. The house thereof is the way of hell, which pearseth into the intrayles of deathe. This vice dothe weaken the sinewes, deminish the sences, consume the dayes, and powre out the substance.

The punishment of this vice hath taught, what the fault thereof deserveth. For the Lord rayned fyre and brimstone upon *Sodome* and *Gomor*, from the heavens, and would not cōmit thexecuciō of this punishment, unto any man or Angell. But reserved unto himselfe the revenge of this myschevous deede. According to that saying. Revenge is myne and I will geve it. And therfore the Lord God rayned from the Lorde, (even from him selfe) not shewers nor dewe, but fyre and brimstone, upon the fervent heat of lust. That the punishment might be lyke the offence. Neither is it sayde that he sent it, but that he rayned it, that by the abundant greatnesse of the word, he might notifie the abundāt greatnesse

Of the sundry sortes of lechery, and their paines.
Gen. 10. 34.
38.
Num. 25.
Judi. 19. 20.
1. Reg. 2. 4.
11.

Dan. 13.

Gen. 35. 49.

Jud. 16.

3. Reg. 11.

Eccle. 9. 19.

Pro. 7.

The punishment of this vice.
Gen. 18.

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of the punishment. His eye spared no man, but dyd extinguish them all. Yea, even the wyfe of *Loth* also, bicause she looked backe, he turned hir into a pyller of sault. Neither dyd he onely destroy the townes, but also dyd convert all the regions thereabouts, into the dead vale and salt poole. For it is horryble to lyght in the handes of the living GOD.

Who the greater that he sheweth the patience of his longe suffering, the harder dothe he bring in the revenge of his severitie.

Then the covetous man doth gather, and the niggarde heapeth up wealth and ritches. The glutton dothe taste of voluptuous desyres, and the lecher doth exercise them. But the Ambitious man doth affect honors, and the proude man dothe extoll him selfe. The ambitious man is ever feareful, and ever more heedy and wary, what he should speake or doo, which may be unpleasant in the eares of men, he dissembleth humilitie, and counterfeyteth honesty. Sheweth affabilitie, and profereth, foloweth, and poursueth benignitie.

Of the amby-
cious man.

He honoreth all men, and boweth to all men. Frequenteth courts, visiteth the chefe persons, ryseth and imbraseth, flattereth, and sotheth, wel knoweth he this lesson of the Poet.

Et si nullus erit pulvis, tamen excutit ullum.

He is prompt and earnest where he desierith to please, slowe and backward, where he dreadeth to offende. He reproveth evill thinges, & detesteth wicked thinges, proving and reproving, liking & disliking, one thing with another that he may be judged fitt, reputed welcome, praysed of men, and alowed genarally. And behould he mayntayneth a great combat within him selfe, and a hard conflict, whiles iniquitie thrusteth forward the mynde, and ambition holdeth back the hand. That which thone doth minister to be done, thother will not suffer to be brought to passe. Yet the mother and the daughter, (I meane Iniquitie and Ambytion) doo play & dally one with an other. For the mother openly doth stande still, and the daughter privily dothe not resist. That one challengeth unto hir selfe the open shewe, and that other the secreat. Then the ambytious manne dothe principally treat of the pryncipallytie, or office, or auſthoritie which he goeth about, and sayth: O when shall such beare rule as be severe

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and upright in justice? godly in mercy? which will neyther declayne for love nor hatred? which will not be corrupted, eyther with penny, or Pater noster? which will beleve the faythfull, and be attentye unto the humble besechers? which may be curteous and benigne, lyberall and meeke, constant, wyse, pacient and subtyle.

Of the over
great cove-
tousnesse of
Ambitious
men.

If percase he profit not by this meane before rehearsed, thē hath he recourse unto an other. He calleth Symon & commeth unto Giezi. By the one he goeth aboute to buy of that other that which (by himselfe) he was not able to obteyne. He besecheth and promiseth, he profereth and geveth, (O shamefull thinge) even that favour which franckly and freely he could not obteyne. Yet doth he not so staye, but layeth on load and violently doth invade honour. Yea, he doth impudently take dignitie upon him, by the voyce of his friendes, & the helpe of his neighbours. And he is inflamed with such a fervent heat of domination, and with suche an exceeding lust to beare rule, that he neither abhorreth schisme, nor feareth slander. But Giezi is stryken with leprosy, and Symon perisheth with mony. Chore and his complices were put into the fyer. And Dathan, and Abyron, the groūd dyd swallow up quicke. Let no man then take honour upon him but he which is called of God, as Aron was.

An example
of ambition.

There is a playne example of ambytion repeated in the story of Absalon. Which, whē he did aspyre unto y^e kingdom and made him charyots & furnished horsemen, & men of war which should goe before him. And rysing betimes in y^e morning, he stode at the entry of the gate, & all men which had businesse to come unto the kinges judgement, he called unto him, & sayd. Of what citie or cōūtry art thou? who answered, I am thy servant of such a trybe in Israell. And Absolon sayde, thy request seemeth to me to be good and just, but here is no man to geve eare unto thee being appoynted of the kinge, and he sayde more over, who wyll make and constitute me Judge over the lande, that all they which have busines to doo may come unto me, as unto a just Judge? Yea when any man came unto him and saluted him, he reached him his hand and imbracing him kissed his cheeke, and thus he dyd untill all Israell which came unto judgement to be hard of the king. And he dyd labour for the harts of the men

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of Israell. And when Absolon was gon into Ebron, he sent spyes into every trybe of Israel, saying, as soone as you shal heare the sounde of the Trompet, say you Absolon reigneth in Ebron, and a great conspyracie was made thereby, & the people cōming togeather dyd increase greatly with Absolō.

But put the case that the ambitious man be rayسد up on high, & be caryed up a loft: immediatly cares doo grow privily, carefulnes is accumulate, fastings are prolōged, watch-īgs are lengthened, whereby both nature is corrupted, & the spirits are weakened. The sleepes are brokē, y^e appetite is lost, the vertues are weakened, the body waxeth leane, and so fayling in his owne defect, he liveth not halfe his dayes. But concludeth a miserable lyfe, with a more miserable ende. That saying of the Poet is true: Great things are forbydden to stande longe. They are rayسد up [o]n high, that they may fall the more greuously. But that saying of the Prophet is more true. I saw (sayth he) the wicked man exalted and rayسد up on high, as the boughes of *Lybanus*. I went by, and behoulde, there was none that knewe him. I sought him, and his place was not to be founde. Before his dayes be fulfilled, he perisheth, let him rejoyce as a vyne when it first florisheth. And let his clusters be as the ollyfe, when it buddeth. Marke the saying of the wyse thereupon. All men in auṡhoritie (sayth he) are short lyved.

Of the short
& miserable
lyfe of them
which be in
auṡhoritie

Psalm. 36.

Eccle. 10.

As soone as the ambitious man is promoted to honour, he is puffed up with pryde, and becommeth unbrydled in boasting, neyther doth he care to profit, but gloryeth to beare rule. He presumeth himselfe to be the better, bicause he is growne to be higher. But the vertue and not the degree, the honestie and not the dignitie, dothe make a good man. Men thus advaunced, doo disdayne their former friendes, over see their knowne companions, contempn their accustomed fellowes, tourne their countenaunces, hould up their heads, set up their heare, shew their pryde, speake bigge, & muse upon deepe matters. They can not abyde to be commaunded, they seeke to rule the roast. Envious at all other that be preferred. And grevous unto such as are under their subjection. They beare no grieffe, defer no conceypt, heady & bolde, glorious and ignorant, heavy and importunate.

Of the sun-
dry proper-
ties of proude
men.

Of pryde and
the fal of
Lucifer.

O pryde, hateful & unable to be borne of any man. Emongst

THE VIEWE

all vices, thou alwayes arte both first and last. For all kinde of sinne (if thou come in the way) is committed. And all kynde of sinne (if thou step a side out of the waye) is omitted. As it is wrytten : the beginninge of all sinne is pryde. The first begotten death. For this in the beginning of all thinges, dyd rayse up the creature against his creator. An Angell against God. But immediately and without delay, it threw him downe againe. Bicause he continewed not in the trueth, it threw him downe againe from innocencie, into sinne, from delights, into miseries, and from the bright heaven, into a thick mystie ayre. Harken unto the Prophet saying: How dydest thou fall Lucyfer, which sprongest in the morning? Thou fellest downe upon the ground, which diddest wounde the nations, and saydest in thine hart, I wil go up into heaven, and will exalt the soll of my foote above the Starres of God.

I wyll syt in the mount of the testamēt in the sydes of the Northwynde, and will clyme uppon the height of the Clowds. I wyl be lyke unto the highest. Thou wert in the delights of Paradise of God, & an Image & token of his likenesse, full of wisdom and perfect in all comelines, all kyndes of precious stones were in thy vestemēts. The Topase, the Jaspis, the Chrystolite, the Onyx the Berall, the Carbuncle, the Saphir and the Emerald. Gold was the workemanship of thy comelynesse, and thy holes & privities were prepared in the day that thou werthe made. Thou wert that mightie and great Cherub, and I put thee in the holy hill of God. Thou walkedst in the midst of the fyery stones, (as perfect in thy wayes) from the daye of thy creation, untill iniquitie was found in thee. Thou hast sinned, and I cast thee out of the mount of God. Myne heart was raysed up in thy comelynesse, and I have cast thee out against the earth. The Cedar trees were no higher thē he in Paradise. The Firre trees were not equal unto his toppes, & y^e Palm trees were not equal unto his boughes. No woode in Paradise, was lyke unto him, nor unto his bewtie, bicause I made him bewtiful, & without many thick boughes. He is king above all the sons of pryde, he is that great red dragon, having seven heads, & tenne hornes, & seven crowns upon his heads. Whose tayle drewe the thyrd parte of the Starres of heaven, and threw them downe upon the earth. And that great dragon is throwne forth, that old Serpent

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which is called the diuell and Satanas. Which seduced the whole worlde and was throwen forth upon the earth, and his angels were sent with him. Of whome the truth sayth: I sawe Satanas as a lyghtenyng fallynge from heaven. For every one that exalteth himself shalbe humiliate, and he that humbleth himselfe shalbe exalted. Luke. 10. 14.

O proude presumption and presumptious pride, whiche wouldest not onely be equall unto the angels of god, but also diddest presume to make men Gods. But those whome he raysed up, he put downe, & whome he exalted, he brought lowe. Hereupon the Lorde saythe unto the Prophet, O sonne of man say unto the Prince of Tyre: thus sayth the Lord god. Bicause thine hart is raised up as the hart of god and thou hast sayd, I am a god (when thou arte but a man and no God) therefore I will bring the strongest people upon thee and will kyll thee. And Thou shalt dye in the overthrowe of them that be slayne. Nabuchodonozar, bicause he did proudly bragge on his power and sayd: is not this Babylon, which I have buylded in the house of my kingdome, and in the strength of my fortitude, & the glory of my comlynesse? when the word was yet in the kings mouth, a voice fel from heaven saying. To thee king Nabuchodonosar is it sayd, thy kingedome is gone from thee, and I will cast thee out from men, and thy dwellinge shalbe with cattell and wylde beastes. Thou shalt eate haye lyke an Oxe, and seven tymes shalbe chaunged upon thee, untill thou know that the highest hath dominion in the kingedomes of men. And he geueth them unto whome soever it pleaseth him. At the same instant, the worde was fulfilled upon Nabuchodonosar. Therefore it is trewe which is sayde in the Psalme, Man dyd not understande when he was in honour. He was compared unto the fonde cattell, and was made lyke unto them. Pryde overthrew the Towre, and confounded the tongues, beat downe Golias and hanged Aman, slew Nicanor, and tooke away Antiochus. It drowned Pharao, destroyed Senacherib, and cut of Holofernus head. Daniell. 4.

GOD hathe destroyed the seates of the proude Princes and Captaynes, and hath dried up the rootes of the proude people.

The Lord himselfe dothe witnesse by the Prophet how detestable pride is, saying: I detest the pryde of Jacob: and Of the abhomy nation of pride.

THE VIEWE

Exo. 14.
4. Reg. 10.
Jud. 13.
Eccle. 19.
Amos. 6. 8.
Pro. 6.
Esa. 2.

the Lorde hath sworne against the pride of Jacob. If I forget all their workes unto the ende. Where upon amongst those sevẽ things which the Lord hateth & his soule abhorreth the seventh, Salomon putteth in the first place high lookes. And Esay sayth : the daye of the Lorde of hostes upon all prowde & highe lookes, and upon them that are arrogant.

And they shalbe brought lowe. And upon all the Ceders of Lybanus, both high and streight, and upon all the Okes of Basan, and upon all mountayn[e]s and all hig[h] hills, & all high Towers, and all walles of defence, and the height of men shalbe bended downewards, and the talnesse of men shalbe brought low. Therefore hell hath enlarged & stretched out his spirite, and hath opened his mouth untill there bee no end, and the high haughty and glorious thereof shall go downe unto it. The Lord of hostes hath thought this that he might abate the pride of all their glory. Job also sayth, If pride clyme up unto heaven, and his heade reache the cloudes, yet in thend it shalbe destroyed and layed lowe as a dungehill.

Against the
arrogance of
the proude.
Pro. 11. 15.

In manner all thinges that be vycious, doe love theyr lykes. But the proude doth hate the high mynded and arrogant man. Whereupon Salomon sayd : amongst the proud there are alwaies contentions, and where pride is there must needes be despyt also. A proude man doth go and gesture otherwyse then he was wount, and despyseth those thinges that he is accustomed unto. He accounteth him a greate man whome hee vouchesafeth to speake unto, and verie greate if hee ryse and embrace hym. Hee more esteemeth that the dygnitie proceedeth from him, then that hee is made by the dygnytie.

Luc. 20.

Hee wyll never use the affection of fatherhoode, but [hee will] alwayes use the imperiousnesse of giving. His pryde, his arrogancie, and his indignation are more than his might. He revolveth not in his mynde that which is redde in the gospel. There became a contention amongst the disciples of our Lord Jesu Christ, which of them should seeme to be greatest. And Jesus sayd unto them. The Princes of the people doe rule over them, and those which have power amongst them are called liberall. But it shall not bee so with you, but he which is greatest shall bee as the least amongst you, and he which is

OF WORLDLY VANITIES

foremost of you shall be as it were a servaunt, and as Peter 1. Pet. 3. the prince of the Apostles sayth, not as though you ruled over the Clergie. But as the rulers and governours of the flocke through good will. The earth is the Lordes and the plentie Psalm. 3. therof, the whole world and all that dwell therein. Then there is one God, and one Lord. The rest are not Lordes but ministers and servants, unto whom dominion is forbidden, and the ministry is injoynd. Give eare unto the wyse man hereupon saying. If they have made thee a ruler be not extolled. But bee amongst them as thou wert one of Eccle. 31. them.

Behold the sonnes of Zebedy who by the intercession of their mother did seeke honour of Christ. Commaund (sayde shee) that these my two sonnes may sit one on thy right hand and that other on thy left hand in thy kingdome. But they deserved to have this answer? you knowe not what you aske, for you can not come into my kingdome by honour and promotion. But heavy burthens of tribulation wherupon the Lorde added further, it is not myne to give you. As if he should have sayde it is myne but not to give you, that is to say unto ambitious men such as you are. For although power be of God, yet proude men doe not reigne as appoynted by GOD, accordyng to the saying of the Prophette. They reigned but not as sent from mee, they became Prynces and I knewe them not.

The proude arrogaunt man loveth the highest seates in the Synagoges, and the highest chayre at table, to be saluted in markett, and to be called Rabby, amongst men. He will not be called by the name of his parson, but by the name of his fortune, and promotion. He will not be honored like a man, but lyke a Lorde. He sytteth highest, he goeth stately, he would have all men to ryse when he passeth by, and he will give a beck to every man. Furthermore a certen Philosopher mocking the arrogance of a certeyne King, whē he sawe him sitt stately in the regall throne, falling prostrat upon the ground did worship him. And immediately therewithall being not bydden, he arose and sat downe by the Kinge. The Kyng marvayling greatly thereat, bicause he knew him to be a Phylosopher dyd aske him wherefore he did so? and the Phylosopher answered. Eyther thou art a God or a man. If thou be a

An example
against the
fraudes and
deceiptes of
ambitious
men.
Math. 10.

Of the pro-
perties of ar-
rogant men.

THE VIEWE

God, then was it my duety to worshippe thee. If thou be a man, then may I sitt by thee. But then y^e King turning his speeche towards the Philosopher sayed. Yea but bicause I am a man thou shuldest not have worshipped me. And if I be a god, then shuldest thou not sytt by me. A question, both wysely aunswered: and wettily propounded.

Of super-
fluous ap-
parell.
Gen. 3.
Math. 10.
Luke. 3.

Math. 23.

Luke 16.

Gen. 33.

Eccle. 11.
1. Tim. 2.
1. Pet. 3.

Agaynst
superfluous
apparell.
Esa. 3.

God made our first parents cotes of beasts felles, & skinns after they had sinned. And it is sayd by Christ: unto suche as professe the name of Christians, you shall not have two cotes. But according to the councell of John, he which hath two cotes, let him geve one of them to him which hath none. But the proude man to the end he may seeme magnificent, doth love to be dooble clothed, and to have delycat garments, and pretious ornaments. And what is a man decked with pretious thinges, but onely a Sepulchre paynted & white lymed without, & full of filthinesse wth? purple & crymsynne, Skarlett & silke, doo putryfie in the slyme of the earth. And golde and silver, perles and pretious stones, become fowle and filthy in clay. Power and dygnitie doo lye uncomely [in] y^e dust. And glory & honour sit as unhâdsomely in y^e ashes. Thē wherfore weare we these skrowls & superscriptions of pryde, wth broade & sumpteous borders: y^e ritch m^an which was clothed in purple & silke was buried in hell. Dyna the daughter of y^e Patriark Jacob (as Josephus rehearseth) before she went out to buy such ornaments as y^e provinciall women did were, remained a virgin. But as soone as she came out, Sychē y^e sōne of y^e king of y^e Amorits, did violētly ravish hir. Holofernus sitting in a canapy which was of purple silk & gold, set wth Emeraldes, & other precious stones, was beheaded by Judith. Who when she was (a lyttle before) wrapped in garments of hearecloth, dyd now take upon hir garm[e]nts of rejoycing. Geve eare unto the councell of the wyse man hereupon which sayth: doe never glory in garments, and the Appostle byddeth us: Glory not (sayth he) in precyous ornaments neyther lay out fair locks of hayre. Nor border and garde your garments with gold &c.

Marke what our Lorde god doth threaten against the superfluitie of apparell by the Prophet Esay saying: For asmuch as the daughters of Syon are puffed up with pryde, & walke with bare neckes layd out, and bridling in their gate, therfore the

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Lord will make bauld their bushy locks, & will take of the hayre from the daughters of Sion. In those daies the Lord will take away the ornaments of their shoes, and their hoope rynges, chaynes, carkenets, braselets, & Jewels. Their calles, & their frised & curled perwyckes, their smal chaynes, theyr pomanders, their eare ringes, & the precious stones, hanging upon their forheads, their short clokes & shift of garments, their fine lynyen & their needleworks, their glasses, their lawne partlets, their fillets, and their fine skarfes & vayls. And in steed of sweet smels, they shall have stynch, in steed of their fayre purses and gyrdles, they shall have a small corde to bynde theyr coffyne, and in steade of frysled hayre, they shall have a bare and a balld skull. Behoulde, this payne and punishment is geuen for their faulte, that they maye bee corrected and punished even therein wherein they offended. But furthermore harken unto the Prophet Ezechiell, hereupon saying. O Tyre the sundry sortes of silke in Egipt are woven for thee. Eze. 27. Trewly thy garments are made of sumptuous purple and curious workes. They have chaunged theyr Ivorye and Ebonye with thee, for mony. They have brought into the market places, purples and pearles, silkes and tynsells, furies of Luzards and Genetts, for the abundaunce of the welth which they founde in thee. They have geuen the rulers Tapestryes to treade upon and to cover their tables. And their glory is over greatly replenished thereby. But beholde now thou arte contryt and sorowfull in the midst of the sea, and thy welth is in the depth of the waters. Thou art brought to nothing & shalt not remaine for ever.

When a certayne Philosopher went (upon a tyme) unto a Prynces Court homely cladde, and knocking at the gate was not let in, but as often as he pressed to go in : so often was he repulsed and put backe, he changed his habyte and put on coomely garments. The waye was made for him at the first worde. He going on unto the Prince, began to kysse the cloke which he ware. And the Prynce marvayling thereat, demaunded what he did ? and wherefore he did so ? the Phylosop[h]er aunswered : I honour my Habyte (qth hee O Prynce) for that whiche my vertue coulde not gett, my garment hath obteyned. O vanytie of all vanyties, more honour is geuen to the garment then to the goodnesse, and more worship done

That more is attributed unto the garments, thē unto the vertues or good cōditions of a mā.

THE VIEWE

for the outward aparaunce, then for the inwarde perfection of a man.

Of the
paynting
and coũter-
faying of
bewties.
Mat. 16.

An artyficiall shew is layed on, and a naturall face and favour is hyd and taken awaye. As though the arte of man created, were above the excellent workes of God the creator. Not so, not so, O men, Consider you, (sayth the Lorde :) the lillyes of the fyeld how they growe. They doe neyther labor nor spynne. But I saye unto you: that Salomon in all his glory was not clothed lyke unto one of them. God forbid yt a coũterfayt collour shoulde be to be cõpared unto a naturall collar. For whylest the face is painted w^t a coũterfayt collour the skine is marred w^t abhominable filthynesse. All men lyving are altogether vanitie. What can be more vayne, then to brayde the hayre, to curle the lockes, to die the cheekes, to anoynt the forheade, and to twytch awaye the eye lyddes? in asmuch as glory is deceyptfull, and beautie is vayne. And all flesh is grasse, and all the glory thereof lyke unto the flowers of the field. For lyke unto heye they shall quickly wyther, and shall soone fall lyke unto potherbs. But to passe over the deckinge and apparell of the person, least I should seeme to speake more of mallyce then of truth, what is more vayne then to decke and tryme the table with dyaper clothes? with dyaper napkins, as white as Ivorye? vessell of golde and silver? with small cuppes, bowles, and stately standing cuppes? with plates and spones? with dyshes and pottengers? with lyvery pottes and jugges? with spice boxes, and chafingdishes? what pre- vayleth it to paint the roofes of the chambers, to furnish the halls, to hange the porches and lobbetts, to pave the flowers, to make the beddes, well stuffed with downe fethers, covered with silke quilts, drawen about with curteynes, and shadowed with canopeies? since it is wrytten: Man shall take none of these with him when he dyeth, neither shal his glory descend with him.

Of the un-
cleannesse of
the harte.
Psal. 48.
Jacob. 3.
1. Joa. 1.
1. Cor. 4.
Eccle. 31.
Job. 4. 15.
25.
Gen. 6.

There is no man which may glory, that his hart is clean. Since we all doo offend in many thinges. And if we saye that we sinne not, we deceive our selves, and the trueth is not in us. Who is able to saye as the Apostle sayde? I am gyltie in nothing to my knowledge, and yet thereby am I not justified. Shew me such an one, and we will prayse him. Behould even amongst the saints, no man is unculpable, & the heavens are

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not cleane in his sight, for in his angells he hath founde iniquitie. How abhominable and unprofitable is man, which drincketh iniquitie as it were water? and therefore GOD dyd repent hym that hee hadde made manne uppon the Earthe, because the mallice and wickednesse of manne on Earthe was excedinge greate, and all his thoughtes bent alwayes upon evill.

And therefore being touched with sorow of hart inwardly, hee tooke away man whom hee had created. Furthermore iniquitie aboundeth, and the charitie of many is waxed colde. All men have declyned and are become unprofitable altogither. There is no man that doth good, no not one. All the whole lyfe (in maner) of mortall men, is full of mortall and deadly sinnes, so that it is skarcely possible to finde any one which doth not declyne on the left hand, which doth not return unto his vomit, & which doth not putrify in ordure and uncleannesse. Nay rather they glory when they have done evil, and rejoyce in most wicked things, beeing replenished with all iniquitie, malice, fornication, covetise, naughtines, envy, murder, contention, crafte, privy grudge, slander, and murmuring. Being hateful unto God, contumelious, proud, high mynded, devisers of mischief, disobedient to their parentes, disordered, without love, without truth, and without mercy. With such and much worse this world is replenished, as with heritikes & scismatikes, perjures, Tyrans, Symonsellers, hypocrytes, ambitious men, robbers & spoylers, extorcioners and pollers, usurers and false witnesses, wicked theeves, and church robbers, traytors, lyers, flatterers, deceyvers, tale tellers, waverers, gluttons, dronkards, adulterers, incestuous men, tender treaders and vayn vaūters, slovens, sluggardes, and loyterers, prodigall spenders and unthriftes, rashe quarellers and hackers, impatient and unconstant men, poysoners and witches, presumptuous and arrogant wretches, devilish mynded and desperate men. To conclude, with such as are packt full of all paltry of y^e earth, and farced with all kynde of vyle abomination. Yet even as the smoke vanisheth away, so shall they vanish: and as waxe melteth before the fyre, so shall sinners perysh before the face of God.

Mat. 24.
Psal. 13. 51.

Rom. 1. 10.
Tit. 9. 3.

Psal. 67.

The wicked men doe suffer foure princypall paynes at theyr death. The fyrst is the perplexitie of the body, which is then greater and more greevous than ever it was or is in this present

Of the sorowes
and paynes
which the e-
vill & wicked
men do suffer
at their death.
Cap. 42.

THE VIEWE

lyfe until that tyme of dissolution. For some thinke that even without motion, (suche is their greivous paines) they teare themselves in peeces. For the violence of death is strong and uncomparable. Bicause the knyttinges and naturall combyninges of the body with the spirit, are then broken insonder. And thereupon the Prophet (David) sayth in the Psalme: the panges of death have compassed mee. There is no member, nor no parte of the body, but is touched and twitched with that untollerable payne. The second payne is when the body (being altogither weeryed and overcome, the force and strength therof cleane vanquished) the Soule doth much more playnely perceyve in one moment all the works which it hath done good and bad, and all those things are set before the inward eyes. This payne is so great, and this torment and disquiet is so greivous, that the soule (being much vexed and troubled) is constraigned to confesse and declare against it selfe. As it is sayde in the Psalmes, the floodes of iniquitie have troubled mee. For as the floodes come with great force and sway, and seeme to beare downe all things before them, so in the houre of death the wicked man shall sodeinly see and behold all the workes that he hath done or committed good or bad. The third paine is when the soule now beginneth justly to judge, and seeth all the paynes and tormentes of hell to hang worthely over it, for all the iniquities whereof it is giltye. Whereupon it is also sayd in the Psalme: the paynes of hell came about mee. The fourth payne is when the soule (beeing yet in the bodye) doeth see the wicked spirites readye to receyve it, wherein the dread is suche and so unspeakeable payne, that the myserable soule, (although it be now parted from the body,) doeth runne about as long as it may, to redeeme the tyme of hir captivitie before shee forsake the body.

Also every man as well good as evill doeth see (before the soule departe from the bodye) Christ crucified. The wicked seeth it to his confusion, when hee maye blushe and bee ashamed that hee is not redeemed throughe the bloud of Christ, and that his owne giltynesse is the cause thereof. Whereupon it is sayde unto the wicked in the gospell: They shall see agaynst whom they pricked and stoonge. The which is understoode by the commying of Christ unto judgement, and of his comming at the instant tyme of any mans death. But the good man shall

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see him to his comforte and rejoycing, as we may perceyve by the wordes of the Apostle which sayeth: untill the comming of our Lord Jesu Christ (that is to say) at the day of death when Christ crucified shall appeare as well unto the good as unto the wicked. And Christ him selfe sayeth of John the Evangelist: So will I have him to abyde untill I come. That is to say, continuing in virginitie untill I come unto hys death. For we read of foure maner of commings that Christ shall come. Two of them are visible. The first in humilitie to redeeme the world. The second in majestie unto judgement. And the other two are unvisible. The first whereof is in the mynde of man by grace. Whereof it is sayd in the gospell: wee shall come unto him, and shall make our remayning place with him. The second is in the death of every faythfull man. And thereupon John in the revelation sayeth: come Lord Jesus.

HIs spirite shall departe, and he shall return into his earth. At y^t tyme all their thoughtes shall perishe. O howe many things & how greate things doe mortall men consider and thinke upon, about the uncerteyntie of theyr worldly provisions. But sodeynly by the comming of death all things which they thought on and forecasted, doe immediatly vanish away. Lyke unto a shadow when the sunne declyneth, they are taken away. And lyke unto a Locust they are smitten down. So y^t the spirit of man shal go out of him not willingly, but unwillingly. Hee shall dismishe with doler, that which he did professe with desire.

and whether he will or nyll, there is a terme apoynted the which hee shal not passe over. In the which earth shal return unto earth. For it is written. Thou arte earth, & into earth thou shalt goe. For it is naturall that the thing made of any substance should bee resolved into that substance agayne. He shall take away their spirite therefore and they shall fayle, and shall returne into their dust. And when man dyeth, hee shall enherite, beastes, cattell, Serpents, and wormes. For all those shall rest in dust, and wormes shall consume them. The worrne shall eate them lyke a garment, and shall consume them as a moth consumeth the wollen cloth. I am to bee consumed (sayeth Job) lyke unto rottennesse, and lyke unto a garment

Of the rottennesse of mens car-kasses.
Psal. 145.

Psal. 108.
Job. 14.

Gen. 3.

Psal. 103.
Eccle. 10.

Job. 21.
Esa. 31.
Job. 13. 17.

THE VIEWE

that is fretted with mothes. I have sayde unto rottennesse. My father, my mother, my sister, are gone unto wormes meate. Man is rottennesse and putrifaction, and so are the sonnes of man. Filthy are our forefathers, vile are our mothers, and how vyle are our sisters? For man is begotten and conceived of bloud, putrified by the fervent heate of lust and concupiscence. And yet the wormes do come about his carkasse as mourners. Whilest he lived he bredde nittes and lyse, and being dead hee breedeth wormes and magottes. Whilest he lived hee made filthy ordures and excrements. And being dead, he maketh putrefaction & stinke. One man defendeth another onely. But being dead hee defendeth many wormes. Oh what is more filthy than the carkasse of a man? or what more horrible than a dead man? he whose embrasing had bene most amiable meeting him on lyve, even his looke will bee most terrible when hee is dead. What prevayle ritches therefore? what prevayle banquetings? what delightes? they can not deliver man from death. They can not defend him from the worme. Neyther shall they preserve him from stinking. He which earewhile sat glorious in his throne or chayre, lyeth now despyed in his Toombe. Hee which but lately florished in the Courte, doth now lye filthily in his grave. He which but earewhiles did fare deintily in his parler, is now consumed & tore with wormes in his Sepulchre.

Of the sorow-
full remem-
brance of the
which are
damned.
Eccl. 71.
Esa. ult.

The worme and the fyre are the revenge of the flesh unto the wicked man. And eyther of them is of two kyndes. That is to say, the inwarde and the outwarde worme and fyre. The inwarde worme and fyre gnaweth and burneth the harte, the outward worme or fyre doeth fret and burne the body. Their worme (sayth hee) shall never dye, and their fyre shall not be quenched. The Lorde shall send wormes and fyre upon their flesh, that they may be burned and feele it for ever. The worme of conscience shal temporally teare them, the memory shall afflict them, repentance shall vexee them, and perplexitie shall torment them. For they shall come into the thought of their sinnes fearefully, and theyr iniquities on the other side shall dishonour them. Saying: what hath the boast of riches profited us? and what hath pryde prevayled for us? All those thinges are passed over lyke unto a shadow, even lyke unto a shippe which passeth in the flowing waves, whose steppes or

Jud. 16.

Sap. 41.

OF WORLDLY VANITIES

pathe no man can fynde or perceyve when it is paste. Even so we as soone as we be borne, begin to leave this lyfe. For wee are able to shewe no token of vertue, but are consumed in our wickednesse. They shall record with exceeding great trouble, that which they did with over great delight. That the goade of their memory may pricke them unto punishment & payne, whom the Sepulchre of wickednesse did dryve unto sinne.

They which repent and doe penance will saye in themselves, we have erred from the way of truth and the light of righteousnesse hath not shone upon us. Then shal they begin to say unto the hilles and mounteynes: fall upon us and cover us. They shall repent to their payne and punishment, but they shall not bee converted unto remission and forgivenessse. For it is but meete and right that they which would not when they might, should be barred to have power when they would. For the Lorde hath given a tyme and place for repentaunce, and they have abused the same. Therfore the rich man which was tormented in the flame did say unto Abraham, I beseech thee father that thou wilt send Lazarus unto the house of my father. For I have five brethren. That he may be a witnesse unto them, least they also doe come into this place of torment. Unto whom when Abraham had aunswered, they have Moyses and the Prophets. Let them heare those. He added. No father Abraham, but if any man should goe fro the dead unto them, they will repent. So he also dyd now repent in hell. But bicause hee knewe that it was unprofitable, he desired that this might be declared unto his brethren. That they might doe frutefull pennaunce in this worlde. For repentaunce may then profite a man, when it is in hys power to sinne.

Of the unprofitable repentaunce of them which are damned
Sap. 5.
Luk. 23.
Apoc. 6.

Luc. 16.

Men beholde Angelles and are troubled with horrible feare, mourning through perplexitie of the spirite and saying: these be they whom heretofore we had in derision, and lykened them unto mockyng stockes in reproche and skorn. For we (beyng senselesse) did esteeme theyr lyfe madnesse, and their ende without honour. But beholde howe they are compted amongst the sonnes of God, and their lot is amongst the Saintes. Agayne, it shall be a punishment for the wicked, to behold

Of the unspeakeable perplexitie of the damned.
Sap. 5.

THE VIEWE

the glory of the blessed, although percase after the ende of judgement. But the blessed shall see the reprobate in tormentes, according to this text: the just man shall rejoyce when he seeth the revenge of sinners. But the reprobate shall not see the blessed in glory according to this text: let the wicked man be taken away, least he see the glory of God. Such things doe the wicked say in hell, bicause the hope of the wicked is lyke unto thistle down which is tossed with the wynde. And lyke unto a slender froth which is cast from the deepe waters, and lyke unto smoke scattered with the wynd, and lyke unto the remembraunce of a gest which taryeth but one day.

OF WORLDLY VANITIES

¶ Of the vnspeakeable perplexi-
tie of the damned.



The fyre of hell is neyther nouryshed wyth fewell, nor Of hell fyre.
kyndled wyth bellowes, but was created by God, unquenche- Eze. 20.
able from the beginning of the world. For it is written: the Job. 20.

THE VIEWE

Esa. 14.
Eze. 28.

fyre shall consume him which is not kindled. And it is thought to be under the earth according to that saying of Esay, hell under the earth is troubled against thy comming. But all places are penall unto the reprobate. Which doe alwayes carry torments and vexation against themselves. I will bring forth (sayeth hee) fyre from the midst of thee which shal eate thee. And the fyre of hel shal ever burne and never shine, it shall ever skald, and never consume. And shall ever assaile, and never fayle. For in hell there is merveilous cloudy darknesse, unmeasurable bitterness of payne, and infinite everlastingnesse of all mysery. Bynde him hand and foote (sayth hee) and throw him into outward darknesse. There shalbe weeping and gnashing of teeth. Every member for his sinnes shall beare his proper punishment. That it may therewith be punished wherewith it hath sinned. For it is written: by what soever a man sinneth, by the same shall he be punished. So that he which sinned with his tongue, shall be tormented by the tongue. And therefore he cryed: O father Abraham have compassiō on mee, and send Lazarus that he may dippe the end of his finger into the water, and coole my tongue. For I am tormented in this flame.

Math. 22.

Luc. 16.

Of the darknesse of hell.

Esa. 26.

The reprobate shall not onely be wrapped in outwarde darknesse, but also in inward darknesse. For they shall at one selfe tyme lacke both the spirituall light, and the corporall light. For it is written: the wicked shall be taken away least he should see the glory of God. Who onely shall then be light everlasting. And the reprobate shall beare so great perplexitie in their punishmēt, that they shal skarcely be able to think upon any other thing than their paines. And shal there apply the force of their thoughts.

Eccl. 1.

Psal. 113.

Esa. 38.

Salomon sayeth: there is neyther working, nor accompt in hell. Nor wisdom, nor knowledge, where thou makest such hast to goe. For oblivion shall be so great in the reprobate, so great byndnesse of mynde, and so great confusion of reason that seldome or never they can ryse to thinck upon god. Nor can breath one thought of repentance. For confession perisheth from a dead man, as from him which is not at all. As it is written: The dead shall not prayse thee (O Lord) nor they which goe downe into hell. Shall not confesse thee. Nor death laude and prayse thee.

OF WORLDLY VANITIES

Let me goe (sayth Job) that I may lament a while my paynes, before I go to the darkesome land, which is covered with the cloudes of death, the land of misery & darkenesse where the shadow of death, and no order, but perpetuall horror doe inhabitt. Yet there shalbe order in the quantitie of paynes. For with what measure you meat, it shalbe measured to you agayne. That they which sinned most greeweously may be moste greeweously punnished. For they which are mightie shall suffer tormentes mightilye. But ther shalbe no order in the quality of thinges. For frō the snowe and water, they shalbe put into hote skalding fier. That the sodeyne change of the contraries may make their greefes the greater. I have seene by experience, that if one which is burned, doo straight waies put his hurt into y^e water, he shall feelee afterwards y^e greater skalding.

Of the confusion of paynes.
Job. 10.

Luke. 6.
Sap. 6.
Job 24.

Men are put into hell like sheepe, & death shall feede upon them. This is spoken by y^e similytude of beastes and cattell, which doo not pluck up grasse & herbes by y^e rootes, but crope of the toppes y^t the grasse may growe againe for their foode. So also y^e wicked (as if they were fedd upō by death) shall revive unto death, y^t we may dye everlastingly as Ovid saith :

Of the never failing of the tormentes of hell.
Psal. 18.

*Sic inconsumptum Titii semperq̃ renascens
sic perit ut possit sæpe perire Iecur.*

Thē shall death be immortall, then shall y^e dead lyve which be dead unto life. They shall seeke death & shall not finde it, bicause they had lief & lost it. Harken unto John in the revelation which sayth : In those dayes men shall seeke death & shall not finde it. They shall desier to dye & death shall flye from them. O death how sweet shouldest thou nowe seeme unto them, which heretofore thought thee so bitter ? they shall desire thee & wish for thee only which did vehemētly abhorre thee onely. Thē let no mā flatter himself, & say y^t god will not be alwayes angry, nor be offended for ever, but his mercyes are over all his workes. Since when he is angrye he will not forget to be mercifull. Neither doth he hate any of the thinges which he hath made. Taking as an argument of error that which the Lorde sayth by the Prophet. They shalbe gathered together into one būdel into y^e lake, & ther

Apo. 9.

The reprobāt shall never be delivered frō paynes.
Psal. 102.
& 144.
Sap. 11.
Esa. 24.

THE VIEWE

they shalbe shut up in prisōn. And after many dayes they shalbe visited. For man sinned but for a tyme and then god will not punishe for ever. O vayne hope? O false presumption? Let not man beleve (being vaynely deceyved by e[r]ror) that he is to be redeemed for any price. For in hell ther is no redēption. Therfore sinners shalbe gathered together into the lake & shalbe shut into prison. But in hell. In the which they shalbe tormēted without bodyes, untill the daye of judgement. And then after many dayes (that is after they are rysen againe with their bodies at the latter day,) they shalbe vysited. Not unto salvatiō but for revenge. Bicause after the day of judgement, they shalbe the more greevously pūished. But it is said in an other text, I wil visit their iniquities with a rodd, & their sinnes with stripes. Therfore God is offended with the predestinate temporally bicause god doth scourge every sōne whō he loveth. By which words y^t is gathered: he will not be angry untill the end. But with the reprobate god is offended eternally. By cause it is meet & right y^t as the wicked hath used fraud and dissimulatiō in this everlasting, so god may use revenge and punishment in his everlasting also. For although y^e facultie and power to sinne doe leave him, yet doth hee not leave wil & desire to sinne. For it is written the pride of them that be hatefull doth alwayes assende. The reprobate (which are alreadie in dispaire of forgivenessse) shall not be humbled, but their mallice and hatred shalbe growne and increase as though they would have him not to be at all, by whome they knowe that they be so unhappily. They will curse the highest, and blaspheme the almighty. Complaining that he is wicked bicause he hath created them unto punishment, and is never inclined to forgivenessse. Geve eare unto John in the revelation saying: A great hayle came downe from heaven upon men, and men blasphemed God. For y^e plague of hayle bicause it was excedinge great. So that the will of the damned, although he have lost theeffect of his power, hath alwayes an intent and affection of mallice & mischefe, and that of it selfe shalbe a punishment in hel, which was sinne and offence in the world. Although peradventure it is there also a sinne, but not to the deserving of punishment, therefore the wicked bicause he shall alwaies have in him selfe the gyltinesse of his sinne, he shal likewise feelee in himselfe the torment of

Psal. 88.

Heb. 12.

Psal. 20.

Apo. 16.

OF WORLDLY VANITIES

his payne, for that which he himselfe did not take away by repentance God dyd not forgeve by pardone, and so it serveth as a great point of righteousnesse to them which are to be judged, that they never lack punishment in hell, which never wanted will to sinne and offend in theyr lyfe time: they would if they could have lyved without end, that they might also without ende have sinned. For they which never cease to sinne whiles they lyve, doo shew that they desyer alwaies to lyve in sinne.

Which of you (sayth Esay) can dwel with the everlasting Preists. These men shalbe a smoke in my fury, a burninge fyer all the day, & by night it shal not be quenched. But the smoke thereof shall ascend for ever. And Hieremy sayth: I wil geve you over unto everlasting shame and reproch, and unto perpetuall ignomynie, which shall never be taken away with oblivion. Then Daniell, they which have slept (sayth he) in the dust of the earth, shal awake: some unto eternall lyfe, and some unto reproch which they shall alwaies abide. Salomon: the wicked man beinge once dead, there shall be no hope of him, his destruction shall come upon him for an example. And sodeynly hee shalbe striken and shall have no medecyne to cure it. John the Appostle sayeth also: If anye man worshippe the beast and hys Image, He shal drinck of the wyne of gods wrath, & shalbe tormented w^t fyer & brimstone, & the smoke of his torments shall ascend for ever & ever. Neither shal he have rest day nor night, which hath worshipped y^e beast & his image. The very truth it self doth cōfirme all these: which shal reprove the damned sentencially in judgement. When he shal say, Go you cursed into everlasting fyer which is prepared for the devill & his angells. Now if according to the divine opinion, all tryall of truth doth stande in the mouthes of two or three witnesses, how much more shall it stand by these testimonies of so many and so notable men.

Behold therefore the day of the Lord shall come cruell & ful of indignation, wrath & fury, to bring the earth into solitarines, & to chase y^e sinners therof out of the same. For the stars of y^e heavens & the brightnes therof wil not geve their light. The Sūne wilbe overcast w^t darcknes at his rysing, & the Moone shall not shine in hir cource. And I wil visit evill

Threat-
nings of the
eternall pun-
nishmēts.
Isa. 33. 65.
Hier. 25.

Dan. 12.
Pro. 6.

Apo. 4.

Mat. 25.

Deut. 10.

Of the day of
judgement.
Esa. 13.

THE VIEWE

Sophon.

upō thearth, & wil set y^e iniquitie of the wicked men against thēselves. And I wil make the pride of the unfaythful to be stil, & wil bring down the arrogāce of the mighty. Therfore all the handes shalbe weakened and all hartes of men shalbe tamed and astonied. They shall have panges and gripes, and shall feele payne lyke unto women with childe. Every man shall looke agast and a mased on his neighbour, and the countenances of their faces shalbe tanned and burnt. That day shalbe the day of wrath, the day of trouble, the daye of perplexitie, the daye of calamitie, and the daye of miserye. The day of mist & darknes, the day of the clang of y^e Trōpet, bicause the Lord shall make an end w^t speed, of all thē which dwel upon the earth. And that sodeyne day shal creepe lyke a snare upon all thē which sit upō the face of the round world. For as a lightning he cōmeth out of the East, & is seene into the west. Such shalbe the comming of the sonne of man. For the daye of the Lorde is lyke a theefe, and shall come stealinge in the night. When they say peace and securitie then sodeyne distruction shall come upon them, lyke unto the paines of a womā in hir belly & they shall not eskape thē.

Luke. 21.
Mat. 24.
Thes. 5.

Of the tribulation that shall goe before the daye of judgemēt.
Mat. 24.

And there shall happen great tribulation before this day, such as never was from the beginning of the world to this present nor ever shalbe. And but the days were shortened, no fleshe could be saved. For nation shall ryse against nation, and kingdome against kingdome, and great earthquakes shalbe in many places, pestilences and famynes, and terrors from heaven, and many greate tokens shalbe seene. Then shalbe tokenes in the Sunne, and in the Moone, and in the starres. Running togethers of people for the confusion of the Sea and the floudes. Men wythering up for feare and expectation which shall happen to the whole world. Ther shall ryse false Christes and false Prophetes, and they shall shewe great tokens and wonders. So that many shalbee seduced into errour (yea if it might be) even the elect. The appostle sayth. Then shall man be revealed for the Sonne of perdition. Which is against all and is extolled above all that is called or worshipped as god. So that he sitteth in the Temple of god as if he were god. Whome our Lord Jesus shall kill with the spirite of his mouth. And the Prophett Helie shalbe sent before that the great day of the Lord shal come. Great and horrible shall he be, and shall

Malec. 4.

OF WORLDLY VANITIES

convert the hartes of the fateres unto their children, and the hartes of the children towards their fathers, with whome Enoch also shall come, & they shall prophesie a thousande two hundred and sixtie dayes, clothed in sackcloth. And when they have finished their testymonie the beast which shall come up out of the depth, shall make warre against them. And shall over come and kill them, and their bodies shall lye in y^e strets of the great Citie which is called Sodom, and Egypt wheras our Lord was crucified. And after three dayes & a half the spirit of lief shall enter into them. Apo. 11.

Immediately after y^e tribulatiō of those dayes, the sūne shalbe darkened & the Moone shal not give hir light, & the starres shal fall frō heaven, & the powers of y^e heavē shalbe moved, and thē shall appere y^e signe or tokē of y^e sōne of mā in heavē. Of the signes and tokens which shall goe before.

And then all the Trybes of the earth shall bewaile themselves as John sayth in the revelation: The Kinges of the earth, the Princes, and the ritch men, the mightie and all both bond and free, shall hyde themselves in Caves, and Dennes in the moun- Apo. 4.

taynes, and shall saye to the hilles and to the rockes. Fall upon us and hyde us from the face of him which sitteth upon the throne and from the wrath of the Lambe. Bicause the great day of their anger is comē. And who can abyde it. And he shall send his Angels with a troombe and a greate voyce and they shall gather together the chosen from the fower wyndes and from the height of the heavens unto thendes thereof. Mat. 4.

And the Appostle saith: Then the Lord himselve in the voyce and commaundemēt of an Archangell shall come downe from heaven. And thē all they which are in their graves shall heare the voyce of the Sonne of God. And shall come forth. The good unto the resurrection of lief, but the wicked unto the

resurrectiō of judgement. Death and hell shall yeld forth their deade which are in them. Behold he shall come in the cloudes and every eye shall see him. Yea, they which kicked against him, and all the Trybes of the earth shal bewaile John. 5.

& mourne, and then they shall see the Sonne of man cōming in a cloud with great power & majestie. And the Lord shall come to make revenge, not onely with the Appostles but also with y^e Elders of these people. Whereupon Salomon doth saye: A noble man is he in his gates when he shall sitt with the Senators of the land. For they shall sitt also upon the

Apo. 20.
Luke. 21.
Pro. 31.
Mat. 10.
Daniell. 9.
Math. 49.

THE VIEWE

seates of y^e xii. Trybes of Is[ra]el. I looked (sayth Daniel) untill the Thrones were placed, and y^e eldest did sit down. Whose garmēt was as white as snowe. And the hears of his head as cleane as wooll. His Throne was the fire of the flame, the wheles therof were bright kindled fyre. A flowing & a swyft rūning fire did go forth frō his face. Thowsāds & thowsands did administer unto him. And ten times hūdreths of thousāds did assist him. Our god shall come opely & manifestly, our god shal cōe & shal not be silēt, ther shalbe bright burnīg fire in his sight and round about him a mightie tēpest. He called the heaven frō on high & the earth to judge his people. Then al nacions shalbe gathered together before him. He shal seperate them one from an other as the shepeheard doth seperate his shepe from the goates. And he shall place them, the sheepe on the right hand and the goates on the left hand.

Mat. 25.

Of the power
wisdomes &
righteousnes
of the Judge.
Job. 26.
Esa. 33.
Psalm. 142.
Job. 9.

O how great shall the dread and trembling then be? and how great shalbe the lamētacions and wepings? For if the pillors doo tremble and dread his comming, and the angels of peace shal weepe bitterly, what shal sinners doo? if the just shall skarcely be saved, where shall the wicked & sinners appeare? Therefore cryeth the Prophet? O Lord enter not into judgement with thy servant, for no man living shalbe justified in thy sight. If thou O Lord doo regarde iniquities, O Lord who shal abyde it. For who would not feare a Judge y^t is most mightie? Since no man can flye frō him or escape his hands. Most wyse, bicause no man can hide himself from him or deceive him. And most just, since no man can corrupt him. If you looke for might & strēgh? he is most strōg & mightie. Wise in his heart, & mightie in powre. If you call for equitie in judgemēt? no mā dare geve testimonie for me. If I wold justifie my self, mine own mouth wold cōdemne me. If I shold say that I am innocēt, he wil prove me lewd & faltie, yea though I were simple. He spake the words & they were made, he did cōmand & they were created. Which calleth the stars, & they say heere we are. Which maketh his angels spirits, & his ministers, the flame of fyer. Whose wil nothing at al resisteth. Unto whom no word is impossible. Unto whom all knees doo bend, both heavenly & earthly, & they that are in hell. Thē him no man can flye frō or eskape, as the Prophet saith: If I ascend up into heaven thou art

Luc. 1.
Phillip. 2.
Psalm. 38.
Hier. 17.
Heb. 4.

Eccle. 11.

OF WORLDLY VANITIES

there. And if I go down into hell thou art there also. He searcheth the hart and y^e raynes: unto whose eyes all things are made open. Which can number the droppes of the rayne, & the sands of y^e Sea. The God of knowledge, the Lord which foreseeeth al things and is pryvie to all thinges, the searcher of all secrettes. From him no man can lurke as the Apostle sayeth: there is no creature unvisible in his sight. He is a juste judge, mightie and long sufferi^{ng}. Which neyther by entreatie, nor by rewardes, neyther for love nor for hatred, will decl^{yn}e from the right way. But goyng evermore in the high way doeth suffer none evill to scape unpunished. Nor leaveth any goodnesse unrewarded. Therefore no man can corrupt him. Accordyng to the saying of the Psalmist: thou shalt give unto every one accordyng to his deedes.

Then who would not feare that examination wherein he shal be both the Accuser, the Advocate, and the Judge? For he shall accuse when he shall say: I was hungry, and you gave mee not to eate. I was thirstie, and you gave me not to drinke. He shall pleade lyke an Advocate, when hee shall adde thereunto: as long as you did it not to one of the least of these, you did it not unto mee. Hee shall judge when he shall conclude saying: goe from mee you accursed into everlastyng fyre. There shall neede no witnesses in that judgement, for then the hidden places of the darke shall be made manifest. For nothing is hidden which shal not be revealed. Then the bookes of conscience shall be opened. Then shall the dead be judged by those thinges which are written in y^e booke: for theyr works do folow them. How greatly shal sinners be ashamed whē theyr most wicked and abhominable faultes shall be apparant and manyfest unto all men? Blessed are they whose iniquities are forgiven, and whose sinnes are covered. For hee can never bee revoked or called backe from that sentence. Since the father hath given all judgement unto the sonne. Which shutteth and no man openeth. Which openeth, and no man shutteth. For the mouth of the Lorde hath spoken it.

Then wealth shall not prevayle, honours shall make no defence, nor friendes can make any intercession. For it is written: theyr golde and theyr silver shall not bee able to delyver them in the day of the Lordes furye. All the Kynges of the earth shall weepe and lamente, when they shal see the

Psalm. 7.

Psalm. 63.

Of the devine
Judgement.
Mat. 23,

1. Cor. 4.
Math. 10.
Dan. 7.
Apoc. 14.

Psalm. 31.

That no-
thing shall
prevayle for
them that
be damned.
Job 5.
Apoc. 3. 8.
Eze. 7. 8.
Gala. 6.

THE VIEWE OF WORLDLY VANITIES

smoke of the fyer, through the heate of their torments. What then will you doo in the day of the Lords furie, in the day of visitacion and calamitie comming from farre of? to whome will you runne for helpe? every man shall beare his owne burthen. The soule which hath sinned shall dye. O streight judgement. When men shall yeald account, not onely of their deedes, but of every idle worde which they have spoken in that day of judgement. The debt with the usury shall be demaunded and exacted unto the last farthing. Who then can fly from the wrath and anger to come? then the sonne [of] man shall send his Angells, and they shall gather out of his kingedome all scandalles and offences, and such as doo wickedly. And they shall make them as faggettes to burne, and cast them into the furnasse to burne, and shall cast them into the furnasse of burninge Fyer, whereas weeping and gnashing of teethe, howling and complayning, lamentacions and tormentes, crying and shryching, feare and trembling, shalbe heard. Payne and labour, heat and stinch, darknesse and perplexitie, bitterness, neede, and calamitie, doubtfullnesse and heavinesse, forgetfulnesse, and confusion, grypes and panges, sowre sorrowes and terrors, hunger and thurst, colde and frost, fyer and brymestone, and burning fyer for ever and ever, world without ende. Amen.

J FINIS.

Of the huge greatnes and enormitie of sinnes.

The second parte.

GOd is peerelesse, and no man may alter his determination. Job. 23.
Wherefore I have been troubled in my mynde to behold him, and whilst I considered him I was perplexed with feare. The more diligently and clearly that a man doeth weigh & ponder y^e rigor of the divine justice, together w^t the trespasses of his own cōversatiō, so much the more feareful hee shal be on all sides, since he is not ignorant how terrible it is to fal into y^e hād of god, which speaking by Moyses saith: There is no man y^t can take out of my hande or power. Whereupon it foloweth, that no man can alter his determinatiō. For so much as whatsoever he determined in him selfe, & decreed to be done frō the beginning, y^t no man can let or hinder. Even as God him self being holy & glorious doeth testife by the Prophet. Esai. 46.
My purpose shall stand, & all my will shall be fulfilled. And Hier. 49.
again: who is lyke unto mee? or who is able to susteine mee? Job. 23.
and what is he y^t may resist my countenance? behold God is great, God is high in his mightie strength, and none of the lawe givers is lyke unto him, who may search out narrowly his wayes? or who can say unto him: Thou haste done iniquitie? Hereupon also God is called inflexible or immoveable. Not for that he can not be pleased or appeased, or for that by his providence he setteth necessitie upon things. But bicause his foresights and ordinances are unvariable, infallible, and most certayne. Neyther is there any thing (comparing it to the eternall and provident regard of the divyne understanding) that can be thought casuall, or that changeth by happe. Wherefore the more sharply that we behold the incomprehensible and unsearcheable depth of the divine judgements, & the unspeakeable frailtie & defects of our own nature, together w^t the greatnes of our salvatiō: So much y^e more hūble & wary we shal have just cause to be, and so much the more fearefully & heedefully we shal walke before the majestie of the highest God. For behold, we are set in the midst of the whole world. That is to say on this earth, betweene the heavenly

THE SHAME OF SINNE

kingdome, and the confused hellish Chaos. And yet after this fraile and transitory lyfe we doe not certeynly knowe that at the length we shall be led eyther to the eternall felicitie of heaven, or els to the perpetuall tormentes of hell. Oh that the tongue of our hartes would tast this selfe same morsell as it deserveth to be tasted. For then I thinke we should never loosely be given over unto vayne pleasure and delights, we should not spend our tyme laughing, sporting, or playing, but in weeping and repentance. So as we might truly confesse with Job: That we have alwayes feared God as the swelling waves which would overwhelme us. Being induced thereunto by the deepe contemplation of the Psalmist saying: Come and behold the works of God which is terrible in his decrees upon the sonnes of men. And Paule sayth: O profound depth of the treasure of Gods knowledge and wisdom, howe incomprehensible are his judgements? and how unsearchable are his wayes? he is the Lord that almightie King, in whose power and dominion all thinges are constituted. Who only is peerelesse. So that his being doeth infinitely excell the being of any thing that is created, as that (in respect thereof) all other things seeme (as it were) to have no being at all. Furthermore, since we are beset in so greate daunger, what remayneth for us to doe, or what remedye is profered unto us, but even that we eschue and avoyde with a most vigilant mynde those thinges whereby God (so dreadfull) is offended, and whereby such paynes of infinite damnation are procured? (which are sinnes) even as the scripture doeth admonishe us saying. Flye from sinne as from the sight of a Serpent. For none adversitie shall bee hurtfull unto thee, if none iniquitie get the over hande of thee. Wherefore a yong man of singular capacitie, and my dearest (of all deare) brother, to the ende that we may more warely hereafter eschue and avoyde sinne. I intende fyrst (by Gods helpe) to wright for the stirring up and inflaming of our soule. Of the enormities, great mischiefes and hurtes that come by sin. That the vylenesse and filthinesse of sinne beyng perfectly understoode and perceyved, you may at the length flye from vyce with so great dilligence that you may as well deserve to be prevented and adorned by your creator with giftes of grace, as you are already by him adorned and prevented with giftes of nature.

Job. 31.

Psal. 65.

Rom. 11.

Eccle. 27.
Gregor.

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That only sinne causeth a reasonable creature to be displeasaunt, dispisable and odious unto God.

The first acte.

E^[V]en as there is nothing more to be desired than to please God, and to be (of him) beloved, esteemed, or honoured: So is there nothing worse, more detestable or more terrible, than to displease him, and to be (of him) dispised and hated. In lyke maner, as vertues and the actions of the same, doe make us pleasing, honorable, and welbeloved unto the true God: So vicious qualities and sinnes, do make us unto God displeasing, contemptuous and hatefull. For he the almightie creator of the universall world, although he love all things as touching that they have of him, that is to say, as touching their being which he doth uncessantly conserve in his kynd: according to the saying of the wise man: Thou lovest (O Lord) Sap. 2. all things that are, and thou hatest nothing of those which thou haste made: yet neverthelesse he hateth sundry reasonable creatures, as touching that which they reteyne and are of their owne free will. That is to say, as touching iniquitie & their transgressions as the scripture sayth: The wicked and his wickednesse are hatefull unto God. And agayne, thou haste Sap. 14.
Psal. 5. hated all them that worke iniquitie, and thou shalt destroy all them which speake leasings, and that he dispiseth them, hee witnesseth saying. Thou hast dispised all them that went a Psal. 18. stray from thy righteousnesse, since their thoughtes were wicked. And agayne, he that dwelleth in the heavens shall laugh at them, and the Lorde shall laugh them to skorne. Then shall he speake unto them in his wrath, and in hys furie shall he vexe and trouble them: yea even this thyng happeneth by the most just judgement of God. That they which contempne and dishonour God, which is above all things to be exalted, and to be thought worthiest of all worthies, preferring their owne will before his divyne pleasure: should be dispised and overthrowne, by him as he him selfe protesteth saying: whosoever glorifieth mee, I will glorifie him. But they which dispise me, shall be unable. Such are all the wicked and perverse, which have no care to heare the word of God, or doe

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omit the fulfilling therof, when they have heard it. Of whom the everlasting & uncreated wisdom sayeth : bicause I have called, and you have held backe, dispising all my councelles, and neglecting my rebukes, I also will laugh at your distruction, and will skorne you when that is happened unto you, which you most feared. Beholde (my welbeloved) by these wordes the madnesse of them is reprov'd, which linger their conversion, and in the ende of their life (the very instant of death creeping now upon them) doe determine to make confession of their life, and to amend themselves. And yet never marking how horrible the eternall God and most high Judge doeth threaten and affirme that he will skorne and laugh at suche men at the tyme of their death. Fynally, as Job sayeth : The wicked are preserved until the day of distruction, and they shall be ledde unto the day of revenge, and shall drinke of the furie of the almightie. Wherefore if thou desire to please God, if thou feare to be (of him) dispised and hated, decline from evil, flye sinne, detest vice, and uncessantly feare to displease the high Judge. Who hath power to cast both body and soule into hell fyre. Consider howe and howe much the children of this world, and the servants of Princes goe about to please their maisters. How they dread to be dispised. What great paynes they take to obtayne a voluble and worldly prayse. Wherefore if thou desire to be accounted amongst the sonnes of God, blushe then and bee ashamed that thou shouldest lesse indevor to please God, and to be honored and beloved of him, then they study to attein mans favour. And finally, lyke as of the humanitie & pleasantnesse wherewith thou art naturally indued, thou doest decently and mannerly behave thy self before men. So much the more behave thy self reverently and orderly before god inwardly, or rather both inwardly and outwardly. For if when thou hast to speake with any worthie personage, thou comdest reverently unto him : puttest of thy Cap and doest heedely beware what thou speakest : and when thou shouldest talke with God by prayer or by saying Psalmes, thou come without reverence and begin pronouncing without any regard, doest thou not then over lightly esteeme the majestie of the almightie God, and makest him inferior unto a mortall man and a sinner ? God forbid that thou shouldest use suche leudenesse, so great iniquities, and so exceeding great perversenesse.

Job. 22.

Math. 10.

Eccle. 18.
Eccle. 7.

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Therefore henceforth before thou go to prayer and divine laudes, prepare thy selfe unto devotion. Yea humble both thy body and thy soule unto God on high which is most blessed and happie, also brydle thy outwarde senses and especially thy sight, in the tyme of divine service. And shewe thy selfe an example before others with inward humilitie, and without any maner of hipocrisie or inconstancie, to the glorifying of God, and the edifying of thy neighbour. Now furthermore, if any man would aske why sinnes doe make a reasonable creature so displeasing unto God, yea so dispised & odious. It is to be answered : y^t evē as similitude and likenesse is accounted the cause of love, and the reason that moveth unitye, so dissimilitude or unlykenesse is affyrmed to bee the cause of hate, seperation and disdayne. For everie thyng that is created, hath as much of the divine bountie and similitude as it hath of the essentiall cause or being. And therefore since that sinne (as touching his derivation) is altogether nothing but ruyne and defect of his essentiall being, a deformitie of action, and as the withdrawing of the mynde created from the true goodnesse of the creator, it sheweth that it doeth impart no maner of similitude or lykelyhoode with God the creator, but a most apparant unlykelinesse. And therefore it maketh the mynde created to become odious displeasing, and dispysed unto God, yea so muche the more as it hath bene polluted with sinne.

That all the morall doctrine of the holy scriptures is ordeyned after a sort for the avoyding of sinne.

Actes second.

THe Apostle John in his first Epistle sayeth. That I wright 1. Joh. 2. unto you, that you doe not sinne. And Esay sayeth : Esa. 7. this is all our fruit that sinne may be taken from us. Thereby it appeareth that the purenesse and freedom from sinne is (as it were) the ende and scope of all the documentes and preceptes in holy scriptures. Further in the holy scriptures are rehersed punishments to be executed upon the wicked, and joyes pre-

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Psalm. 36.

Deut. 6.

Exod. 20.

Gen. 8.

pared for the just. That as well by the terror of punishment, as by the love of those joyes we might be induced to eschue and hate sinne. Also there are set down two (as it were) enter parts of rightuousnesse. That is to say, departure from sin, & actual cōming or paynful entrance unto vertue, the psalmist saith : Decline from evil and do good. For first it is expediēt to flye from sinnes and vyces. And then next to exercise workes of vertue. But these two thinges doe often tymes include them selves one with an other, for there are two maner of preceptes in the divyne lawe. That is to say : affirmatyve, and negative. Now the affirmative doe bynde alwayes, but not at all tymes. As when it is sayde in Deutrenomie, worship God onely, and honour thy parentes. For unto these things we are alwayes bounden. But we are not bound to accomplish them actually at all tymes. But the negatyve preceptes doe bynde us for ever and at all tymes. As when it is sayde in Exodus : thou shalte not kill, thou shalte not steale, for these preceptes doe commaund that we shuld not doe evill, but to decline and flye from sinne. Whereunto we are boūden at all tyme. And therefore since by the negative kynde of preceptes we are commaunded to avoyde sinne (and yet we can not universally and continually avoyde sinne, unlesse we also in due tyme doe well according as we are commaunded by the affirmative precepts) therfore in the preceptes of avoyding and eschuing sinnes, the precept of well doing is also included. Unto which two pointes the whole doctrine of the holy scriptures doe tende. And yet to speake absolutely, the blessed vision of God in the heavenly habitation is the full ende of eschuing of sin and of doing wel. Furthermore, since we are prone and ready to evil things, and very backward and frayle, or rather slow and defective to goodnesse, according to that saying in Genesis : the sences and thoughtes of mans harte are prone unto evil even from their youth, therfore we have no smal neede of dayly and often warning to avoyde sinnes, leaste we fall thereinto by forgetfulnesse, lacke of foresight, or by false suggestion, or any other kynde of meane. Wherefore the Apostle writeth to the Hebrues, saying : Exhorte and encourage your selves every day, that none of you bee hardened by the deceiptfulnesse of sinnes. Yea and this kynd of exhortation is very necessarie for beginners, and suche as are unperfēt. And so much the fitter for everie

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man, as hee fyndeth the more occasions, inclination, or proclivitie unto sinne, whereupon I doe affyrme that it is most necessarie for thee (my most loving brother) bicause thou arte daily conversant in the middest of worldly personages amongst whom innumerable occasions and snares of sinnes are offered thee. From the which onely God is able to preserve thee.

That the greatnesse and enormitie of sinne
is comprehended (by generall speech)
in sixe poyntes.

Actes 3.

IT is easie to be seene by sixe especial notes, how huge, howe ¹ detestable, how filthie and vyle sinne is. First (and chiefly) on Gods behalf, who by sinne is dishonoured and offended. For howe much the higher his majestie is, and howe much the greater is his holinesse, so much greater enormitie it is to sinne agaynst him, to disobey him, and to dishonour him. Therefore the Psalmist sayeth: Cursed be they which decline from thy commaundementes. And agayne: those which estrange themselves from thee shal perish. For thou hast overthrown all which goe a whoring from thee. Then since God is eternall and onely to be honoured, of a wonderful great majestie, and an infinite holinesse, equitie and perfection, therefore all sinne which is committed against him and his commaundementes doeth carry with it (by a certayne kynde of meane) an infinite grevousnesse and enormitie, whereupon our Lord speaketh unto the wicked saying, Woe be unto them bicause they have gone from mee. They shall bee destroyed bicause they have used collusion agaynst mee. And Jeremy sayeth: know and see that it is bitter and evill for thee to have left the Lord thy God, and that his feare is not with thee. For in deede since God is the sower and founteyne of all health, and the originall cause of all nobilitie and pleasaunt sweetnesse, it is certayne that a mynde created (being once alyenated from him) is dispoyled of the true blessednesse, depryved of the lyvely and free nobilitie, and left naked from all sincere sweetnesse.

Especially if it be that which some call mortal sinne.

Psal. 118. 27.

Ose. 7.

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And therefore becommeth ignoble, miserable, bitter, and unpleasunt, and in verie deed most wretched and poore, as one that is destitute of all abundance of the spirituall graces. Hereupon is said to the impenitent sinner: doest thou not know that thou art a miserable wretch, poore, blynd, and naked?

2 Secondly, sinne is noted by the qualitie of the sinner. Sinnes are made so much the huger and greater, the more that he is bound unto equitie, and the more or greater benefittes that he hath receyved of God, yea the more learned or able that he was to have done wel.

3 Thirdly it is weighed and noted in the qualitie of the matter whereaboutes the sinne is committed as the sinne is more grevous which is done agaynst a mans person then agaynst his substance. But those sinnes are moste grevous which are directly committed agaynst God. As blasphemy, infidelitie, or desperation.

4 Fourthly, by meanes of the end which the sinner tendeth too, for the worse that the sinner his intent is, the more grevous is the sinne.

5 Fiftly, by the circumstances, that is to say, of the tyme and place.

6 Sixtly, of the verie deformitie of the sinne it self, according to it self, & by reason of it selfe. The which is alwayes so much the greater, and more loathsome, as the vertue is the gallanter and more worthie which is contrarie unto it. Whereupon as the love of God is the highest vertue, so to hate God is the greatest sinne. So that on all sides and in all respectes the vylenesse, filthinesse, and enormitie of sin is multiplyed and increased. And therefore holy Gregorie sayeth: if we knewe in what maner our soule is wounded and doth fester by every least sin or faulte, we would surely (unto death) resist sin. And again, a stinking dog is more tollerable (sayeth hee) unto mans smell, than a sinfull soull unto God. Go to then (my dearly beloved) if we feare or be unwilling to be, & to appeare, vyle, filthie, detestable, & ignoble before the holy and moste worthie majestie of God, If we abhorre that the countenance of our creator should bee turned from us, let us then avoyde sinne with all carefulnesse and pure affection. Forasmuch as no deformitie, no hurt, no blot, can so much defyle, infect, or disorder mans bodie, and make it seeme so detestable and disfigured in mens

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eyes, as the reasonable soule is with everie mortall sinne blemished, made vyle, infected, and made filthie and detestable before the sight of the divyne majestie and of his holie Angels. For it is made lyke to the verie divil himself, & beeing turned from the fountayne of light, it is filled with the darcke clouds of lothsomenesse and filthinesse.

What sinne is.

Art. 4.

BY ye witnesse of holy Ambrose, sin is a breaking or infringing of the divyne lawes and a disobedience to the heavenly commaundementes. Lykewise according to Augustine, sinne is (sayth he) to cleave unto changeable thinges, and to dispyse the unchangeable goodnesse. And agayne: sinne (sayeth hee) is a will and desire to retayne or to get that which rightuousnesse doeth forbid. So that sinne is the transgression of the divyne wil, and commaundements, as to doe that which God forbiddeth, or to omit that which he commaundeth. Whereupon it foloweth that it is sin to speake, to thinke, to desire, or to doe, agaynst the lawes divyne. Now there are two thinges to be considered in sinne.

That one is (as it were) formal, y^t is to say, the avertyng ¹ and turning of the mynde, from the high and unchangeable goodnesse, which is principall or capitall sinne.

That other is (as it were) materiall. That is the con- ² version of the mynde to a goodnesse created variable and readie to fall. Hereupon two evil thinges there are also coriespondent unto sinne. For as touching the formall poynt, the payne of the losse or damage is coriespondent unto it: which is extreame miserie and lacke of the heavenly fruition. But as touching the materiall poynte of sinne, the payne of the sences doeth thereunto corresponde. That is to say, the sencible paynes of hell which are the punishmentes of eternall fyre. Dionyce briefly defineth sinne, to be a going backe from order, that is to say, from that convenient and due estate whereunto the mynde created, ought to cleave fast and be subject unto the creator. For that doeth right order require,

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that the inferior should be subject to the superior : that the effect may be converted unto the cause thereof. That the creature of understanding may bend it self unto his creator, as unto a beginning that maketh it blessed. And all this is subverted by sinne : for by it the mynde created, rebelleth agaynst his creator. And doeth (as it were) turne his backe against his creators face : neyther doeth it indeavour it selfe according to his counsell, but trusteth in his owne strength. Furthermore, it is sinne to preferre a mans wil before the wil of God, and not to brydle and restrayne a mans owne libertie according to the terroure of the divyne lawe.

Whereupon in all sinne, the sinner doeth propounde unto him selfe an ende in some frayle and created goodnesse : unto the which he is inordinately affected, and doeth viciouslye cleave unto it : yea more than unto God, bycause it is agaynst hys will and ordynance. This doeth truelye and directly repugne unto the divyne charitie, bycause wee ought to love GOD above all thinges, and to bee conformed and effected lyke unto hym, and to cleave fast unto him. And lykewyse unto rightuousnesse : bycause wee are bounden above all things to obey the devyne preceptes. And therefore according to the doctours, whatsoever doeth directly repugne unto charitie, (by the which God and our neighbour is loved,) yea or unto rightuousnesse is in his kynde mortall sinne.

And so sinne is a contempt of the devyne bountie, an injurie to the divyne majestie, an offence to the divine holynesse, a rebellion agaynst the divine will, a forsaking of the divyne wysedom, an ingratitude for heavenly benefites. A fulfilling of frowardnesse, and selfe will, a seducing of reason, an infection of the soule, a woundyng of the forces thereof, a filthinesse of mynde, a murdering of grace, a ravishing of charitie, a snare of death, a way to dampnation, a gate of hell, a net of the divill, an imitation of wicked spirites. Detesting of Angels, an exceeding mallice, a right crookednesse, a wonderfull deformitie, a moste filthie kynde of monster, a most cruel wylde beast, and a lamentable perpetuall losse of that true felicitie.

To conclude, sinne is that which moste displeaseth God, most pleaseth the divil, & is most hurtfull unto mans harte. Behold now thou seest (my welbeloved) howe much sinne is to be hated, eschued and detested. Yea more than any of us can

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comprehend or expresse, it is to be hated and highly to be avoyded. Wherefore let us incessantly arme our selves stoutly to fight agaynst this evill: agaynst this so mischeevous an enemy, and so deadly and mortal foe. Our weapons are none other then the vertues them selves. And our combates are even the actions of vertue, especially the laude and praying of God. And prayer (as it is written) I will laude and cal upon the Lord: and I shall be safe from mine enemyes. Also the diligent watch and custodie of the hart, is to consider the continuall divyne presence. To humble our selves in all thinges, and to hope in God with all our harte, and ever to feare him.

Of the enormitie of sinne as touching the divine bountie before which the sinner (by sinning) doeth preferre a frayle and chaungeable good thing.

Art. 5.

Dionisius doeth teach in the fourth Chapter of divine titles or names. God his nature is goodnesse (doubtlesse) pure, perfect, and infinite. And furthermore the nature of the first being can not in him be diminished, as Thomas doth eloquently bring in, in cōclusion agaynst the Gentyles. And therefore whatsoever perteyneth to the fulnesse worthinesse most chiefly to be wished after, desired, or the excelencie of goodnesse, the same agreeth unto the divine or uncreated bountie or vertue, with singular perfection and more than most excellent excelencie. Whereupon it foloweth that the eternall and most delightfull God is the chiefe, moste excellent, and incomparable goodnesse. In whom is the most incomprehensible and unsearchable fulnesse not able to be discribed. All good, all faire, and all desireable goodnesse, in comparison of whose goodnesse, amyablenesse, blessednesse, and worthinesse to be loved and desired, all things that ever were created, doe utterly faile by infinite wayes or meanes. Then since the goodnesse of God is suche and so great, is it not a moste unreasonable thing, and a poynte of extreme follie and madnesse to preferre before him any goodnesse or any thing created, beeing of it selfe both variable, frayle, and

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momentarie. To love, seeke, desire, honour, or worshippe it, more then that which is a creator, cause, and paterne of all goodnesse? But as I have sayde in sinne, this created goodnesse which is chaungeable, dependyng of another, and needie, is preferred before the divyne unmeasurable goodnesse, which dependeth on nothing, and is simply perfecte of it selfe, by a finall cleaving too, and a greater affection, and more stout conversion of the mynde which we beare unto this created goodnesse. Therefore in this respect the enormitie of sinne is great surely and almost unspeakeable, and the sinner him selfe doeth offer an inexplicable dishonour and injurie to the most good, most amiable, and most desir[e]able God. Whose goodnesse in the meane whyle he setteth light, dispendeth and abjecteth to the ende he may preferre before it most vayne, earthly, frayle, and worldly good things.

And therefore doe now consider deeply and wysely (my wel-beloved brother) and regard howe vayne, howe frowarde, filthie, vyle, and foolishe, their myndes be which doe spende theyr tyme in vices, gluttonie, and riot. Bicause they preferre, love more, and honour more, the carnall nourishementes, yea and this fleshe which ere long shall dye, putrifye, stincke, and bee inwardly replenished with filthinesse, before that moste cleane and most infinite bountie and devinitie of their Creator.

In lyke maner these covetous men are to be compted unhappie, vyle, vayne, and most foolishe. Who before God doe preferre silver and golde (a whyte and reddishe kynde of earthe) which are but certayne deceitfull mettalles. Other doe make lyke estimation, of houses, lands, & other earthly ryches which doe rather hinder then further mans health and salvation before the moste abundant and plentifull fountayne of all goodnesse: yea even before the highest first true and onely God: beyng that goodnesse onely which is to be esteemed and adored, who is alwayes stored with infinite treasures and riches. In lyke maner the proude men and such as are ambitious of worldly honour, and most desirous of this transitorie glorie, are vayne, sencelesse, and in most myserable estate, who are not afraide to preferre their owne prayse, worship, and glorie before the honour, praise, & glorie, of the high & blessed god. Who wil desire that which belōgeth & is due to y^e onely, holy, highest, & immortal God, to be attributed unto themselves, being moste vitious

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& readie to die thēselves they wot not how soone. Whereby they are theeves and robbers of the heavenly honour. Yea spoylers and robbers of God his glorie, and most worthie of confusion and eternal dampnation. Wherefore (my welbeloved) let thy harte bee heereby evermore converted towards that eternall divyne and unmeasurable goodnesse. Desire his honour and glorie continually. Love, worship, and honour him above all things. And vouchsafe not to regard, to love, or to injoy any earthly, fraile or worldly thing, which is against his honour, love, or reverence. That thou mayest truely and worthily sing with the Psalmist: Shall not my soule be subject unto God? for my Psal. 61. health and salvation commeth from him, he is my God, my health, and my defendor. So that from henceforth I will not bee moved. And as the Psalmist sayth agayn in y^e same place. In God is my glorie and my salvation. Hee is the God of my Gene. 17. helpe and my hope is in him. In him thou mayest fynde all goodnesse moste abundantly. If thou desire might and power he is almightie. If thou seeke wisdom, his wisdom is unsearchable. If thou require beautie, his beautie is without peere. If thou covet delightes and pleasure, all delight and pleasure are in his right hand untill the latter day. If thou wish for eyther honour, prayse, or glorie, he doeth glorifie those which glorifie him, for ever. To conclude, he loveth those that love him, he heareth those that feare hym, and he saveth them that hope in him. Briefely sinne is altogether repugnant unto divyne charitie, and doeth take away the fervent heate and perfection thereof. Therefore least the word of God should be diminished or waxe colde towards us: Let us (as much as we may) eschue, bewaile, and amend our sinnes, to the ende that so we may be made the more fervent dayly in the holy love of the heavenly devinitie. But even as by the premisses we see that sinne is committed by cleaving more unto the creature, than unto the Creator. So doe we incurre and light into sinne by inordinate affection unto the thinges created, yea although they be about God, or pertayning unto him.

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Of the enormytie of sinne as toutching the divyne majestie and authoritie which is dishonored by sinne.

AÆ. 6.

THe more high in aucthoritie, great in dignitie and prehemynent in majesty that he is against whome wee doe sinne: so much the more greivous and huge ye sinne is to be accoüted, as if any man doe offend a Prince, it is more greivous then if he trespased against a poore pesant. Since God therefore (agaynst whose lawes and agaynst whome all deadly sinne is commytted) is altogether of an infinit majestie, of an incomperable dignitie and of most high authoritie, it is evydent that sinne being cõmitted agaynst such a person in that respect is (by a certeyne kynde of meane) of infinit enormytie, and beyond all comparison more greivous then any offence committed agaynst a simple creature. Agayne the greater or the higher that the master or lawgever is, so muche the more enormyous or huger the fault is accompted, not to obey his commaundementes, or to neglect his preceptes. Since then our maister and lawe maker is the God of Gods, the Lord of Lordes, the Kinge of Kinges, and the Prince of all Princes, unto whom (as it is written) there is none of the lawgevers that maye bee compared, and of whom it is read: The Lorde is our Judge, the Lorde is our lawmaker, and the Lorde is our King: It is most certeyne that as he is of an incomparable height, and of a majestie undiscrivable, so not to obey his precepts, to set light by thẽ, to dissemble them, or to neglect them, it is an incomparable and (in a manner) huge frowardnesse aud wickednesse. For if it bee greivous and thought to be wicked, not to obay, reverence, and geve honour unto a carnall, mortall, and sinfull father: is it not most wicked not to obey, to bowgh, to crouch, and to geve honour unto the spirituall father, the eternall creator, the holy, the almightie, and im[m]ortall god. For he is that great Lord above all thinges to be praised. Whose greatnesse that is to say: in perfection, dignitie and glory, hath none end. Whome even Porpherye that great scoller of Plato, doth call the King and father of gods. Whome even the heavenly powers doe dread, feare, and obey. The which saying of Porpherye, Augustyne in his booke *de civitate*

Job. 16.
Esa. 23.

Psal. 44.

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dei doth often rehearse. To conclude, since y^e lawe of the Gospell, is forthwith geuen us propounded and commaunded by the onely begotten sonne of God himself, beinge in all respectes true god. It is most certayne that the same is most diligently to be observed. So that it is much more greeueous to alter or dissemble the same then it had bene in times past to transgresse y^e lawes of Moyses. Which were propounded unto the people of God, by the mediation of Moyses and the Angell. Hereupon the Appostle unto y^e Hebrues sayeth: whosoever transgressed Moyses lawe (being found gilty by two or three wytnesses) dyed, without any pardon. And how much greater punishment (sayth he) doe you thinke that they deserve which spurne against the Sonne of God, and holdeth the bloode of his testement to be defiled, and cōmitteth disspightfulnesse against the spirite of grace: Furthermore after his holy supper, Christ (beinge nowe neere unto his Passion) even in the same night that he was betrayed sayed emongest other things unto his Appostles. If I had not come nor spoken ^{John. 14.} unto them they had not sinned. ^{Heb. 1.} Since then Christ our Lord, King, and Messias is come, and in his owne proper person did speake unto our Fathers, and unto us by them, let us endeavour in all thinges to obey him, for otherwyse our sinnes will bee wonderfull great and huge. Out and alas wherefore doo we neglect them? wherefore are we oppressed in our sluggishe bodyes? or wherefore doe wee langwishe & pyne away in the dead sleepe of sinnes: These thinges (my welbeloved) consider deeply. Wey them dilligently. Behold thē narrowly. And be astonyed at the displeasure of that most highly exalted ruler of all thinges. Eschewe and avoyde his dishonor, and kepe his commaundementes. For he it is unto whome (as ^{Essay. 46.} the scriptures witnesse) the holy army of heaven is assistant with reverent feare. Whose anger no man is able to indure. By whome they bowe which beare up the world. And at whose becke the pillers of heaven doe tremble and are affrayde. For behold the heaven and the firmamentes of heavens, the deepes and all the earth with all that in them is, shalbe moved at the sight of God. And yet the madd sencelesse hart of man dothe not feare nor dreadeth not his displeasure. Who leaveth not sinne unpunished. And for the same doth appoynt payne and torment.

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Of the enormitie of sinne as touching the holynesse
and righteousnesse of the divine mynde
and thought.

Art. 7.

IT is certeine that the juster & holier that any well disposed mynde is, the more the foule blot of sinne doth greeve and displease the same. And therefore since y^e divine minde highest, to be adored, is altogether, of an infinite purenesse, equitie and holinesse: yea rather the unmeasured, and super-essentiaall purenesse, the contemplatorie holinesse, subsisting of it selfe, the undiscrybable equitie and exemplare founteyne, it is certeyne that the same dothe detest and hate with an infinite abhominacion and hatred, the deformitie, blotte, and unpurenesse of sinne. Even as Moyses speaketh, sayinge: God is against all wickednesse. Then hereupon sinne hath gotten his most greevous and crooked enormytie, because it is against the most cleane and pure holynesse of the dievine mynde. And against the untermynable righteousnesse of y^e same. And the sinner himself which loveth, chuseth, embraseth, and houldeth, that which god so much hateth, reproveth and putteth from him (by a certain kinde of meane) doth incurre a wonderfull displeasure, and purchase an infinite deformitie in the sight of God. To conclude: the holy[er] and more juster god is, so much the filthynesse and deformytie of sinne is the more unlyke him. And God is (as hath bene sayd before) of a holynesse and righteousnesse perfectly unlimytable. And therefore sinne is infinitely unlyke the purenesse of the holynesse, and the righteousnesse of the equitie of the highest God. Hereupon also sinne is infinitely eloynd & set far frō god for as Augu[sti]n saith, in his ix booke *de civitate dei*: Ther is none other eloyinge or distance and seperation from god, then his unlyknesse or dissimilytude. And since dissimilitude is the cause of displeasure, hatred and turning away, sinne dothe deserve the eternall and infinite displeasure which is a turni[n]ge awaye, and a hatred to God, whiche deserveth eternall dampnation. Whereupon it is sayd to be infinitely greevous and horrible. Furthermore y^e more natural, plesant, & con-

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venyēt, that any one thinge is to another, so muche the more contrary, disconvenyent, and displeasing the opposite and contrarietie thereof wilbe unto it. Now the holynesse is so naturall to the glorious and highest God, that he is substaincially holy, not by any addicion or puttinge to. So that it is altogether one thinge unto him, to be, and to bee holy. Insomuche as his holynesse, is his essentyall beeinge. And his essentiall beeinge is holynesse moste pure, moste cleane, and symply perfect. The moste honourable prymordyall, and fynall cause and reason of all vertue and purenesse. Holynesse is also moste convenyent and beste pleasinge unto GOD. For hee loveth and requireth holynesse in conversation and dothe make those most deare, entyre, and famyliare unto him, which are worthily and stedfastly bent unto holynesse. Thus it is moste apparant howe infinitely, contrary, displeasinge, and disconvenyent the unpurenesse of sinne is unto god. Therefore the Psalmist singeth saying. Early in the morninge I will presēt my self before thee, & I will behold thee. For thou art no god that would have iniquitie. Neither shall the malycious dwell neere unto thee. Nor the unjust shall not endure before thy face. The lyke argument is of the enormytie of sinne, by consideration of the divine righteousnesse. Which is altogether unmeasureable, and inflexible measure and the unfallyble rule of all vertuous streightnesse. For god is just, and hath loved righteousnesse and his countenance hath beheld equitie. Of whome it is red in an other place. Great and wonderfull are thy workes, O Lord god almighty. Just and true are all thy wayes O King of the holy ones. Who shal not feare thee, or who shal not magnify thy name? So y^t the more we growe & increase in holinesse & equitie, so much the more lyke, & the more beloved we are made unto our creator, Savior, & Judge. And the more we are made filthy & over commen by vices: so much y^e more unlyke and y^e more hatefull unto him, we are found. Who came to that end (by the mysterye of incarnatiō) into this world, that we should serve him in holynesse & righteousnesse before him all the dayes of our lief. Who doth invyte & styrrer us w^t an unspeakeable love, & most godly vouchsafing, unto y^e imitation of his holines. Saying: doe not cōtamine, nor defile your sowles. For I y^e Lord your god am holy. Be holy. For I am holy. Behold (my

Psal. 10.

Apo. 15.

Luke. 1.

Levit. 11.

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welbeloved) if thou ponder these thynges depely, oftē, & stedfastly, I thincke that thou wilt on all sides hate & eschewe, y^e filthines, uncleanenes, & huge enormitie of sin. Yea thou wilt more oftē make hast unto repētaunce. And examynation of thyne owne conscience in spending tyme in devyne service and receiving the holy communion. Wherein (accordinge to the Scriptures) all thinges are washed. And thou wilt furthermore indevor thy selfe to be the more justly and wholly conversant in the presence of the most holy God, and before the eyes of his unmeasurable righteousness.

Of the Enormitie of sinne, by the consideracion
of the divine charitie, by the which God dyd
prevent us, and greatly loved us.

Art. 8.

Furthermore, the more liberally and abundantly that any man doth prevent an other in love, so much the more decent and just it is to love him againe hartely. And the more frowarde and perverse it is also to doo any lesse then to love him. But it is most ungratefull and untoward, even to hate him, abject him, and dispise him, and altogether to tourne away from him: especially if the beloved be suer that he is so beloved of the lover. Therefore to thend we may the more effectually & sincerely knowe the abhominable and accursed mallice of our iniquities, let us diligently behould how much, and in what manner our sweete and just GOD dyd prevent us in love, yea, and not onely in love, but in a most liberall, merely, free, most pure, eternall and most worthy kynde of love.

And first, this is certaine, that no lover (being created) no not our parents have loved or doe love us so muche as our meeke and sweete God doth, and hath loved us. For of his eternall
Gen. 1. & preventing love towards us, he created us when we were
Sap. 2. nothinge, yea he formed us to his owne Image and similitude. For the divine love dyd not leave god without braunche or springe. Moreover, he hathe manyfoldly bewtified our nature,

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not onely with naturall gyftes, but also with sundry supernaturall graces. For he dyd set o[u]r first formed fathers and parentes in original righteousnes, placing them in Paradise, and preferring them before all the creatures that lyve in this worlde, yea (and if they had not sinned) had transported them from Paradise into the heavenly kingedome without deathe in the meane waye. All which he ment to have geven to their posteritie, if they had not done wickedly. Whereupon although we be depryved of so many and so great commodities, yet ought we so to love God, as if we were not thereof deprived, since that deprivation came not from God. Furthermore also because union is the proper effect of love, and consequently therewithall mutuall societie and perticipation. For love dothe knyt the lover to the beloved, and maketh all good thinges that the lover hath to be common unto the beloved. If therefore we desyer rightly and worthely to know how and in what maner our God hath loved us, let us behold in what maner he hath conjoynded himselfe to us and to our nature. For beholde, dyd not the onely begotten sonne of God himselfe by the will of God the Father, and the cooperacion of the holy ghost, unyte our nature unto his divinitie, by a substancial, immediate, high, & inward kinde of unione? yea by so great an unione as none could be more greater or more worthie? And therefore since he conjoynded himselfe unto our nature so highly, and so inwardly, it is apparaunt also how highly he dyd love us before hand, especially since he vouchsafed & deigned so long to be conversant w^t us in the nature which he dyd so assume and take upon him, yea even the eternall Father himselfe dyd so love us that he gave his onely beegotten Sonne as the Evangelist John dothe saye: Who exhorteth us againe in his first epistle saying: dearely beloved let us love god, for he first loved us. Furthermore he joynded our myndes incessantly unto him and by supernaturall gifts, as by grace, doeing y^t which is acceptable, and by actual motion of the holy ghost. By faith, hope, charity, & the other vertues powred upō us & by their acts. Yea rurther, our god is ready to cōmunicat al y^t he hath (yea himself also) unto us. For there is no eye that hath seene, nor eare that hath hard, neither is mans hart able to cōprehend what God hath prepared for his elect. For he hath prepared himself as a reward for them. Since he created us to enjoy

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Pro. 8. the most sweete fruicion and happy vision of holinesse. And this is the most lyberal love of god that geving us his gyfts, he geveth (even with the same giftes) himselfe unto us. That we may truely, eternally, and happely behold, have, possesse, & enjoy him. Herewith he so much loved us, that by the mouth of Salomon, he sayth unto us: My delights are to be with the sonnes of men. Now therefore (my welbeloved) marke how perverse, how uncomely, and how great a fault it is, not to requite with love, this, such, and so great a lover. Yea to neglect, to offend, to set light by, to dispise or to hate him. And he that sinneth, wyllleth in all things that which God will not, and that which god wyllleth that will not hee accomlishe. Therefore he dothe not truely love God, since it is the propertie of friendes to wyll and to nyll in all thinges alyke. Yea he despiseth and setteth lyght by God, whose preceptes he regardeth not. And so he dothe altogether turne himselfe away from him, and yeldeth no turne unto this so wonderfull, meeke, most bountifull & most excellent lover. But payeth evill for good, and hate for love. Yea he dispiseth God, who hath shewed himselfe so famyliar unto him. Therefore let us (my welbeloved) heartely learne to love God sincerely and inwardly. Let us be caryed unto him with all fervētnesse of mynde. Let us conforme our affectes alwayes unto his most holy wyll. Let us hate whatsoever he hateth, and let us earnestly imbrace all goodnesse.

Of the enormitie of sinne, considered
by the benefits of God.

AÆ. 9.

IT is manifest that ingratitude, is much reprovèd bothe in mans opinion and Gods judgement. And the more or greater benefits y^t any one mā doth bestow upō an other, so much the more wickednes it is not to requite y^e same, to be ungratful or unmindful. But it is, most wicked to prefer evil for good. Moreover, y^e longer y^t benefits are continued, the oftener that they are renued, the more liberally that they are

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multiplied: yea the higher & more worthy that the benefactor is, and y^e lower or inferior y^t he be which receiveth suche benefits, so much the larger & greater ought y^e takers gratitude to be. And the greater sin is cōmitted if y^e receiver be founde ungrateful or unobedient unto the benefactor. Therefore to the end that y^e malice & overthwartnes of our ingratitude, disobedience, & sin, may more plainly appear, may be the more hartily bewailed, & the more carefully amended & avoyded, let us peyze the benefits & boities of God towards us. And first to begin w^t this, how he made us & not we our selves, whatsoever we have or be, it came frō him, & of him we received the same: our bodie, & all the members therof: also a reasonable soule & al the powers therof. If any one member of our bodie, or any power of the mind or soul were lacking, as a foote, a hand, an eye, or our wil & desire: How sory shuld we be? yea how much would we love him, by whose helpe & goodnes that might be recovered & restored y^t were wāting? Why then do we not love the most liberal & the most beneficial God? why do we not give him thanks? why feare we not to be froward, disobedient, & ungrateful unto him, which did bountifully give unto us all these things before rehearsed, even from the beginning of our governance, w^tout our motion or merits? is not evē the essētiā being, amiable unto al mē naturally? as Augustine doth well dispute in his booke *de civitate dei*. Further our being, our liefē, our feeling, our moving, our talk, & reasoning, & our freedō are imparted unto us by God frō y^e beginning of our cōceptiō, until this presēt time: he hath preserved us frō innumerable perils: he hath apointed unto everie mā his holy Angel to attēd him cōtinu-ally. He hath brought us unto holy baptisme: in baptisme he hath purged us from all sin: he hath adorned us with grace and vertues: he hath spared us sinners by his abundant mercy: yea even until this instant he hath vouchsafed to await for our conversion. And doubtlesse hath taken many out of thys world whō he hath eternally damned, although they sinned not so much as we do: & yet he doth earnestly expect (through his incomprehensible clemencie) to see our amēdment. Now (my beloved) are these benefits smal or smallly to be esteemed? doth not God incessantly heape benefits upō us & succor us? doth not he preserve us in being? & with us all

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y^t we have? doth not he cloth us & feed us dayly? quickly forgetteth the penitent, restoreth the grace and vertues which he had lost, stirreth and leadeth us dayly unto some good things, and instructeth us at all times by his holy scripturs. Furthermore he hath promised & prepared for us, that eternal, supernatural, and most plentiful blessednesse. Behold (my best beloved) how froward an ingratitude & hugenesse of offence it is, to offend or not to regard or cōsider, this highest, most flowing & never fayling most excelent benefactor. Herewithall it behoveth thee diligently to ponder the singular benefits given thē by thy creator, which hath beautified thee (not meanly) but with great gifts of nature aswel in thy body, as in thy mynd & soule. For since it is (according to Augustines saying *in civitate dei.*) A great happinesse to be borne wittie and ingenious, & (by the same mans wytnesse) beutie, & eloquēce are the gifts of God: although most men do abuse them: then weigh wisely unto how great a thankfulnessse, & obedience thou arte bound, not by vayn glorying or preferring thy self before any man, nor by dispising any man, but by conceyving great grieve in thy sinnes, by more bitter bewayling of them, and last of all, by more careful foresight & avoyding of them, & by vehement feare of the divyne judgement. Bicause as Christ doth protest: unto whom so ever much is given, much shal be of him required. Yea rather y^e more benefits thou cōsiderest to be given thee of God, so much the more thou oughtest to be inflamed in love towards him, so much the more perfectly oughtest y^u to subdue thine appetites, & so much y^e more thankful & humble shuldest thou be found. Behold thou hast at gods hand y^e gifts of nature, y^e goods of fortune, & the fruites of the church. Are not then thy sins great and greevous especially since they proceed not of mans infirmitie or of ignorance but are such as thou knowest to be unlawful? And mark therefore what account thou must give unto God for these things. Last of all the enormitie of our sins is vehemently agravated by the benefits which we have receyved by Christ, I mean those which he (for our salvation) did take upō him, & suffred. For is not our perversenesse, ingratitude, & wickednes infinite, whilst we dishonor dispise & forsake the onely begotten sonne of God? who for our deliverance did so unspeakably dispoile him self. Did most mercifully incline

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his most high divinitie, unto y^e basenes of our nature, voutsafed to be conversant emōgst men so many yeres. Yea in so great humilitie, povertie, patiēce, tribulation, persecutions & temptations, which tooke such exceedyng paynes for our salvatiō in fasting, travailing, preaching, and praying. Which did (as Mathew telleth) give his bodie and bloud with an unspeakable charitie unto his disciples, and doth give them dayly unto us most vouchsafingly & comfortably. Which lastly did suffer for our sakes a most bitter and vyle kynde of death. And hath (for our conversion unto faith and grace) done so many miracles by his holy Apostles and other elect. And all this considered the more that any man doth honour any other then him, so much the more iniquitie it is not to rehonour him agayne. But it is most leude and wicked even to dishonor him, especially since he is most excelent both by vertue & authoritie. And therefore since by the before named benifits aswell naturall as supernatural, especially by the incarnation of y^e word, & by the glorificatiō of his humanitie, god hath so inexplicabl[y] honored mākind, and hath vouchsafed to cal us which of substāce are no better thē pore litle wormes of the earth (yea and hath made us) hys sonnes, heires, & friendes: furthermore hath promised againe to carry us up into the most worthie Courte of the highest heavē, & into the equalitie of the angelical blessednesse: are not our sins unspeakably huge & great, by y^e which we doe dishonour, offend, & dispise a God so wonderfully benigne? which hath also adorned certayne of his presēt electe and free chosē w^t such most excelent holinesse? Now therfore (beloved) let us worship & reverence God in all things with the whole zeale of our hartes. And let us do as much as we are able to y^e honor of his name: yea let us not think that we do any thing y^t is worthie: but let us hartily bee sory that we are able to do no more: bicause even as he is of exceeding majestie, so is he worthie of infinite reverence.

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Of the enormitie of sinne by reason of the divine presence which beholdeth all things.

Art. 10.

THIS one thing furthermore doeth increase the greivousnesse of our sinnes, and doeth accumulate the contempt of our mynd against God, that we dare be so bold as to sinne in the sight and presence of our creator, savior, & judge. And he our eternall & most mightie God doth most plainly, eternally, and unspeakably, behold, peize, & discerne all things that are past, present, or to come. As holy Job doth professe saying: doeth not God know my way, & doth he not count all my steppes? And again so speaking to God thou hast put (sayth he) my feete in fetters, and hast watched & marked all my pathes, & hast considered the steppes of my feete. Wherupon in Hieremie it is red: thou most strong, great, and mightie, thy name is Lord of hostes: great in thy counsels, & incomprehensible in thy thoughts, whose eyes are open over all y^e sons of Adam, y^t thou mayest give to every man according to his wayes wherein he walketh. Would not an earthly judge, or a mortal man think a great injurie or dispight don unto him if any of his subjects shuld in his sight & presence transgresse his preceptes? But how much greater injurie & dishonor do we cōmit against y^e highest, heavenly, & eternal judge, whilest we fear not to sin in his sight which is truely present everie where, yea most present and fulfilleth, judgeth, & pondereth all thinges that are done. Hereupon (beloved) thinke alwayes upon the divyne presence, honour the lookes of the heavenly countenance, worship everie where the purenesse of the divine mynde. And blushe for shame to doe that before the highest God, which thou wouldest be abashed to doe before a good or honest man. Nay rather tremble and quake, and presume not to thinke or to desire that before the presence of his holinesse, which thou wouldest be any thing at all a fearde to speake before a good or honest man. For God beholdeth the secrets of the hart, & that which unto men, is the speach of their mouth, that with God is the thought of the harte. And againe, that which the earthly judge before whom thou

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art judged doth gather of thine outward deedes, the same the dreadfull and most just God can judge and determyne of thine inward desires, which receiveth the intent or affection of the effect or deed. That man is base, vile & unjust, which honoureth the presence, and feareth the judgement of men, more than of God. Wherefore (my dearly beloved) let that offence never be attributed unto thee, but rather beare alwayes and in all places that saying of Hely in thy mynde. The Lorde liveth, in whose sight I stand this day. And therefore (as Boetius saith) there is a great necessitie of wel doing commended us, bicause we do all things before the eyes of y^e judge which seeth & decerneth al things.

Of the enormitie of sinne by respect of
him that sinneth.

Art. II.

H Ethern to we have treated of the enormitie of sin having regarde to God, against whom all sinne is committed, eyther directly or by meanes. For although certayn sins are termed to be against god, certain other agaynst the neighbour, & certain against our selves. (I mean against the sinner himself) bicause that God is the nerest object & matter most at hand unto some sins as unto those that are directly cōtrarie to the divine vertues, & unto some other the neighbor is the nerest matter, and unto some he him selfe which sinneth. Nevertheless all sin is against God, which detesteth, punisheth, & forbiddeth all sins. For by y^e divine lawes al sin is forbidden or diswaded. Now then it is requisite to speake somewhat of the enormitie of sin on the behalf of the sinner, and that as touching men.

First then the enormitie of sin may be marked by our inferioritie. For the lesse that any man is by comparisō with a master or lawgiver, so much the more humble, & so much the more in subjection he ought to be. Whereupon the contempt seemeth to be somewhat the more greivous if he become rebellious to the law giver, or superior him self, thē if he himself were greater, or if a greater thē himself did

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commit it. For man himself doth possesse y^e lowest place, in rank of matters or substances belonging to understanding, may not thē y^e lawgiver the most highly exalted God, (holy unmeasured, & to bee adored) disdayne much when he seeth us vyle litle wormes of the earth (bearing clayish vessell upon us, being compared to vanitie and ashes, replenished in our bodies with infinite sinnes agaynst the soule) that we doe not obey his cōmaūdements, but dishonor his majestie, and forget his benifits, yea every houre offending him incessātly, not harkening to his exhortations which he maketh unto us by his ministers, & not regarding his own presēce? furthermore by this cōsideration of our leudnesse & vilenesse, we ought vehemently to heape up, aggrivate, detest, & bewaile, yea & to dispise, reprove, & to correct both our selves and all our excesses against God, since y^t we most poore, most miserable, & most vyle creatures, which shal soone die, (yea rather dayly dying) have so often & so greevously dishonoured, offended, dispised, & dayly do not cease to offend our lord, our most highly exalted, infinite, almightie, most glorious, and super-essential God. Behold, we dust & ashes, we worms and rottennesse, which lyke a flour do come forth & are withred, which fly away like a shadow, & never do cōti[n]ue in one estate, have so often & so unmeasurably, halted & dissembled, & so incessantly do sin against y^e king of kings, against the Prince of all men, against the creator of the world most laudable, invariable, & most highly exalted, who is the simplest, purest, most bright shynyng, & most holy ghost. Wherefore then doe we moste vaynely glorie? whereof are wee most foolishhe proude? wherefore doe we not humble, dispise, bewaile, and correct our selves, with fastings, with stripes, with watching, praying, & other fruits of repentance. Therefore let us earnestly be displeasent unto our selves, & let us moste deeply & without delay humble our selves before the most pure God, dispising no bodie but our selves.

- 2 Secondarily, the enormitie of sinne (on the behalfe of the sinner) is noted by the superioritie of him that sinneth, as by preeminence & preferment in authoritie. For the more that he which sinneth be preferred in principallitie, or juditiall authoritie, the more he is bound to the more ample justice, rightuousnesse, charitie, & exēplare life. Especially since the

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judge or president (according to the Philosopher) ought to be the lively lawe it self, & the living equitie: wherby his sins become the greater and more enorme, especially if he have authoritie in Ecclesiastical matters, and be bound to attend unto doctrine and preaching. Wherupon that which should be to a simple man but a smal trespassse: is accoüted in such a parsonage a huge and haynous offence and sinne.

Thirdly, the enormitie of sin (as touching him that sinneth) 3 may be taken on the behalfe of the degree or orders of him which sinneth. As the sinne of a Preacher or minister is more greevous then the sin of a lay or simple man, both bicause of the greatnesse of their skill and knowledge, & for the good example which of them is expected.

Fourthly, on the behalfe of y^e science or knowledge of hym 4 that sinneth, whose faulte is so muche the more greevous alwayes then the faultes of hys equalles, the greater that his gaines or profit in knowledge hath ben, since Christ protesteth saying. The servant which knoweth his masters will and doth it not, shall be beaten with many stripes. As the Apostle James doeth also testifie saying: it is a sinne to him that Jac. 4. knoweth good, and doeth it not. For as Peter the Apostle 1. Pet. 2. sayth: it were better not to know the way of rightuousnesse, then to goe backward from it, after knowledge of it.

Fifthly, on the behalfe of vertue, for the greater perfection of 5 lyfe that a man (in times past) hath led, and the more spiritual that he hath bene, the more abhominable and more vyle he shall alwayes be in comparison of his equalles, if he returne unto carnall and voluptuous lyfe. Suche are they which beginnyng with the spiryte, are consumate in the fleshe.

Sixtly, on the behalfe of his state or profession. As if a 6 christian minister or preacher should become an Apostate, wherin (doing against rightuousnes) he doth sin right deadly.

Seventhly, by the benefites given unto him that sinneth. 7 Bicause (as I have before sayd) the more or the greater benefites that any man receyveth from above, so muche the greater and more enorme his sinnes bee. Whereupon the longer & more benignely y^t God expecteth the conversion of him y^t sinneth, so muche y^e more dāpnable his sins are made.

Eightly, by the cōmon custome of sinning, which induceth 8 hardnesse of harte & obstinancie. For as Salomon writeth:

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when the wicked man commeth unto the depth of sinne, he regardeth it not.

9 Ninthly, by reason of the age, for one selfe same faulte is judged more reproveable in old men, then in yong men.

10 Tenthly by y^e easinesse y^t the sinner had not to have sinned, or to have resisted against sin. As in men of good wit and understanding, sinne is more greivous than in suche as are prone unto vice. Whereupon Augustine in his xiiii. booke *de civitate dei* speaketh saying: The first precept in Paradice was broken & vyolated, so much the more unjustly, bicause it mighte have bene with so much the more ease observed and kept. For in the sinnes of such as be of good understanding ther is more voluntarie consent, since from their inward thoughtes they are lesse enforced unto evyll. And therefore they doe sinne more grevously then the rest that are their equales, especially since they doe both abuse gods benefittes unhappely, and are so much the more ungratefull unto their creator. By these thinges let every man weigh and consider the enormytie of his sinnes. Bicause in some men all these thinges (yea, fully all these thinges, which doe aggrevate sinne) doe concurre, in some many. And in other some fewer. But unto thee (my derely beloved) I propound the last of all these poyntes to be most singularly considered. Least thou shouldest dampnably abuse the goodnesse of thyne excelent wit. But thou must (by a worthy indeavor) bend they selfe so much the more warely unto all vertues: as it is easier unto thee then unto others, to become vertuous. The which if thou doo, thou shalt be most devoute and most acceptable unto God. But if thou regard not thy doings, and geve place unto vices, surely thyne iniquitie & dampnacion will be exceding greate. Wherupon Augustine, in his second booke, *De civitate dei*, sayth: If there be any natural part apparant in thee which is laudable, it is no way perfect nor purged but by pyetie, (which is worshipping of God) and by impietie it will be overthrone and punished. Further of all that hath bene sayde the very aggrevating of sinne it selfe is to be understoode by the other partes thereof.

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Of the enormitie of sinne, by the object or matter
about the which it is committed.

Art. 12.

AS we have already touched, some sinnes are sayde to be against GOD, some against the neighbour, and some against the sinner himselfe. And it is certeyne, that the sinne[s] againste God are the moste grevous generally. It is also now handled of the grevousnesse of sinne, having respect to God. And as those sinnes are sayde to be moste grevous, which are against GOD for his goodnesse, majestie, holynesse, charitie, and his bestowing of benefittes. So the lyker unto God that the neighbors be againste whome the sinne is commytted, the more grevous and enorme the sinne shalbe accounted. And thereupon the enormitie of sinne againste the neighbour, Is first marked by the auſthoritie, dignitie, and power of him againste whome the sinne is commytted. Who, (the greater his power or auſthoritie is) so much the more grevous it is to offend him or to trespasse against him, as appeareth by treasons cōmitted against princes. Hereupon it is very enorme & grevous to trespasse against a preacher or mynister: since it is cheefely againste charitie which is due unto them, and against justice by the which obedience and reverence are to be geven them. Wherefore of such God speaketh sayinge: Luke. 10. He that heareth you heareth me, and he which dispiseth you dispiseth me. Moyses also sayth to the rebellious Israelites: Exo. 16. Your m[u]rmuring is not against us but against God. And hereupon the Apostle teacheth in his epistle to the Romans: Rom. 16. let every living soule be subject to y^e higher powers. For ther is no powre but from God: and those things which are from god are ordayned. But he which resisteth authority resisteth against the ordinaunce of god. And they which doe resist him doe purchase to themselves eternall dampnation.

Secondarily, the enormytie of trespasses against y^e neighbour is perceyved by reason of the neerenesse of bloode. As thus. It is more greevous to kyll thy naturall brother. Or to ravishe thyne owne sister. But it is moste greevous to

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sinne agaynst thy Parents. Since a sonne is borne of their substance and is (as it were) some parte of them.

3 Thirdly, by the benifites which the sinner hath receyved of his neighbour agaynst whome he trespasseth. And therefore (againē) it is to wicked a thinge to doe evill agaynst thy Parentes from whome the ofspring hath obteyned, being, nowrishment, attendaunce, and instruction. Also agaynst maisters unto whome honour and love are due. (Or rather according to the Philosophers opynion, we can not yeld unto our parents & our maisters things equivalent to their desertes. And therefore it is written. Oh how evill a man is he which abandoneth his father? and he is cursed of god which provoketh his mother unto anger.

4 Fourthly by the goodnesse, vertue, or holynesse, of him against whome the trespas is done, who, the better, juster, or holier, that he be. So much the more wicked it is to doe him trespas. For a speciall honour is due unto them that are wyse and learned. And therefore the injurie or lacke of reverence that is shewed unto such men is accounted the more heynous fault.

5 Fifthly by the state, degree, or order, wherupon it is an exceding great offence to cōmit trespasses against the ministrie.

6 Sixtly by reason of the age. For there is great reverence due unto the elders. And therefore to doe to them injurie is thought the greater offence. Hereupon the scriptures teach

Levit. 19. us saying: before a gray head thou shalt rise & doo reverēce.

7 Seventhly by the simplicitie and ignoraunce, yea, or by y^e folly of him against whom the trespasse is cōmitted. Who, the more innocēt or simple that he be, the more crueltie it is cōtēd to doo him hurt. And in like māner if he be either altogether or in part deprived of his reasonable understāding. For unto such great cōpassion & succour should be ministred and therefore it is cōtēd a great evill in y^e booke of Jobe

Jobe. 12. saying: The just mans simplitytie is laughed to skorne.

8 Eightly by reasō of the love or trust which we have in any man, if we doo trespas against him. For the more y^t any man doth love one, or y^e more that he trusteth him, y^e greater offence it is to doe him trespas by injurie, hurt, or deceit.

Jobe. 36. Wherupō it is red in Jobe saying: he y^t is laughed to skorne by his freind shall call upon the Lorde and he will heare him.

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And in Ecclesiasties: doo not forsake thyne old friend. For Eccle. 9.
the newe shall not be lyke unto him. Hereby the dissimulers
and crafty creatures doo provoke the wrath of god. Nynthly 9
the imperfection or monstrous defect of any persō, Where-
upon it is cōmaunded in the Leviticall lawes: thou shalt not
curse the deaffe man, nor set a stumblinge blocke before him
that is blynde. And therefore it is a vehement crueltie and un-
godlynesse, to mocke, scorne, or offend, such persons. Tenthly 10
by the impotence, weakenesse, and nede, of him against whome
the trespasse is done. And therefore it is a very enorme and
greevous sinne, to oppresse, persecute, or spoyle, the impotēt,
abject, or needye persones. And hereupon Salomon sayth:
He that taunteth the poore doth upbrayde his maker. And
Moyses sayth: The Lord geveith sentence for the wydowe Deut. 10.
and the Orphante, and loveth the stranger. Whereupon it
is written by suche as susteyne wronge in manner aforesaid,
that their cryes came unto y^e eares of the Lorde of Sabaoth:
Eleventhly by the adversitie of the neighbour agaynst whome 11
the fault is cōmitted. And hereupon it is accounted a verie
greevous fault, to increase trybulation, or to doe injurie, unto
them that are desolate, afflicted, or tempted. Since comfort
and consolacion are due to such as holy Jobe well witnesseth
that he did sayinge. I did weepe over him that was afflicted, & Job. 30.
I tooke compassion in my soule upon the poore and needie man.
And in an other place. When I satt (sayth he) lyke a King
that hath his armye about him, yet was I the comforter of
them that mourned. Therefore a certeyne wise man doth
admonishe us sayinge: Fayle not them that wepe in conso-
lation. And the Appostle sayth: we should weepe with them Rom. 10
that weepe. By these thinges every man maye consider the
enormytie of his sinnes agaynst his neighbour, as by respect
of him agaynst whome the offence is commytted. And gene-
rally the greater damage or evill that any man doth by tres-
passinge agaynst his neighbour, so much the more greevously
he sinneth beyonde his equalls in comparison. And therefore
to deflower a virgin is a very huge offence. Slander also taketh
away the good name which is to be preferred before silver and
gold. Yea and sowing of discorde, which breaketh away and
diminisheth love (that is to be preferred before silver, gold, and
good name) they are very huge and enorme offences. Yea,

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greater in all respectes then theft. And againe the more that the matter of sinne or offence be consecrated unto God, the greater is the offence. And last of all (my welbeloved) it shalbe meete for thee diligently and wisely to weighe the enormities of thyne owne offences cōmytted agaynst thy neighbour by any manner of meanes. And that accordinge to the considerations before rehearsed and towched, thou indevour thyself worthely to correct them. Diligently (hereaf[te]r) to eschewe them and to behave thy selfe well and orderly unto all men accordinge to their state, condicion, or quallity, even as the Appostle teacheth to the Romaines sayinge: Geve unto all men theire dewe. Feare unto whom feare doth belonge, and honour to whom honour appertayneth.

Rom. 15.

Of the enormytie of sinne havinge consideration
to thend and circumstances.

Art. 13.

Furthermore the name of circumstaunce in actions of vertue, is taken ordinarily by circumstance according to y^e place, for as y^e place doth locally invyron & stand about the matter or thing in hand, y^e which doth evē touch it, and yet is unto it an outward affection: So the condicions of humaine actions, which concerne the very actions themselves, and yet are without their substaunce, are called circumstaunces. As Thomas in the first chapter of his second treatise and the seventh questiō. Ther are (sayth he) seven circumstaunces which are conteyned in this verse.

Who, what, where, by what helpe, why, how, & when. For a man must marke who did it, by what helpe, or assistance hee dyd worke, in what place, what tyme, to what purpose, and in what manner it was done. But for asmuch as the action taketh his proper kinde by thende or purpose whereunto it tendeth, therefore worke it selfe is of the substaunce of the action. And therefore when the ende and the worke are termed circumstaunces, it is not to be understode of the principall ende or action, in that that it is properly, but it is ment by some ende adjoynded, and by some propertie

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applied about the worke or action. Of these circumstāces this one (wherefore) is of greatest consideration. That is to saye : To what ende any thinge is done. And therefore to the more unlawfull, or wicked, ende, or purpose, any thinge be done, the fault is so much the more agrevated. And if any man pretend his worke to sundry ends or purposes whiche are forbydden, the more, and the more perverse that these endes be, so much greater is the enormytie of his sinne. As if any man doe steale to the end and purpose that hee maye maynteyne delyghtes, banquittinge, and whoredome, yea, or to attayne thereby worldely promotion. And furthermore if any man be of the kynde of good men, if yet the ende or purpose that he prete[n]deth be vayne and lewed, the thinge then it selfe is unlawfull. As if any man, praye, fast, and geve almes, to obteyne mens prayes thereby. Then for asmuch as (by the testimonie of Dyonysius) goodnesse is an entyer cause, (that is to say : whyther all the circumstaunces of vertue before rehearsed, doe concurre) and the defectes or evilles doe happen by the omyttinge of any circ[u]mstaunces : Therefore the greivousnesse of the sinne is so much the greater, the more that the number of circumstaunces be which are forsaken, and the more that the partie doeth goe from the verie convenient circumstaunces of vertue it selfe. Hereupon let us now not onely be sory that we doe those thinges which of their owne nature be vicyous and absolutely evill, and doe also omit things that we should doe : But also because we have sinned in an inconvenient tyme, in a place more forbydden, to a very wicked ende and purpose, by dishonest meanes or assistaunce, and in a moste unapt manner and fashion, even unfearfully and unreverently altogether, we must consider also how often, & with what māner of person, with how great delight in sinning, and with how great, or what kynde of offence to our neighbour. For the more that the desiere of sinning (I meane the verie willingnesse to evill) be more bent therunto, the fault is so muche the more greivous. Lykewise it is convenient and we must consider of the good thinges whiche wee doe whither they bee done in due tyme and place, with a right intent and reverently, also. For it is more greivous in the time of divine service on y^e holy daies, and in the church, to have a wandring mynde, to tattle, to looke gazinge about, and to set mynde, upon vice and

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wickednesse. Therefore (my welbeloved) indeavour thy selfe to fulfil the good deedes whereunto thou art bounden, with the circumstaunces before rehersed as much as in thee lieth and doe heedely consider the greivousnesse of thy sinnes, by all these thinges now rehersed which doe aggravate sinne and wickednesse.

Of the deformytie, hatefullnesse and loathsomnesse
of sinne by consideration
of it selfe.

Art. 14.

BYcause god which is dishonoured by sinne doth consist of an infynite great honorablenesse, amiablenesse and bewtie : Therefore sinne is judged to be also of an infinit loathsomnesse, hatefullnesse and deformytie. For asmuch as it is displeasing, & cōtrary, to the divine will, holynesse, and equitie, here-upon sinne ought (by the lawes of God) neyther to be committed nor to be alowed for no cause, for no feare of damage, danger, or torment, nor for any love of commodytie, prosperitie or joye. Yea, rather should a man willingly receive & indure most greivous death, then to incurre the least sinne. And therefore whosoever doth either for flatterie or for menaces or by regarding mans favour, yeld unto sinne, he declareth sufficiently that he is imperfect. To conclude, the least evill of the fault, that is to say : The least sinne is more hatefull and more to be fledd from, then any kynde of evill in the payne or any kynde of punnyshment (yea, though it be infernall) as touchinge that it is meerely punishment. Therfore we ought not to sinne for the avoyding of any torment, losse, or discomodity, but rather ought a man to be willing to beare any payne then to offende God : For to offende god is as much as to leese God. (I meane the unmesurable goodnesse of God) and to set our owne wicked wills directly against his most holy will. And therefore now (my welbeloved) consider how great is their frowardnesse & how farr are they distant from true perfection, whose whole affection tendeth day and night to doe those thinges which are forbydden by th[e] divyne lawes. Which by flattery, gyftes, & poursute, doe labour to drawe those

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things, unto their consent, with the which they may fulfil their most filthy desires. And which studie to be honoured, to be inrytched, and to have their proprietie in this worlde. Therefore let y^e state of our myndes stand inflexible. Let us neither be puffed up with prosperitie nor yet overcome with adversitie. Neither let us fall hedlong from the way of righteousness through feare of mans displeasure, rebuke, or dismayng, and let us beyond all comparison feare the death of the soule (which is sinne) more then the death of the body.

Against those which doe more feare, eschewe, and hate, the evill of the punishment, then the evill of the fault.

Art. 15.

FEARE is the flying from or detesting of evil. Therefore the worse that any things bee, the more to be fled from, and the more detestable they are judged to bee. For as much as evil is the object of feare: So y^t it is already evident that the evil of the fault is unmeasurably to be fled frō. But the evil of the paine or the punishment of sin, or any kynde of afflictive adversitie, is not (in it self) absolutely evil, or simply to be fled frō or avoyded. But it is justly sent by God, & is profitable in this world to the taking away of sin, & the pawning of grace upon us. In hell it is the worke of the divine justice, & ordeyned for the fault although it be hurtfull unto the dampned. If thē since these things are so, how unperfect, vyle, & childish, are they which in this life do rather feare & flye from the just punishment, confusion, & rebuke of their sinnes, then from the very filthie deformitie of sin it self, the displeasure of the divine holinesse, and the dishonor of the highest God? These be those disordered and miserable creatures in whom private love doth wey downe godly love, in whom servyle feare is greater then chylidish obedience, which doe more honour, dread, and esteeme the sight & judgement of the world thē of god: never fearing to doe that in the presence and beholding of God him self, which they would be abashed to doe in y^e sight of a man being their judge in this world. These are more sorrowfull for their own temporal or corporal discommodities, losses, or punishments, thē for gods displeasure

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for the losse of grace, or for the wounding of their soule. These men doe pretend & fayne a certaine amendment, whē the judgement & examination of men is at hand or approacheth. But when he is absent, whom they feared and is not looked for, to returne shortly unto judgement or punishment, thē they live as they did before. Go to then (welbeloved) let us feare God most sincerely, let us (without all comparison) hate the evil of the fault, and hartely imbrace such punishment as is layd upon us for sinne, yea and let us beare it patiently. And let us most faithfully bewayle and lament the hurts of the soule (that is sins) more thē the losse of temporall things, or the afflictions of y^e bodie. Last of all, we shal be able to accomplish all these things, if we mark effectually that saying of Salomon: My sonne honor God, & thou shalt prosper. Besides him, see thou feare no man. And agayne he sayeth: Hee that feareth God, doth tremble at nothing, and he y^t feareth man shall soone come to distruction. I meane not that wee ought not at all to feare our superiors, since y^e Apostle Peter sayth: Servants be subject unto your masters with all fear. But my meaning is, that they are not to be dreaded as mē, but as the Vicars & ministers of God, least through the fear of them we offend God by any meanes. Now pray unto the most merciful God hartily, & incessantly for grace, to obtain the perfection in this article heere discribed.

Prov. 7.

Prov. 29.

How sundrie men, upon sundrie causes and
motive, doe eschue sinnes.

Art. 16.

Furthermore there are some which are withdrawne from vices with onely servile feare. That is with the dread of punishments and not with an affection to felicitie, nor with the verie sincere love of God. These men (as long as they continue suche) are not acceptable to God, yet such kynd of feare is not altogether unprofitable, in as much as it withdraweth from sin. There is nothing that is done as it ought to bee, or acceptable & pleasing of God, unlesse that proceed of the charitie of God, and bee done by the love of righteousness. As Augustine in the xxi. booke *De civitate dei*: vices

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(sayeth hee) are overcome by a laboursome difficultie. Neither it is possible to doe that truly or sincerely, but onely through a delight in true rightuousnesse. But they which doe seeme (by the meanes before rehearsed) to decline from evill, and to do some good things, are evill and unfaithfull servants, bicause there remayneth in them an affect to sin, and a well lyking unto things that are evil. Of such kynde of servantes our savior sayeth to his Apostles: I will not now call you servantes: John. 15 for the servaunt knoweth not what the master doeth. And John. 8. agayne: some doe eschue sinnes in hope of rewarde, and desire of everlasting felicitie. In these men the love of God is not perfect and altogether sincere without dissimulation, bicause they are bended backwardes towardes them selves, beholding and thinking upon their owne commoditie, and occupie themselves most in thinking of their hyer & reward. But if such do more regard & affect their owne commoditie then the honor of God: If they be more induced by y^e affectiō of private love, thē by the motiō of divine charitie, unto y^e doing of good works, thē they deserve nothing, & are rightly named mercenary mē. Neverthelesse it is lawful to serve god, by y^e beholding y^e reward, & by y^e affectiō to heavēly felicitie. So as y^e honor of God be preferred before a mans owne reward, & that y^e verie reward of blessednes which is desired, be ordred & disposed to y^e honor & glorie of God. The which who so doth, he shal not onely not be a mercenarie, but furthermore a friend: bicause he loveth God & rightuousnesse above all things. Whereas they which are not yet perfect, are accounted to have a beginning feare or mixed dread: bicause they withdraw themselves from sins, & do also apply themselves to vertues, partly by the feare of y^e punishmēts of hell, or these temporall & present paynes, and partly by the hope of heavenly rewardes. Notwithstanding y^e love of God (in them) doeth overwey private love, & they desire the honor and glorie of God both firstly, and finally. And therefore they are in the state of health and grace. Furthermore there are others which w^ddraw thēselves & depart frō sins, & do good, by y^e onely love of the divine godhead, & the true and sincere zeale of his honor, being converted fervently with their whole mynde unto God. And suche desire or covette nothing els (at all) but that God being glorious & holy, shuld be in all things honored

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Gal. 2. & loved, and doe never think upon the reward, nor have respect therunto. Which bow not back toward themselves, but rather doe altogether dye unto thēselves, to the end they may most purely live unto God. As the Apostle witnesseth saying: I live not now, but Christ liveth in me. Furthermore if these men do at any time think upon their reward and desire it, that shall not proceed of inordinate backe bending towards themselves, but by a charitable relation unto God, & bicause it is gods wil & pleasure that they shuld desire eternall felicitie, as men confirmed in goodnes, & happely injoying God: that they should most perfectly apply their whole mynd unto his honor, love & praises. And so the love of the reward shal not repugne the perfection of charitie. These are the friends & sonnes of God, whose minds are cōverted into the most pure affects of divine charitie, and the zeale of rightuousnes. And these men do in all places, & at all times behave themselves vertuously: bicause the reason of wel doing, is uniforme, pure, & stable in them, even as God him self, being the perfect love, the zeale of verie rightuousnesse, the presence of the divinitie, the love of purenes, the mightie affection of divine honor, the wel pleasing of good & honest things, & of all vertues. Now then (my welbeloved brother) flye from vice and exercise goodnes, rather by the most pure love of god, y^e zeale of equitie, & affection to purenes, then either by feare of paynes, or respecte of rewards. And if thou have not yet attayned y^t perfectiō, pray unto god therfore, & in y^e mean while flie from sins. At y^e least by fear of eternal dāpnation, & y^e love of y^e heavēly blessednes.

That we are not able in this life fully to comprehend
the enormitie of sinne.

Art. 17.

AS Augustine speaketh in the xxi. booke *de civitate dei*, the payne & eternal punishmēt which is apointed for temporal sins, doth therfore seme hard & unjust unto mans sences, bicause in this lyfe we lacke that sence and understanding of the highest and purest wisdomē, by the which it

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might be perceived how much wickednesse is committed in prevaricatiō & dissembling with God. For we have alreadie manifoldly shewed y^t the enormitie of sin is so much the greater, as the goodnesse of God is greater, before the which the frayle goodnesse is by sin preferred. And lykewise y^t the higher Gods majestie & authoritie are, which by sin are dishonoured, yea how much the greater gods holines & equitie be, which do abhorre y^e filthinesse of sin. And again y^e greater that gods charitie be towards us, & the more & better y^t his benefits be, which he hath bestowed upō us. And bicause we are not able to comprehend in these fleshly sences & natural mynde, the unmeasurableness of the divyne bountie, y^e undiscibab[1]e highnesse of the divine majestie, the most cleare infinitenes of the divine holines & equitie, & the greatnes of the divine love, & of his benefits towards us, nay rather that we are not able with a cleere eye to behold them: I do therfore certaynly beleve that we can not fully know y^e enormitie of sin whilst we are in this estate. Hereupō the perfect & holy men, y^e more sincerely & loftily y^t they did behold God in this world, & did in their myndes (being lightened & anointed frō above) the more diligētly mark those things wherby the enormite is agravated & the better perceived (wherof I have alreadie handled many) so much the more they dispised, humbled, & corrected themselves, yea & did most vehemently ponder, bewayle, & chastise the least sinnes. To conclude: one sin is agravated by another. Since therefore, the sins of our affections, speeches, things committed & omitted, be so many that they exceed & escape the knowledge and nombring of our thoughts & mindes: it is certayn y^t we can not understande the enormitie of our vices, but by a verie singular grace from God. And therefore it is written: who understandeth his faults? purge me O lord from my hidden falts: & from offences unknown spare thy servant. Hereupon in all respects we ought (by right) patiently & w^t all gladnesse to sustein all adversities whatsoever happē unto us, for our so hiddē lurking many & great offences. But bicause we do not ponder nor consider the enormitie of our sins, bicause we do not humble our hartes low inough before God, bicause in adversities we doe not give thanks unto God, which loveth us, rebuketh us, & chastizeth us: but being overcome with impatience, we fall

Psalm. 18.

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into disordinat sorow and basenesse of courage. Yea further because the other things a little before rehearsed, which do aggravate sin as wel on the behalfe of the sinner, & of the object or matter whereaboutes the sin is committed, as also by means of the endes & circūstances are so many & so great in particularitie, that none of us can distinctly know them all: Therefore we are not able fully to understād the grevousnes of our sins. But we ought infinitely to humble our selves, & hartely to call upon the divyne clemencie, and onely to breath too, or take comforte in the mercies of God. And to say with the true penitent sinner: myne iniquities have over taken me, & I had no power to see them. And againe: our iniquities are multiplyed over our heads. And in another place: our sins are growne up to heaven. Last of all: though we can not fully comprehend the hugenesse & enormitie of our wickednesse. Yet by that most bitter, eternal, & infernal payne which the just God appoynteth for our sins, it appeareth doubtlesse y^t they are truly so incomprehensible, great & enorme: which God doth yet neverthesse even in hell, mingle mercy with his justice, in that he punisheth lesse thē we worthily deserve. And yet the enormitie of any mortall sin (howe little so ever it bee) is so great y^t there is no creature in the whole world so welbeloved of God, but he would hate him & dampne him (for ever) for one of these grevous sins, if he finde it in him finally, at his ending. Yea & so great is the enormitie of sin that it maketh the sinner so displeasing unto God as he him selfe doth not remember, any good thing which the sinner did before. As our Lord & judge did testifie by Ezechiel saying: if the just man do turn away him self, & work iniquitie, I wil not remember all y^e rightuousnes which he hath don. Therefore he that standeth, let him take heed y^t he fal not: no man is sure. And in the Proverbs it is said: blessed is y^e man which is alwayes fearfull. And furthermore howe great the enormitie of sin is, it may hereby be marked, that no creature was fit to make satisfaction for the sin and transgression of mankind, and to take away the same, but it became the verie onely begotten of God, yea and it behoved (by a certaine meane) the true & unmeasurable God, to be incarnate, and to suffer and dye, for the redemption of men from the gylt of sin. If thou mark these things rightly (my welbeloved) thou shalt

Ezech. 18.

1. Cor. 10.
Prov. 18.

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abhorre sins, thou shalt bewayle them, and flye from them. And shalt warely behaue thy self before the presence of the diuine majestie.

Of the sundrie effectes and hurtes that
come by sinne.

Art. 18.

Contrarie causes are accustomed to have cōtrarie effects. But sinnes and their vicious qualities, are contrarie to vertues and their actions. Then as grace doeth make nature perfect, so sin doth infect it, hurte it, & imbase it. And as vertues and the giftes of the holy ghost, doe make the strengthes and forces of the soule to be readie, prompt, and easily inclined to well doynge, yea and (by meane and working of the holy ghost) verie wel and readie nimble thereuntoo: So sinne and vitious qualities, doe foreslow the forces before named, & draw thẽ backward from goodnes, make them weak & unready to do wel, prone and prompt to evil, yea they make them easily inclined to a diuinish instinct, and to follow the violent sway and force of affections. Hereupon Hugo in his booke of the Arck of Noe sayeth: what temptation so ever doeth assayle a soule forsaken, and abandoned of diuine succour, it overthroweth it. And Beda witnesseth: that a manne fallne into sinne, is dispoyled of the free grace of God, and wounded in hys owne naturall forces.

Therefore to the ende that we may orderly proceede, we must first say that sinne doeth dispoyle the mynde of the free giftes of grace, of charitie poured upon us, & of all the other vertues which proceed of the giftes of the holy ghost, which make us acceptable unto God.

Secondarily, it blotteth & defileth the soule, which blotting doth accompanie the spoyle of those free giftes, and is the losse of the spirituall beautie and comelinesse. For even as in corporall matters, a blot or spot is the losse of proper beautie & comelinesse, by the getting of any foule thing: So in spiritual things, a blot is set for y^e losse of spiritual comelinesse. Now the soule hath two kindes of comelinesse: y^e one

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is of the natural light or reason: that other is of y^e divyne lightning by grace. Furthermore if the soule cleave faste to these base earthly and carnal things, it doeth worke altogether against the light of the natural reason, and the grace of the divine beautifying. And so the spiritual comelinesse (as touching the natural light) is diminished & darkned: but (as touching the light of grace) it is altogether taken away.

3 Thirdly, sinne byndeth unto perpetuall payne. As Jude in his canonicall Epistle sayth of the wicked: that a depth of
Apoc. 14. darkenes is reserved for them for ever. And it is red in the Apocalips also: the wicked and ungodly man shall be tormēted with fyre & brimstone, and the smoke of his tormentes shal goe up for ever and ever.

4 Fourthly, sinne doeth make the conscience it selfe bitter and unpleasaunt. For as that wise man lefte in writing: a troubled conscience doth presume horrible things. Whereupon one of Jobes friends doth affirme saying: The sound of terror is ever in the eares of the wicked. Therefore Jeremie speaketh saying: it is bitter and unpleasant for thee to have left the Lord thy God. For sin doth ingender a privie gnawing in thy conscience, whē remorse of y^e same vexeth an evil mā saying: heere spiritual gladnes, inward peace, and orderly mirth & jollitie have no place in y^e wicked men.

5 Fiftly, sinne doth harden & indurate the minde, so that it is not able to receive compunctiō and grace. Neither doth the word of god enter into the secret partes thereof. But doth resist good & holesome things: unlesse god geveth y^t most meeke & clement helpe of his almighty grace. And so
Pro. 18. molify y^e hart. And therfore Salomō in his booke of proverbs doth affirm: the wicked (sayth he) whē he cōmeth into y^e depthes of sinne, doth not regard it. And in Esay, god sayth to him that is filled with vice and evill qualities: I knowe that thou art hard harted. And thy necke is lyke unto a steele bowe. And thy forehead is of brasse. These that are thus indurate doe not blushe at their evill deedes, but rather rejoyce when they have done evil and triumph in most wicked thinges. Whereupon Jeremy doth wnesse of suche saying: Thou hast a face lyke the forehead of an harlott: so that thou wouldest not blushe. For the longer, more greivously, or oftener, that a man sinneth, the more his reason & understāding is blinded.

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And y^e more y^t his reasō is blinded, so much y^e more he erreth & goeth astray. Taking evil things for good things, false for true. Hurtfull vayne & vyle things, for helthfull, certayne and precious thinges.

Sixtly, sinne maketh him that sinneth insensible as touch- 6
ing those thinges that are for his health and salvation. Therefore the wordes of God doe not seeme savory unto him. Neither doth he perceave his owne peril. Hereupon Moyses sayth to some in Deuter. God hath not geven you (saith he) Deut. 29.
a hart of understāding, and eyes that see, or eares y^t might heare. For it is written in the Actes: Such men harken with Acts. 28
an evill will, & doe shutt their eyes least they should be converted and lyve.

Seventhly, sinne kylleth the sowle, bicause it taketh y^e lyfe 7
of grace from it, and doth depryve it of the true lyfe which is Christ. And the sinner is thereby lyke a stynking rotten, and most filthy carcassee in godes sight. Hereupon we reade in the Apocalips. Thou hast a name to lyve, but thou art dead. For I finde not thy workes full before the Lorde my God. Synne doth also (according to Augustine) adnychilate and bringe to nothing. Bicause sinne it selfe is nothinge, and all men by sinning come to nothinge. By leeing the essentiall beinge (not of nature) but of grace.

Eyghtly, one sinne doth drawe and dispose a man unto 8
another. So the sinne which foloweth doth become bothe a sinne and the payne of a sinne. For of it selfe it is a sinne. And by respect of the sinne which went before it, it is also the peyne of a sinne. Bicause the sinner by the desartes of the former sinne doth justly deserve to be for saken of God: And so falleth into sundrye vices. Whereupon according to Gregory: A sinne which is not washed away by a repētaunce, doth by and by drawe one to another sinne by his owne weight, and swaye.

Ninthly, sinne doth make such vertuous deedes which were 9
done before to be unfruitfull & dothe exclude man frō the glorie of the heavēly kingedōe. As it is written: Let y^e wicked be taken away least he should see the glorie of God.

Tenthly, of a member of Christ, it maketh one a member 10
of the Devill. For as by faith we are incorporate in Christ, so by deadly sinne, (leeing fayth,) we are incorporate in the Devill, who is the head and Prince of the unjust.

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11 Eleventhly, it maketh man (who ought to be the Temple of God) to be lyke unto hell. For as in hell ther are fier, cold, styncke, darkenesse, wormes, confusion, thyrst, and hatefulnessse, of all that is good and honest: So in a sinner there are, the fyre of anger, impacience, and covetousn[e]sse, the cold of envie, the stynche of lecherie and ryot, y^e worme of conscience, the thyrst of concupiscence, the disorder and pevyshnesse of mynde, and the lothesome detesting and hating of vertues.

12 Twelfely, sinne maketh a man unstable. For the sinner is overthrowne, tossed, and caryed about with every wynde of passionnes, temptations, and vices.

Psalm. 11.
Psalm. 11.

As it is wrytten, the wicked shall walke aboute: for they are as the dust which the wynde driveth from the face of the earth: bicause their harts are not made faste unto the highest, unchangeable, onely true and most perfect goodnesse. [T]herefore they wander in thinges created, and are devided in mynde, and are most unordinately affected. Whereupon Jeremy speaketh saying: Jerusalem hath committed synne, and therefore it is become unstedfast. Furthermore even as the bayte upon the hooke doth beguile the fishe, So doth synne beguyle the synner. Bicause whiles he doth vaynely and wickedly delight therein. It bringeth him to everlasting sorrowe. Hereupon Augustine in his .xiiii. booke *De civitate dei* doeth affirme saying. We may well say that all synne is a lye. For we doo not synne (sayth he) but of a desyer that good may come to us. And yet of all synne evell commeth to us. Againe, synne doeth make the synner lyke unto a Serpent, which goeth uppon his brest, and eateth the earth.

Even so sinners doe cleave fast unto sinne, and doe strive to fill and glutt themselves therewith. Sinne doth also shewe y^t the sinner is a foole. Bicause by sinning every man doth more and more, overcharge, greeve, and oppresse, himselfe. He gathereth and layeth upon his owne shoulders the sticks wherewith he kendelet the fyer that burneth him in hell. Yea he serveth him which requyreth & seeketh nothing but his eternall dampnation, and will so much the more, torment him, the greater service that he hath done him. Furthermore sinne doth take away true libertie. And maketh thereof most miserable bondage. Bicause (as our Saviour witnesseth

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by the Evangelist) Every man that sinneth is the servant of sinne. Therefore Augustine in his fourth booke *De civitate dei*: Doth confesse that the goodman, although hee serve, is yet a free man. But the wicked (sayth hee) yea, although hee reigne, is yet the servant of as many maisters as he hath vices. And againe in the fourth booke hee saith that the will of man is then truely in freedome, when it is not in bondage to vyce or sinnes. And Salomō in the booke of his Proverbes protesteth: That righteousnesse doth rayse up and enoble the people. But sinne (sayth he) doth make people miserable. For if paine make a man miserable, and y^e fault much more miserable, then shall it so much the more in all respectes make him miserable, as the fault is, more detestable then the payne is. Whereupon Augustine in the xi. booke *de Trinit[at]e* sayth: To will or desiere (sayth he) that which is not decent, is a most miserable thing. And agayne sayth he, every man is made m[i]serable by onely evill desier. But more miserable by power thereof. For thereby the desiers of an evill thought are fulfilled. And bicause the sinner doth cleave & sticke fast unto vayne thinges, therefore sinne dothe finally leave him (which sinneth) vayne and voyde of all thinges. As the Appostle sayth to the Romanes. What fruite had you then (that is to say in sinne when you sinned) in those thinges where at you now doe blushe. For the ende thereof is death. Furthermore sinne doth cheefely greve the sinner, at the tyme of his death. For it maketh him sorowfull for the losse of the temporall thinges (that is to say: The delightes, ritches, and honors of this worlde) which he loved. It maketh him also to feare the streight judgement of God. The infernall punyshementes of the speedy cōmyng of the Divills. Who then doe cheifely indeavour to drawe y^e sinner into desperation and many other evils. And then the wicked is sorowfull that he hath lost and spent his tyme so viciously & unfruitfully. Here withall after death, sinnes doe unspeackeably greeve the unjust. Bicause they shewe y^t they are before the just judgement of God most worthy of everlasting payne and confusion. And then they morne to here that terryble word: Goe you accursed into everlasting fier. And doe unrepayreably hold them as turned away from the high goodnesse & fountayne of true felycitie. And lastly, As sinnes are hurtfull to them that are in sinne

Pro. 4.

Rom. 6.

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themselves, even so the[y] greeve those which by repentaunce doe withdrawe themselves from sinnes.

1 First, bicause it never recovereth the glorye of the first innocēce. As a mayde once deflowered can never be a virgyne againe.

2 Secondarily, bicause it bryngeth us to payne and penaltie.

3 Thyrdly, bicause it kepeth man back from glory. For the penytent shall not enter untill, through Christ his merites and mercy, he be restored to the purenesse which he had in baptisme.

4 Fourthly, bicause he shall never recover the tyme past, & lost, ye which he might have gayned with reward. Yea and it happeneth often tymes that the sinner being penitēt doth yet (by the dreggs and reliques of his old accustomed sinnes) become more cold in his affections, more ready to the lothesomenesse of good thinges, darker in his understandinge, weaker to doe well, and much more frayle and feeble to resist the evill. And therefore Augustyne in his eleventh booke *de civitate dei* doth say: Our mynde (sayth he) in the which reason and understanding naturally have residence, doth become unable and weake (by certein cold and darkesome vices) not onely to cleave to the fruicion of God but also to beare and abyde that unchangable light. Untill suche tyme that beinge from day to day healed and renewed, it maye be made capable of such great felycitie. Whereby it is manifest how foolyshely they behave themselves which foreslowe their conversions and saye that after a certayne tyme they wilbe altogether converted yet remayninge the meane while in their vices and wickednesse. For they doe not rightly weighe into how many daungers, perrilles, & hurtes, they fall in the meane tyme. And therefore sinne doth alwayes hurt many men.

1 First, him which sinneth.

2 Secondarily, the neighbours and all the church of god. Bicause in the meane while the neighbour thereby taketh offence, and the church it selfe, which is an armye to withstand the Devill, is (by a certayne kynde of meane) thereby also diminyshed, and weakened, by him which is wickedly conversant and occupied.

3 Thirdly, it hurteth also those that are dampned. Bicause

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the more that discend into hell the greater horror, howling, and tormentes there are. For that proverbe hath there no place
 ⁊ hiche sayth : *Solatum est misero, socium habere miserie.*

Fourthly it hurteth (by a certayne meane) the blessed in 4
 their habytations. By meane of subtraction. For the greater
 and more copyous that the number of the blessed is, the reward
 accidentall is thereby made the greater, by the happy socyety,
 one of them gloryinge in an others felicitie.

And lastly, the sinner doth incurre many evils and daungers, 5
 by relapse into his olde vices. For his faultes are made the
 greater, and so more hardly to be forgiven. As Jeremy wit-
 nesseth saying : How vyle art thou made by returning unto *Jeremy. 2.*
 thy wayes? For a wound hurt againe, is the hardlyer and
 more slowly healed. God also is made the harder to be pacified.
 And the Devill the stronger to possesse, as Christ sayth in the
 Gospell : That then goeth the Devill and taketh unto him *Lucke. 11.*
 seaven other sprytes worse then himselfe. And going in he
 dwelleth there. And the ende of that man is worse then the
 begynning. Also sinnne is fortified to prevayle before the
 judgement of reason. As Augustine speaking of him selfe doth
 say. More prevayled the encreasing evill then the uncustomed
 goodnesse. Lastly even the sinner himselfe becōmeth more im-
 potent to ryse. And thus behold (my welbeloved) how many
 and how unspe[k]able evill thinges a man doth incurre by
 sinning. And suerly if thou doe not amend thy liefe by read-
 ing and knowing these hurts, and daungers whiche come by
 sinne. If thou doe not detest and abhorre sinne, if thou doe
 not walke in purenesse of lyfe before God, then shalt thou bee
 unexcusably reproved of great faultes by thyne owne vertues.
 And shalt not doe that whiche beecōmeth the naturall good-
 nesse of thyne excelent wytt. For it is apparant by these
 thinges how truly Augustine spake in his twelwe booke *De civitate*
dei : saying : Synne hurteth nature. And by that meanes it is
 contrary to nature. And yet by that vice nature is apparant to
 be great and lawdable. For by what meanes so ever vyce be
 blamed, by the same undowtedly nature is praysed. For the
 right blaming of vyce, is bicause thereby a lawdable nature is
 dishonested.

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Of the infinite mercy of God.

Art. 19.

WE have already spoken many thinges of the enormytie, filthynesse and impietie of sinne. And it is now thereby made manyfest, how vehemently the holy and most highest God, is dishonored by sinne, and how he hateth and abhorreth the same. Therefore least any man should by consideration thereof, fall into weakenesse of courage, or be broken with disperation, or faynt with over much sorrow, or pyne and wyther away with undiscrete curyositie, We will say somewhat agayne of the incomprehensible and unmeasurable mercyes of God. And therefore as the goodnesse of God is pure infinite and most plentiful, so the sweetenesse of his liberalitie, and his clemency is altogether unspeakeable, unlimyt-able, and unexcogitable. Exceding and infinitely passinge, all our mallice, neede, and miserie. Yea, more then all the waves in the Sea passe a lyttle droppe of water, or the great heape of the whole world doth passe incomparably the least seede that is. Let no man therefore dispare by the enormytie of vyces. For thereby hee should offer an extreme injurys to the divyne mercy. And should moste vehemently dishonor the uncreated verytie of the highest GOD. As though Gods goodnesse and clemency (which hath promysed forgevenesse and grace unto all men how full of iniquitie so ever they be, if they doe truly repēt) were lesse then his wickednesse. To conclude is not y^e mercy of the glorious God, and he which is onely to be worshipped, most infinite, who in every moment doth perceve so many sinnes, to be done in this worlde and seeth himselfe to be dishonored, dispised, and blasphemed, so unspeakeably of so many sinners, and yet doth preserve them in beinge, doth uncessantly communicate unto them, the goodes of nature, & of fortune, doth nowrishe them, cloth them, & provide for thē, yea since (according to y^t which hath bene said before) y^e enormity of sinne is so incōprehensible, even therein y^e wonderfull greate, and infinite pytie of God, doth appere that he ever will vowchesafe, to be reconciled or to behold, or to receave into his grace & favour, the man w^t whome hee were but once offended or displeased by sinne?

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And beholde even those of whome he hath been so oftentimes offended by such grevous sinnes, by whome he hath been so often contempned, & set behynde earthly thinges in comparison, he doth not onely vouchsafe to receve them unto forgevenes, grace, & favour, but often tymes he doth prevent them in uncomprehensible pyetie, and doeth happely change their hartes (by inward compunctiō) unto salvacion : taking from them all hardnes of hart. And filling them with so much grace and goodnesse, that the same doth now most abounde, where before iniquitie was most abundant. And so of most hatefull enemies, they are made most deare & acceptable unto God : therfore we must not dispayre for any thing. For asmuch as God by his mercy doeth paciently abyde sinners, dothe gently revoke them, doth dissemble, and dyffer revēge and punishment, doth deliver them from many and manyfold daungers, doth liberally and freely geve them grace : doth multiply that which he hath geven, dothe kepe and preserve that which he hath multiplyed, and dothe rewarde with heavenly thinges that which he hath kept, and preserved. To conclude, God doeth joyfully receve unto repentance the synner, which retourneth unto him, doth mollyfie his hart, doth quyckly forgeve the offence which he cōmytted. And after forgevenesse doth never remember the injurie. Agayne God of his mercy doth send us adversities to prove our patyence withall, he geveth us prosperytie that he may provoke us to love him. And by his mercy doth bring agayne unto himselfe those that goe astraie, & doth guyde unto him such as returne, doth rayse up them that fall, doth staye and hold up them that stand, and dothe leade unto glorie all such as doe persever in godlynesse. Behold how greate and how verye unspeakeable, incomprehensible, and unmesurable, the clemencie of our God is especyally upon his elect? And yet let no man sin the bolder by this consideration of the divyne mercyes, presuming most foolishly upon Gods benignitie. For he is accursed which sinneth through hope. For y^e better, more meeke and clement that we know God to be, so much the more intentyvely we ought to love him, & not to dishoner or dispyse him. Wherefore betwene desperation and presumption, let us observe a sapientall meane, hoping with feare and fearing with hope. And so let us contynewally be carefully and fearefully conversant before God.

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Of those thinges by consideration whereof, sinnes be
the more effectually avoyded.

Art. 20.

THere are many and almost innumerable thinges which ought to enduce us unto the avoyding and eschewing of sinnes. Fyrst the consideration of the shortnesse, vanytie, unstablenesse, and dysceitfulnesse of this present lief. For what is our lyfe, but a smoke most swyftly vaynyshing, and a moysture fading by little and littell, for our dayes are lyke a shadowe upon the earth, and it tarryeth not at all. How long soever our lyfe seeme or bee in this world, yet in comparyson of the never ending lyef which is to come, it is but a moment. As holy Job sayth: Spare me O Lord for my dayes are nothing. We see also with our eyes how many and how innumerable this present lief doth deceave. Which being delighted, over darkened, and bedect, with the rytches, delightes, and honors of this world doe neglekt those thinges which pertain to their health and salvation, doe never covet or desier spirituall good thinges, nor doe alwayes and everie day p[re]pare themselves unto death. And therefore even as they lyve so doe they make an end. And as they doe most unhappely dishonor God whiles they are yet sound and in health, so at the tyme of their death they are most justly of him forsaken dispised and condempned. Is it not then more holosome, to contempne this lief for the love of that most happy and eternall lief which is to come? To abject all the vanity and impietie therof and to cleave most faythfully fast unto that divyne eternall and unmeasurable goodnesse.

I Behold in this present and most unstedfast lief, we must of necessitie have regard either to eternal felycity or everlasting dampnation. Chuse then (my welbeloved) that which thou perceavest to be most holesome for thee. And hate, eschewe, and detest, most hartely all kynde of sinnes.

2 Secondarily, the diligent consideration of death doth not a little prevayle to make us eschewe and avoyde sinnes, which death doth most swyftly and uncessantly approach. At which time the vicious lief which now delighteth us, shall have a most

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miserable end. For then the perverse and wicked, (which doe cleave more and more bent to this world then unto God) shall seeke but truce for one hower. And onely their sinnes shall march on with them.

Thyrldy, the consideratiō of the highest and most rigorous 3
straightnesse of gods judgemēt. As to thinke what a horryble thing it shalbe strayghtwaies after death to be presented before the trybunall seate of Christ, to be of him most justly judged to abyde the pronouncynge of sentence to bee accused of the Devylls, and of our owne concience, and to be seene and found vicyous before him. Also the consideration of the last generall judgement which is to come in the end of the world. Which wilbe so terryble as no tongue is able to conceyve the same. Therefore whosoever doth deeply consider how miserable sorowful and horrible a thing it wilbe, then with body and soule to goe downe into the infernall pitt, to fall headlong into everlasting fyer, being shutt in the most tenebrous prison of hell, there desperately to remayne for ever, to have the most dolorous companie and societie of Devills, and to be there uncessantly tormented more then can be told: That man doubtlesse will avoyde and eschewe sinnes. Who so ever wil bewayle those whiche hee hath already commytted, will keepe his hart with fearefull watch.

Fourthly, the effectuall consideration of the whole infernall 4
punyshement. And therefore if he which is delighted and alured with vanytie of hart or voluptuous[n]esse of the fleshe in this world, would rightly wey and consider unto how great desolacion and eternall payne (yea, the plenteous fulnesse of all calamyties and miseryes) those delightes doe leade him, he would utterly abhorre them and flye frō them. O my most entierly beloved brother, would God that these thynges dyd savour and were understoode of thee, as it is meete and right that they should. For then thou wouldest most readely dispyse the world. For behould who would now lye but the space of one houre in a hott burnyng furnace, to gayne all the world thereby? Wherefore then doest not thou eschewe daily sinnes? For the which so great payne must bee suffered, yea much more greevous then any punyshement which maye bee geven in this present liefe. But these fowre considerations whereof I last spake which with drawe us from sinne, doe

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principally pertayne unto foolyshe and unperfec̃t men. Which declayne from vyces rather by feare of evill then by love of goodnesse.

5 Fyfthly, then the consideration of that highest and incomprehensible heavenly felycity which God will geve to those that for his love doe eschewe and hate sinnes, is of great power to withdraw us from sinne. Synce the hope of reward doth diminish the force and smart of the scourge, there can be nothing in this world so painful, so laboursom, or so hard, the which he that doeth rightly and worthily ponder the inexcogitable glorie of that blessednesse, would not readily and willingly indure.

6 Sixtly, to the same end prevayleth devout, trustie, & often praying. As if a man (which thinketh & cōsidereth that without the abundant grace of God, he can not flye from nor eschue sinnes) doe therefore never cease to pray hartely unto God for grace to live vertuously. For we must (as our saviour sayeth) alwayes pray and never cease.

7 Seventhly, the consideration of the divyne presence is chiefly avaylable to the eschuing of sinnes, by the which god doeth behold and consider us every where. By which consideration there aryseth in us a chaste shamefastnesse from doing of any thing that is dishonest.

8 Eightly, the consideration of his benefits.

1 Furthermore, it appertayneth unto thē which are perfect, to avoyde sins, chiefly by cōsideration of the divyne goodnes, before whome (in sin) the frayle goodnesse is preferred.

2 Also by consideration of y^e divyne majestie, which by deadly sinne is infinitely dishonored.

3 Agayne, by consideration of the divyne holinesse and equitie
John. 2. unto the which sinne is infinitly displeasing.

4 And lykewyse by consideration of the divyne charitie, by the which God did first love us.

5 Moreover, by the verie love of vertue and purenesse, and the horror of the deformitie of sinne. As a vertuous man did affyrme saying: Although I knew that God would forgive mee, yet would I not sinne (sayd hee) for the very disordrednesse thereof. It is also written that the generall remedies agaynst sinnes are commonly these.

1 Fyrst patience in povertie, that a man may suffer neede and

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penurie in all things, quietly and gladly as an Embassador sent by God, whither it be in food, clothing, or other necessities. For as ye abundance of temporal things, is the occasiō of many vices. So povertie wtdraweth from many evils.

The second is the dispising of worldly men and their 2 praises, yea though thou be in all things contemned, reprovēd, and troubled without cause given. For so is the swelling of pryde repressed, and a singular grace obteyned of the Lord.

The thirde, is a ghostly magnanimitie a stout mastership 3 over a mans self, without which a man is oftentimes enforced to cōmit such things as wold els displease him, & to omit those things ye which hee would willingly doe. It prevayleth much for worldlings in all things to forsake their own wil.

The fourth is ye eloyning of a man from comfort of worldly 4 affayres. By which verie often times the quiet and purenesse of the soule is much hindred.

The fift, is often conference with learned vertuous men and 5 the following of their counsellē, and betweene God and thy conscience to take an account of thy life passed, which doth helpe to overcome sins, and the temptations of the divil, for since the divil is the Prince of dark[ne]sse he doth hate & flye from the light, or the recordation, or manifestation of his deceptes, and the humble accusing of a mans own self. But the forgetting or keeping secrete of his wyles, hee loveth exceedingly. Hereupon our saviour sayeth: Everie man which doth evil, ^{John. 3} hateth the light: but hee which dealeth truly, commeth to the light that his workes may bee made manifest, bycause they are done in God. But there are some which are verie naughtely dangerous shamefast, having no will to call to remembrance and examyne their owne consciences of the secretes of their thoughts, affectiōs & temptations, wherby it cōmeth to passe y^t being overcome they fall & are folded and wrapped up in sundrie vices, w^tout purpose and intent to bee converted unto God.

In lyke maner to flye idlenesse, doeth prevayle much 6 in the avoyding of sin. For idlenesse breedeth vices, and therfore some fruitfull occupation must alwayes be taken in hand.

Furthermore, I judge that nothing is more effectuell to the 7

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eschuing and avoyding of all evilles, to the resisting of the divill, to the profiting in all charitie vertue and grace, to the applying of holy workes, and to the earnest submission of a compunct, meeke, a holy mynde unto God, then the inward, frequent, and diligent meditatiō of our Lords passion. For when we see how much God loved us, howe great patience, meekenesse, and humilitie Christ did shew & teach in his passion : and how being stretched upon the Crosse, hee prayed for them that killed him, by weying and deeply considering of all which things we shal throw frō us, all pride, wrath, impatience, carnallitie, voluptuousnesse and envye. Studying to get charitie, meeknesse, patience, & repentance. Beholde now (my welbeloved) let the provident consideration of all these things before discribed, which may make thee eschue those things which displease God, & chiefly are hurtfull unto thy selfe (that is to say sinnes) let it alwayes (I say) leade thee and guyde thee, that with a clensed thought thou mayest evermore increase in charitie, in divyne grace, and in all the giftes of the holy ghost.

How a man ought to behave himselfe heere in
earth, which desireth to attayne unto
perfection of life.

Art. 21.

WHosoever desireth to apply his mynde unto the obtayning of inwarde purenesse and holinesse, and to attayne to true perfection of lyfe here on earth.

- 1 Ought first of all to found him self and his conversation upon true humilitie and the fear of God. For god doeth resist the proude : but unto them that are humble, hee giveth so much the fuller grace, as they have the greater depth of humilitie. And agayn he sayth : if thou doe not hold thy self instantly in the fear of God, thy house shal be quickly subverted and overthrowne.

- 2 Secondarily, he ought (so farre fourth as God wil graunt the

1. Pet. 5.
James. 4.
Eccle. 27.

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measure of his grace, and as in him lyeth) to flye and abhorre all sinne. Forasmuch as sinnes doe (in such maner as is before rehearsed) hinder the increase of grace, the fervētnesse of charitie, and the cleannesse of holy lyfe.

Thirdly, he ought verie often tymes and most diligently 3 everie day and night to consider his lyfe, to lament his offences, and the breach of the preceptes divyne, and sharpely to judge over him selfe in all things: to humble and dispyse him selfe. But as for other mens deedes hee ought not curiously to marke or judge them.

Fourthly, in all things that he doeth, he ought to have a 4 circumspect eye: and actually to take heede, and to have care that he offende not God by any meanes. For since there is no difference (as Saint Thomas affyrmeth) in the undivdable actions of men, so that everie action of man proceeding from deliberation of reason, eyther profiteth or anoyeth: it is certayne that unlesse a man (in all things that he doeth) doe circumspectly behave him selfe in everie poynt, he shall light into many sinnes. And therefore the Apostle writeth unto Tymothie: doe nothing (sayeth he) without foresight and judgement. 1. Timo. 5. That is to say, the judgement of discretion going before thee. And in Ecclesiastes it is writtē: My sonne doe nothing with- Eccle. 23. out counsell, and thou shalt not repent thee after thy deedes. Therefore in all things it is to be weighed whither they be lawfull, expedient, or profitable. Whither they be lawfull having respect to God, and whither they bee expedient, having regard to the edifying of thy neighbor. He that is such an one will alwayes and in all places behave him selfe fearefully. Such an one was Job. I feared (sayeth hee) all my deedes, knowing that thou sparest not him that offendeth.

Fyftly, he ought to keepe his harte with all diligent heede 5 least any vayne thought or inordinate affection doe remayne Prov. 4. therein.

Sixtly, he should bring himselfe into suche custome, that 6 whither hee eate or dryncke, or clotheth him selfe, or whatsoever he doe or labor abroad, or whatsoever he heare others speak, or he him self speake unto others: yet alwayes he doe (as much as by the helpe of grace he may) lift up hys hart unto God, and within him self revolve somewhat that is godly, saying with all his thought: A cleane harte create in me O Lord. Psal. 5.

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And such other meditatio[n]s as seeme moste pleasant and most convenient unto his devotion : but chiefly he must pray uncessantly unto God for increase of grace, and for the custodie of his harte.

7 Seventh, he ought in all things to have a moste sincere intention, fervently and zealously desiring the honor & worshipping of God. And thinking therupon more then on him self or any other thing.

8 Eightly, he ought in all affection of bodie and in all adversitie to rejoyce hartely bicause suche things are profitable unto him, as touching God. But bicause it is unacceptable unto the holy ghost whatsoever we present unto it, neglecting that whereunto we are bound, therefore he ought first to paye unto God reverently his dettes and duties : as prayers or divyne & holy service, distinctly pronounsing, lifting up his harte, and fashioning these things (as with a taste of mynde) even as it were from his own affection. Yea let him rayse up his harte unto God by contemplation of his goodnesse, holinesse and
Lam. x." benefites. These things (my most deerly beloved brother) I doe write unto thee rudely and in haste, as they come into my memorie, and as God him selfe (from whom all goodnesse floweth) did vouchsafe to give me understanding, to the end thine hart may be inflamed towards the love of perfection : and that it may know how to obteyn the same. For if thou doe rightly and wisely use the gifts of nature doubled in thee, by the divyne grace, then shalt thou with a wonderfull facylitie attayne unto singular perfection.

And therefore I doe vehemently exhort thee, and earnestly desire that thine affections towardes these earthly thinges may bee temperate, covetyng the ryches of thys worlde no farther then necessytye doth requyer, modest lyfe doth demaund, and the inward profitt of thy sowle challenge. For Augustine sayth in his nynth booke *De civitate dei* : A mans sowle is so much the more unlike that incorporall [e]ternytie, and unchangeable goodnesse, as it more coveteth and desiereth temporall and mutable thinges. Yea let thy thoughtes altogether dispyse the unpure delectations of the flesh. Bicause as Augustine sayth in his second booke *De Trinitate* : The reasonable soule is made so much the more spirituall, and yemore fervent, the more and more, that it dyeth from carnall con-

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cupiscences. To conclude the more precyous that thy soule is then thy body, so much the more diligently see that thou love, seeke, and heape up, the spirituall rytches, the inward comelynesse and decking of vertues, before the outward garnyshing of the body and garmentes.

Not desiering to please men, but to please thy creator, Saviour, and most dreadfull Judge, who is as above all thinges, the highest and most blessed God.

Amen.

THE NEEDLES EYE

The Prologue of the Author.

Math. 6. **O**Ur saviour Christ by the mouth of his holy Evangelist Mathew in his sixt Chap. saith: I will declare unto thee (O man saith he) what is good, & what the Lord thy god doth require at thy hands. Verely evē to doo justice & righteousness, & to walke carefully & warely beefore thy Lord God. For asmuch as god hath formed & made thee a reasōable creature, he hath created thee to y^e end y^t thou mightest obteyne everlasting felicitie, he hath furnished thee with all thinges necessary to y^e atteyning thereof, that thou mightest deserne betwene good & bad, betwene truth & falshood, & betwene vertues & vices: choosing and folowing those things which are good, true, & verteous, & abhorring (yea utterly forsaking) all evill, false, & vyxious thinges. Wherefore our owne reasō & understanding (being instructed by the doctrine of the holy scripturs, & well taught and grounded in y^e holy lawes of god) ought to be y^e judge of all our life & deedes, in such sort y^t every man might every day of his life wysely dyscusse, truely discernē, & effectually correct, his owne conversation. And although we are forbidden by gods word to judge other men disordredly, Math. 7. according to the Evangelyst saying: Judge not & you shall not be judged, neverthesse let every man judge himselfe by consideration of his owne lyfe, and let him abhorre whatsoever he findeth reprehēisible therin. Yea let him bewaile it, avoyd it and leave it not unpunished. But let him amend it by the frutes of repētaunce. And this is ment by doeing of justice and righteousness. For whosoever doth so, shall esCAPE the straight judgement of God, and the everlasting paynes of hell. As Paule the apostle doth witness in his eleventh Chapter of his first Epistle to the Corinthians saying: If we judged our selves we should not then be judged.

Not doubting of salvation but putting away carnall securitye.

Moreover we ought to walke warely and circōspectly before the Lord our God, continewally fearing least we offend the eyes of his holy Majestie in any thyng, and y^t we neyther loose the benefite of his greates grace in this present lyfe, nor yet the fruyton of his glory in the world to come. Nor yet thereby encurre the daunger of everlastyng paynes in hell. And here

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upon the holy worde of GOD doth say: The man is blessed Pro. 28.
 which walketh alwayes fearefully. And hee which is with out Eccle. 1.
 feare or dreade to doe amysse, cannot be justified. As also the
 appostle Paule doth exhort us to this fearefull and carefull walking
 beefore GOD saying: Seeke for your salvation, wyth feare and Phil. 2.
 tremblyng. As also Sainct Hierome sayth: Cursed be y^t mā
 which doth serve god negligētly. Wherefore we must diligētly
 w^t all heedynesse, and the true effectes of Godly charytie, serve
 the hyghest GOD and Father in chyl dyshe feare and obedyence.
 As it is wrytten by the Psalmyst: Serve God in feare, & rejoyce Psal. 2.
 before him with trēbling. Such an one was holy Job saying
 rightly of hym selfe: I have alwayes feared GOD (sayeth hee)
 as the rage of waters that might overwhelme mee. And agayne:
 GOD is hee whose anger no man maye resyst. Therefore
 have I bene troubled to beehould him, and have bene grieved
 with feare when I considered him. So that whosoever is
 dyssolute in his harte, light of mynde, and doth neyther weighe
 nor consider the heavenly eyes which alwayes behold him, nor
 yet doth reverence and dread the presence of that fearefull and
 eternall judge? But doth proceede in such a carelesse order,
 and so negligently beehave him selfe, as though he had already
 passed all perylls, and were not of GOD to bee judged, doth
 not hee lamentably cast him selfe awaye? And shall hee not
 lyght in the handes of the lyving GOD. That he maye receyve
 everlastinge punyshment wyth the reprobate in the depth of
 hell. Wherefore my deare and welbeeloved in Chryst Jesu (to
 whome I wryte thys worke) doe not neglect thy selfe carelessly,
 in a vayne kynde of securityte. Nor doe not thou walke
 unreverently before the highest God, which doth contynually
 behold thee. Doe not injurie unto his Majestie by lyving
 wickedly: But (as Moyses doth exhorte thee) keepe thy selfe,
 and thy soule, warely: And forget not the wordes of the Lorde
 thy God, neither let them slippe out of thy remēbraunce, at
 any tyme: For hereupon it is that Augustine saith: Such as
 feare not gods justice, do hope for his mercy in vaine. And
 Hierome saith: If we would beleve and often thincke upon the
 presence of god, whose Majestie seeth and judgeth all thinges,
 I beleve that we should very seldom, or never fall into any
 sinne. And this it was that holy Job ment, whē he sayd:
 Doth not god know my wayes? and number all my stepps? Job. 1 & 23.

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and againe he saith: Thou hast observed al my pathes, and considered y^e steppes of my feete. Whereupon Basyle also doth admonishe us saying: Remember that you stand in y^e sight of God, which beholdeth the thoughts of your hartes, & knoweth all secretes. For this consideration of his divyne Majestie doth also induce an observation of his preceptes. Whereupon the Psalmist sayth: I have kept thy commaundementes & thy testimonies, bicause all my wayes are in thy sight. Thus whosoever will feare God let him assuredly thincke, that he doth behoulde all thinges. Let him be ashamed to stand with any uncleane thought in the presence of his infinite Majestie, yea, let him be abashed to have any blott or imperfectiō in his soule, before y^e face of y^e highest god. For it is writtē: Remēber thy creator in the dayes of thy youth, before the tyme of thyne affliction doe come.

Psal. 118.

Eccle. 12.

Howdiligent
we ought to
be in the
hearing of
Godes
worde.
1. John. 4.

It is writtē in y^e xi. Chap. of Eccle: Bee meeke & paicient to heare y^e word of god. For the more we doo love any thing, so much y^e more willing we are to heare of it or to talke of it. Wherupō John speaking of y^e lovers of this world saith: they are of y^e world, & they speake of y^e world, & the world heareth them. By the same reasō I say, y^t whosoever doth love god truly, doth desire his blessing and doth spiritually esteeme him selfe in GOD, even hee doth heare his word willyngly, dothe retaine it diligently, and doth fulfill it fervently. For these are signes of predestination to everlasting salvation. And hereupon our saviour sayth: He that is of God doth heare his worde, and therefore you heare not, bicause you are not of God. For the word of God, or the holy scripture, is the foode of the soule. And even as we dispaire of his naturall lyfe, which receyveth no corporall foode, or vomiteth up, and holdeth not that which hath receyved: Even so, the lyfe of grace is to be despayred in him which is not carefull, diligently to heare, mindfully to retaine, and efectually to fulfill the word of God. And therefore (my welbeloved in Christ Jesu) attēd and marke y^e word of god with good affectiō, heare it humbly and reverently, reade it, and peruse it as an Epistle sent thee from the holy ghost. Neyther yet is it sufficient to know the will of God, or to have it in reverence, but we must also fulfill the same. As the Psalmist sayth: I have layed up thy wordes in my harte, to the end that I might not offend thee. And the

John. 8.

Psal. 118.

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Evangelist'sa[i]th: The servaunt which knoweth his Lords will & doth it not, shalbe beatē with many stripes. And the Apostle James in his Canonick Epistle sayth: He that doth knowe the good and doth it not, offendeth greevously. And here upon Augustine doth conclud, that the word of god is of no lesse worthynesse, then the body of Christ. Neyther is he lesse gyltye which heareth the word of God neclygently, then he which receyveth his body unworthly. And therefore since I writ these things unto thee for the health of thy soule, by the helpe and grace of God (without whose provydence and helpe, no tree groweth nor leafe falleth) I require that thou read these thinges with no lesse dillygence and earnest affection, then they are fervently and zealously wrytten for thyne instruction. For so the natureall goodnesse of thy quick capacitye doth requyre. As it is written: A good eare will harken unto wisdom with earnest desire. And how acceptable and well pleasing that were unto god, appeareth by the wyseman saying: The earnest desire of wysdome shall guid a man to the perpetuall kyngedome. But what wisdom? Not the wysdome of this world. Not the wysdome of Phylosophers, Poets, or Rethorycians. For (by y^e testimony of the Apostle) God esteemeth the wisdom of this worlde for meere folly. And Saint Hierome that holy father, doth call Aristotle (who was Prince of Philosophers) a father of fooles or Prince of ignoraunce. But the wordes before rehearced are ment by the wisdom and perfect knowledge which is conteyned in holy scriptures. And are not they to be accountpt wayne and foolishe, who settinge a side such thinges as are requisite for the soules health: And omitting the observaunce of gods holy cōmaundementes and the wholesome knowledge conteyned in his holy word, are earnestly and contynewally occupied in thinges altogether wayne and superfluous, yea thinges which god doth not by any meanes requyre at their handes. And thereupon we see such men most comōly blynded with infinite vanyties, unfearefully & unwarely conversant and delighted in playes, pastimes and (overmitting greater offences) in meere tryfels and fantasies. Is this (thinkest thou) the streyght waye leading to lyfe everlasting, the which (as Christ himselfe doth witnesse) few can fynde out? No: But doo thou as the word teacheth thee, seeke not thinges above thy reach. Nor

Luke. 12.

Eccle. 3.

Sap. 6.

Math. 7.

Eccle. 3.

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search not thinges beyonde thy strength. But looke what god cūmaundeth, and thereupon doo thou alwayes medytate. And as for these superfluous toyes of prophaine mystries, doo never troble thy braynes therewith. Agayne what profiteth it to have knowledge of thinges created, without a dew reverence and worship of the creator? Nothing at all. But rather it hyndereth much, and maketh such smatterers (as gesse thereby) to fal into daunger of cōdempnatiō. Wherefore let not y^e study of naturall Phylosophy more delight thee, then the study of true morallitie which is devynity. But let the cheife delight consist in the study & understanding of holy scriptures. That

Psal. 18. thou mayest say: O how sweete are thy wordes unto my mouth? more sweete then fine hony. And agayne: I have delghted in the wayes of thy testimonyes as in much rytches. And lykewyse: The lawe of thy mouth is profitable unto me, yea more then thowsandes of gold & silver. By experience thereof, one of the Fathers in holy churche did say: Nothing in this lyfe is tasted more sweetely nor swallowed more greedely, nothinge doth so seperate mans mynd from the world, nothing so strēgthen it against temptation, nor any thing more help and styrre him to all goodnesse, then the study of the holy scriptures. And agayne hee sayth: Whatsoever is written in holy scriptures is veritie. Whatsoever is therein commaunded, is honesty, and whatsoever is therin promised is true and perfect felicitye. This is then the most holesome and profitable study, which teacheth a man to know himselfe to correct his lyfe, and to proceed in all goodnesse by the grace of the holy spirite. And thereupon Augustine warneth us saying: Use reading of holy scriptures for thy glasse, whereby thou mayest move any blott or blemishe that thou findest in thy selfe. Yea thou mayest therein learne to preserve whatsoever thou perceivest to be fayre in thee, by doing that which is fayerer then it seemeth to be. For the worde of god is most plentyfull, conteyning in it all delights. And therin (as in a myrrour) when we doo looke and gaze with the eyes of our inward mynde, we doo also see and behold the secret shape of our soules. Yea we may thereby perceive how much we have profited, or how much we are gone a straye frō perfection. Whereupon Isodorus sayth: The reading of holy scriptures doth yeeld profit. For it doth not onely tea[c]h and instruct

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a mans mynde, but it bringeth backe to the love of god such as are by vanyties abstract and caryed into concupiscence. Can any study then be compared to y^e study of this wysdome? No surely. For as Gregorie sayth: Even as the holy scriptures doo excell above all other knowledge & learning without cōparisō, teaching us the perfect trueth, calling us to y^e heavēly habitatiō, invyting and provoking y^e readers hart frō worldly desirs, to thēbraceing of high & heavēly treasurs, being neither so darke y^t they are to be dred nor yet so plaine y^t they are to be dispised: evē so doth the use and exercise thereof take away all wearinesse, and the more they are red the more they delight, surpassinge all other scyences even in the maner of writing and handlynge. Whereupon Hyerome also sayth: Love the studie of the holy scryptures, and thou shalt not passe upon the vitious desires of the fleshe. So that I doe greatly desire (welbeloved) to decke and bewtyfie thy soule with this divyne and supernaturall knowledge of the holy scripturs the which shyneth as a certayne blase or bryght beame of the everlastinge, uncreated, and highest wysdome. And the very reading thereof (by the testimony of Hyerome) doth sharpen y^e sence, encrease y^e understanding, warme the will, shake of [s]lōwth, quench lust, provoke sweet sighes, distyll plesant teares, and maketh us (as it were) neere neighbours unto God himselfe. Wherein when we bestowe our tyme and study, the holy ghost doth talke and common with us even famylyarely as Isodr sayth. And surely thou art singularly endowed with capacity towards thatteyning thereof, synce thou art bewtified with a naturall sharpenesse of understanding, in such sort that thou mayest by Gods grace say being yet but a yong scoller, I have enclyned my soule unto goodnesse. And I besech th[e] most mercyfull God to graunt the[e] such a delight in searching of his true wysdome, that thou mayest say with the auctor of the booke of wysdome: Hir have I loved and searched Pro. 3. for even frō my youth, and I wooed hir to be my wyfe and my spouse. And I became in love with hir bewtye, so that entryng into my house, I will lye downe by hir and take my rest with her. For hir conversation doth not weary me, neyther is there any bitterness in hir company, but joye and gladnesse dwell with hir for ever. And hereupon also it is sayd: Wisdome is more pretious then any ryches, and all that

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men desire is not therunto to be compared. God forbyd then that thou (my welbeloved) shouldest set thy mynde or occupy thy thoughtes in thinges that are lower and of vyler estymation.

Of two kinds
of waies wher
in men doe
walke.
Pro. 4.
1. John. 1.

THe path of the just, cōmeth forthwards like unto a bright shyning lamp, & it increaseth untill it be brod dai but y^e waies of y^e wicked are dark & they know not wher they fall. As y^e holy Evangelist John doth witnesse in his first Epistle saying: God is light, and in him there is no maner of darkenesse. Also Dyonisius wryteth that God is the pure, full, and infinite light, the lyvely, intellectuall, originall, and most cleare brightnesse. Since he then is the end and uttermost bound of our way and perigrinage, we ought to walke towardes him by the bright shyning pathes and fayre wayes, that the whole way may bee lyke unto the ende of our journey, and the middest unto the uttermost boundes thereof. For otherwyse we can never attayne unto him. Now this pathe of y^e just, is vertuous deeds, good lyfe and conversation, together with a warie observation of Gods lawes and commaundements. Whereupon Salomon sayeth: The wayes of the Lorde are fayre wayes, and all the pathes thereof are peaceable. For the wayes whereby wee journeye unto God and the heavenly kingdome, are: good thoughtes, holye medytations, fruytefull talke and deedes of charitie acceptable unto God in Christ Jesus. These are justly called the paths or wayes of the just, for as much as they be the certayne frutes and tokens, whereby we passe and make way (the grace of God helping us) from this exyle, unto the heavenly habitation. The which wayes and pathes are by good reason tearmed bright and shynyn, sithens they have their originall beginning of Gods grace and charitie, which are the supernaturall lightes of the soule. Yea bicause with their brightnesse they chase darkenesse from the myndes of men, they unite and knit together our hartes to the uncreated and heavenly light, and make him (which exerciseth himselfe therein,) to seeme cleane, holy, and acceptable unto God, and a good example unto men. Whereupon the Apostle sayth: That the just doe shine as Lanternes amongst the wicked. And agayne unto sinners converted he sayeth: You were once darknesse but now you are light in the Lord. Furthermore this pathe and way of the just, doeth proceede from good to better, from imperfection, to perfection, from one vertue to

Phil. 1.

Ephe. 2.

THE NEEDLES EYE

another, from the way unto the ende of the journey, yea and it increaseth untill it be broad day. That is to say untill the everlastyng day appeare. For as much as it ryseth (by fayth) to the speciall kynde of the thing sought for. Even unto the everlasting and most blessed fruition and vision of the highest and most reverend Trinitie and Godheade. This is the way of the chosen, the unspotted way, the way of all vertue, leading (by the travayle of repentance) unto everlasting rest and quyete. And of this way the Psalmist sayth: Blessed are they whose Psal. 118. wayes are uncorrupted, and which walke in the lawes of the Lord their God. And thereupon Job sayde: I kepte the way Job. 21. of the lord, and did not decline from it. As also Jeremie sayde: Aske which is the good way, and walke therein, and Hiere. 6. you shall fynde a refreshing for your soule. But now: there is another way of the reprobate, a darkesome way, (that is to say) a wicked and ungodly way, which lacketh the light of true understanding, & is not guyded with the light of grace. But is obfusate and darkened with y^e cloudes of passions and concupisces, perverting & overthrowing all just judgements, & leadeth to the dungeon of infernal darknesse. This way is seene by vitious qualities, unbrydeled appetites, cōcupiscence of y^e flesh, wicked thoughts, evil deedes, unseemely and unlawful talke, and neclecting of tyme. The which doe so overshadow and darken the eyesight of the mynde, that it can not see the spirituall ruyne and overthrow into the which it dayly falleth headlonges. For in this slippery and damnable way, (which seemeth good unto the wicked, although the end thereof doe leade unto death) men fal from the highest, unchaungeable, and moste blessed God, unto a chaungeable, frayle, and vayne apparaunce of goodnesse, from the state of grace and salvation, unto the state of gylte and condempnation, from a spirituall lyfe, to a carnall lyfe, and in the ende, from the right waye to the infernall pryson. Of the which way or wayes (being wicked as aforesayde) it is written: you blushe and be ashamed of your wayes. And therefore (my beloved) Eccle. 56. goe not into the waye of ruyne and perdition, neyther followe the libertie of worldlye vanities and thyne owne desires, but doe thou diligently followe and imitate the waye of the blessed and chosen. For whosoever followeth y^e things which delight the fleshe and the outwarde sences, whosoever doeth imbrace the

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Psalm. 118.

loosenesse of his hearte, and the joyes of this world, hee doubtlesse walketh in a darke and daungerous way. But hee that walketh accordyng to the preceptes and lessons of the Gospell, hee chuseth unto him the brighte way of the electe, and may saye with the Psalmist: I have kepte my feete from all evill wayes, that I might keepe thy wordes. For the worthie and perfect fulfillyng whereof let us praye dayly, or rather hourelly, with devout mynde, saying: Dyracte my steppes accordyng to thy worde, and no unrightuousnesse shall have the upper hande of mee.

Of three sundry sortes of travaylers in these pathes.

The Apostle Paule in his seconde Chapter to the Galathians sayeth: I am fastened to the Crosse in Christ. Yet live I, not I, but Christ liveth in mee.

And whereas I now lyve in the fleshe, I live in the fayth of the sonne of God which loved mee, and gave himselfe for mee.

And surely this is the wholesome doctrine of christian religion. That for the transgression of our forefathers, all mākind was depryved of their pleasant habitation in the terrestiall Paradyce, and throwne out into this world, as into a vale of miserie, into a place of banishment, and a countrey far from our native residence. To the end that through the bloud of Christ Jesu, we might in this worlde shewe the fruites of true repentaunce, and incessantly bewayle our owne calamitie, until we may be thought worthie after this life, to enter into the place of rest, or everlasting kingdome prepared for the elect children of God. Whereupon Gregorie sayeth: wee went from our countrey (meanynge the terrestriall Paradyse) for our pryde, disobedyence, followynge of the visible goodnesse, and tasting of the fruite prohibited, but wee muste returne thereunto agayne by humilitie, obedience, contempnyng of the visible goodnesse, and by brideling our carnall appetytes. And therefore in this lyfe we are called Travaylers or wafaring men, bicause as the Apostle sayth: We have not here any certayne residence, but we must seeke for it in the world to come. And agayne in another place he sayth: whylest we are in this corporall bodie, we dwell as strangers from the Lord. For we walke by fayth, and not accordyng to our outward forme. And in lyke maner the Psalmist singing speaketh unto God and sayeth: Hold not thy

Hebr. 13.

2. Cor. 5.

Psalm. 38.

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peace though I be a strāger & an alien in thy sight, as all my forefathers were. Now it is expedyent for a provydent and circumspecte travayler, that having necessarie thyngs for his journey, hee loade not nor over charge not him selfe with other things, nor that hee staye in hys waye without some reasonable and urgent cause. Neyther yet that hee busie hym selfe to entermedle with thinges done by other men whome hee passeth by in his journey, but that holding the kings highe way, and neyther declining on the righte hande nor on the lefte hande, and being contented with necessarie foode & apparell, he make hast, & incessantly travayle with all possible speede to drawe neere unto his journeyes end. So ought everie Christian to consider that he is but a travayler or a wayfaring man in this present lyfe, and therefore let him so order his whole conversation, that hee obtayne the felicitie which is to come, and to attayne to the heavenly and everlasting kingdome of God. Yea let him direct all his steps unto the glorie of God, fulfilling his holy commaundementes, and by such vertuous degrees, let him aspyre unto the heavenly habitation. For heereunto the Apostle Paule doeth exhorte us saying: it remayneth that they Cor. 7. which use the benefites of this world, should bee as though they used it not. And that they which be maryed, should bee as if they were unmarried. For the outward shewe of this world shall passe over. And agayne in another place he sayth: Having 1. Tim. 2. meat, drinke, and clothing, let us be contented. For they which covet to be rich, doe light in the snares and temptations of the divil. But happie is he which so knoweth his habitation that he may say with the Prophet, woe is mee that my resting place is prolonged. He that so sayth, and so coveteth to come Psal. 113. unto the everlasting habitation, he is worthily to be called a true travayler, and one that goeth in the right readie way. But bicause it happeneth oftentimes that a travayler seeing sundrie straunge things in his way, is delighted therewith, and stayeth to behold such things, or to seeke and inquire of novelties, whereby he foresloweth his journey, and remembreth not the countrey which hee hath to travayle untoo: but rather is so drowned in the delights of strange countreys, that hee taryeth there for altogether, and never commeth to his journeyes end. Therefore there is a playner and more perfect way whereby we may goe to the countrey of the chosen. Which is: that

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a man doe goe not onely by the wayes and meanes alreadie declared, towards the heavenly habitation, but furthermore that hee doe not regarde, care for, or seeme to see, anye impediment, stoppe, or let, in his way. But rather passe by them and dispise them as things which appertayne not unto him. And such travaylers or wayfaring men are they which care no more for the prayes and commendation of this world, thẽ they doe for their dispraises, no more for prosperitie thẽ for adversitie, for ryches, then for povertie. Finally, which doe not (worldly) set their myndes on any of the thinges which delight men in this lyfe, but doe (mortifyedly) set lighte by them all, as by most vayne trifles and toyes. Unto the which perfection the Apostle doeth exhort us saying: wee must alwayes beare aboute us in our bodies, the mortification of Christ Jesus, that his lyfe may be made manifest in this our mortall fleshe. And such were they to whom the same Apostle did wryte:

Colos. 5. you are dead, and your lyfe is hidden in God with Christ Jesus. And suche also was Jeremie speaking unto God who sayeth: Thou knowest that I have not desired the dayes of man. And suche are all they which doe not glorie but in God the Lord, & which made them selves strangers and alliens from this worlde. And suche an one may properly bee called deade unto the worlde. And yet there is another way higher and more perfect then these. Which is: To extinguishe all selfelove, and to bee ravished in divyne charitie, and thereby to love our selves in Christ Jesu perfectly and spiritually. Not onely that (travaylerlike) we can eschue the impediments & stops in our way to God, neyther yet onely that (deadmanlyke) wee can set light by the prosperities and pleasures of the worlde, but also that we abhorre with all our harte all thinges whereunto the worlde cleaveth, as ryches, delightes, lustes of the fleshe, promotions, vayne prayes of men, and free skope to doe what we list. Yea let us with all our harte abhorre, detest, and flye from all these thinges, as griefes and deadly tormentes of the harte, bicause suche things doe rather hynder and stoppe, then further our helpe forthwardes our course to God, and our journey to the heavenly habitation. To conlude, let us with all our hartes imbrace, cleave to, and desyre, all suche thinges as the worlde accoumpteth a Crosse. Which are adversities, or harde conditions: as abstynence, watching, discipline, desyre

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to bee unknowne to the worlde, love to bee contempned thereof, and joyfullye to beare all harde punyshementes for the love of God. Knowing that these thynges wilbe profitable unto us, as well for atteyning unto our journeys ende, as also to make the goodnesse of God satisfyed and pleased with our forewardnesse, whereby we may escape the punyshementes due for our heynous offences, and proceede in grace to our heavenly habitation. Yea heereby wee are made lyke unto Christ which suffered for us, and therefore shall lyke unto hym receyve a joyfull rewarde in the lyfe to come. And heereupon Psalm 18. we may rejoyce heerein, as in great treasures, and as the wicked and reprobate doe rejoyce and glorie in the prosperities of thys world. For suche as attayne unto this perfection, may say with Paule: God forbid that I should glorie but onely in the Gala. 6. Crosse of Christ by whome the world is crucified unto mee, and I unto the worlde. In lyke maner may wee bee thought crucified, and not onely alyens as the first, nor dead as the second sort. For in this third degree of perigrination, the very height of all christian puritie doth consist. And such were the most blessed Apostles, who being scourged and reproved by the high priestes, did goe away rejoycing oute of the sight of theyr consistories, that they were thought worthie to suffer that continually for the name of Jesus. Consider then (my welbeloved) in which of these three kyndes or sortes of Travaylers thou arte to bee accompted. For he which doeth onely attayne unto the first rehearsed degree, let him not thereby boast that he is in suretie of salvation. And therefore it shall bee thyne industrie not to be contented with the first degree, but that thou have desyre of (passing by the seconde) to clyme unto the thyrde degree of perfection. That leadyng a heavenly and angelycall lyfe in the fleshe, and dayly increasing in all fayth, charitie, knowledge, and grace, thou mayest bee accompted amongst the sonnes of the holye and glorious God, and not bee foreslowed after thy departure from the glorie of his majestie.

And out of a sermon of holy Bernard I have taken certaine chosen sentences touching this matter. Be not (sayeth hee) lyke unto the foolishe Travayler, whome the fayre shewe of this worlde doeth entyse, the prosperitie thereof doeth lulle him on sleepe, the favor thereof doeth deceyve him, and the

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joyes therof entrappe him, in such sort that being drawen and turned from God, hee is helde backe from his journey, and hyndered in hys wayes. Doe not then use or esteeme this world as thy countrey (as Beda forewarneth) bicause this is the difference betweene the chosen and the reprobate. That the electe (beeyng now Alyens and straungers banyshedde, doe expecte and hope for a perpetuall habitation in heaven, & do so much the lesse delight in the frayle joyes of this present lyfe, bycause they hope to receyve the joyes without end which are to come, & to raigne with Christ for ever. But the reprobate, have their countrey heere. And unto the desires of this life, they onely doe cleave, and therfore after this life they are sent into everlastyng banyshement, whereas lacking all pleasures and delightes, they doe onely suffer adversitie in torments.

Of the
straight way
to salvation,
and the
brode way
to perdition.

The Evangelist Mathew in his seventh Chapter hath these wordes: Enter (or goe in) by the narrow gate, for the way is broad and open which leadeth unto distruction: and many there be which goe in thereat. But the way is straight and the gate narrow which leadeth to everlasting life, and fewe there be which fynde it out. These wordes proceeded from our saviour Christ, and are reported by his Evangelist saint Mathew. And what could have bin spokẽ more terrible then these wordes? or what soundeth more thundringly in our eares? It had bene sufficient to terrifie the stoutest hart, if Christ had onely sayde: The way of salvation is straight, and broad or wide opẽ is the way of dampnatiõ. Whereby it might have bene sufficiẽtly apparãt how hard it is to be saved, and how easie to be dampned. But he proceedeth saying: That verie fewe doe finde the straight way of salvation, and that verie many doe walke in the wyde open way to dampnation. Whereby he doeth ensinuate also that right fewe shal be saved, and verie many dampned. The which he doth more evidently set downe in another place saying: Many are called, but fewe are chosen. Therefore who would not feare, yea and tremble to heare these wordes, if he be of the faythful, and have obteyned a lively beliefe in Christ Jesus? For the faith and true dutie of a christian is such and so misticall, so great and yet so difficult, that although we certainly know by the testimonie of Gods spirite the certaintie of our salvation

Math. 22.

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in Christ, yet should everie wayfaring man in this worlde doe verie well to feare and forecast least hee in respect of infirmitie of fleshe should fall and offende, and so consequently should doe well to walke in dread and reverence before the Lord God. For as we are bound to beleve that after this transitorie lyfe we shall be brought before the Tribunall seate of Christ, the everlasting God, and infallyble, dreadfull, and moste juste judge: there to receyve from him eyther everlasting paynes of hell fyre, or the everlasting joyes of heaven: even so if we behold the same with a cleare and lyvely fayth, it were wonderfull if ever wee should be free from trembling and dread. But the malice and necligence that is in us doeth blynde our hartes. For if we were to passe through a field or place full of theeves, wherein fewe passengers or wayfaring men had escaped, who were he that would not feare exceedingly to light in danger of corporall death? But now we passe and walke dayly through a felde of this wicked worlde, replenished with all kynde of divilish temptations. Wherein (as is abovesayde) verie fewe in comparison doe escape dampnation. Neyther yet doe we feare but laugh, playe, sporte, and banquet. Yea we are thoroughly replenished with a vayne and moste perillous securitie or carelesnesse. But (my welbeloved) let it not bee so, let it not (for Gods sake) bee so amongst us. Let us not so superficially heare the wordes of Christ, least we neglect, yea and loose our selves in unrecoverable, untollerable, and eternall destruction. Let us rather profoundly, and cunningly, fulfill the wordes of our saviour, thinking alwayes upon that which is written: Sanctifie the Lorde of Hostes, for he is your feare, and your terrour. And agayne: Be thou all day in the feare of God, & thou shalt have wheron to hope in the latter day. Wherupon Hieremie also considering these things sayd: There is no man lyke unto thee (O Lorde) thou arte greate, and thy name is also greate in strength. And who shall not be afeard of thee O King of kingdomes? Whereupon it is also written: Great & wonderfull are thy workes (O Lord God omnipotent) just and true are thy wayes (O Lorde) and King of all worldes. Who wil not magnifie and feare thy holy name, because thy judgements are manifest? But before I wade any further, let me say a little of the wordes before rehearsed of our saviour Christ. For he sayth that the way is narrow & the gate

Esay. 8.

Prov. 13.

Hiere. 10.

Apoc. 7.

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straight, which leadeth to salvation. Or rather (as I take it) he sayth that y^e way is verie narrow, & the gate very straight. For in y^t he demaundeth interrogatively, how straight is the way. &c. It is to be understood y^t he ment very straight and narrow. But he plainly affirmeth that the way is broad and spatious which leadeth to everlasting dampnatiō. And by the wordes before rehearced, the understanding hereof is made manifest. For as I have a little before alledged, there are two kyndes of wayes which men walke in. One bright & vertuous, (the which is the way of the chosen, which fearfully and carefully serve the Lord God) & that is the straight and narrow way. For as much as knowledge and vertue are alwayes occupied about hardest things. (As I will hereafter more playnly declare.) And there is another vitious & darksome way, which is the way or lyfe of the reprobate, the which is accompted broad and spatious, bicause it is an easie matter to declyne from the rules of reason, or to faynte from the right lyne of vertue, and to omit the divine lawes of Gods commaundements. And yet about this poynte the Philosophers had some question: not altogether unprofitable heere to be rehearsed. For whereas by their opinion, reason coveteth alwayes to the best things, & vertue (by Damascenes opinyon) is accordyng to nature consenting unto reason: yea and by Tullyes, or rather by Augustines and Basiles opinion, there are certayne sparkes or seedes of vertues borne and bredde in us, it might seeme thereby that vertue were verie easie and light to be followed. Wherunto I would answere that God surely hath put in us by regeneration wil to follow vertues wherby (by grace) they might seeme light and easie to be obtained. But the difficultie ryseth upon our owne imperfections, corruptions, and infections, whereby we are alwayes more prone to the evil then to the good. Much the rather through the oryginall sin which we brought with us, the which doth cōtinuallly make foure great & deadly woundes in our soules, to wete: ignorance in understāding, malice in willing, infirmitie in passion, & concupiscēce in appetite or desire. Moreover by y^e Philosophers opiniō also it falleth out, y^t the further of or distant y^t our intellectuall substance is from y^e first being (which is y^e divyne understāding, y^e very perfect end & skope wherunto all things ar to have relatiō) so much y^e more

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difficult it is, & by so much the harder means, it may attein unto y^e same. Thẽ since that the reasonable soule of man is so much inferior in y^e rancke & order of intellectual natures, as y^t therin y^e intellectual light is so feeble y^t (in it self) it is at y^e first like a smooth playned Table to be paynted upon, (but not yet paynted) it is playn and evident y^t (of it self) it should verie hardly attayne unto the uttermost scope and end therefore appointed, which is the majestie of the eternal God. As also the proposiciõ wilbe true if we speake of y^e natural felicitie of the soule, & the naturall vertues in us. Wherefore by stronger reasõ it is much more to be verified, if we speak of y^e supernatural beatitude thereof (which is the sight & beholding of God face to face) since y^e vertues of y^t uttermost end or scope, are by all comparison more excellent & more loftie, then the naturall beatitude, or naturall vertues of our soule. Whereby our soule hath great neede of the incessaunt helpe, motion, inspyration, and grace of God. For there are almoste unnumerable impedimentes of vertues which doe dayly happen unto us, as well by the meanes of our owne fleshe, as also by the world and the divell. By the which wee are not smally hindered, drawen backe, and foreslowed from all vertuous conversation. Wherupon Bernard sayth: The first impediment and greevous occupation that we finde in our way, is the very necessitie of our life. The which whilest it requireth now meat, then sleepe, & such other things necessarie, it doth without doubt oftentimes hinder & withdraw us from spiritual exercises. And as y^e Apostle saith: The diuel goeth about 1. Pet. 5. lyke a roaring Lyon seekyng whom he may devour, Yea and the world also doeth present many (nay to many) offences and lets from doing well & vertuously. So that it is verie harde alwayes to keepe in the meane and middle of vertue, and never to decline to any of the vitious extreames. But yet (as Dyonisius teacheth) vertue it selfe, or the action therof proceedeth of an entire and universal cause, wherein all the circumstances of vertue it self doe concur. But vyce doth consist of the defect or imperfection of any circumstance, and is commonly seene to erre, fayle, and perish by infynite meanes. Whereupon Salomon sayde: The number of fooles Eccle. 1. is infinite. So that we see sufficiently howe the way of vertue is straight and narow. But the way of vyces is spatious and

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large. Especially to the unwyse and unperfected, but not so much to them which are of good zeale to perfection, as shall be hereafter declared.

A reprehension of our sloth, negligence, & dastardlinesse.

A certayne man sayd unto Jesus: Lord tell me how shall I doe? since there are but fewe which are saved. And Christ made answer in the first of Luke, saying: stryve ye to enter or goe in by the narrow gate. Notifying thereby the wordes before rehearsed to prove the small number of them which shall be saved. And furthermore for the better understanding howe straight and narrow the way is which leadeth to salvation, marke we the words of Gregorius saying: The straight and narrow way wherin everie man is constrained to walk, (which doth carefully regard the fulfilling of Gods commaundements) is to live in this worlde, and yet to have no maner concupiscence thereof. To covet none other mens goods, neither yet greedily to retaine our owne, to dispise the prayes of ye world, to love (for God) to be reviled, to flie frō glory, to folow y^t which is dispised, to hate flattery, to honor such as set light by ye world, to forgive thē which offēd us frō our harts, and to cōserve ye grace of charitie unmoveably in all things. As also ye fruits of repētaunce (as abstinence, watching, & praying,) together w^t the renouncing of our wils & cōcupiscenses, are straight & narrow passages which wil bring him y^t travaileth therein, to much rest & quiet. For there is promised unto such an uncōparable reward, which neyther eye hath seene, eare hath hard, nor the hart & thought of man is able to cōprehende, which is evē the pure, and everlasting Beatitude most full & most perfect, which is even god himselfe, ye blessed, super-exalted, & unmesurable goo[d]nesse. And herein our intollerable neclygence, overthwart parversenesse, & slouthfulnesse maye appeare. Synce for such an unspeakeable treasure we cannot take payne to treade and travayle in that narrowe way, no not for a small time or jorny. Wherupon Chrisostome sayth: Thou art cōmaunded (O man) to walke in the narrowe way. Why then doest thou questiō & curiously search for ease & aboundaunce, they which serve worldly Princes doe aske no such maner of demaunds. Onely they enquire if they shall have gaynes & rewarde. The which being ones knowē & answered, they refuse no labor nor paine, they eschew no daunger, they deny not to doe any ye most vyle or paynefull

2. Cor.

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dewty y^t they are set unto. They suffer & abyde, travayle, longe & perillous journeyes, despights, punyshments and alterations of tymes. And all this for y^e hope of gayne and the greedinesse of mony. But we cōtrarily (which should seeke heavē & the infinite treasures therof) doe streyne much curtesie for y^e ease of our bodies, & dysdayne to suffer any adversity. Behold how much we are more tēder & more miserable thē they? what sayest thou O man? or what doest thou? thou preparest thy self to clyme into heavē, & demaundest yet if any dyfficulty or stoppe be in thy waye. If any rough or painful thing is like to encountre thee. Yea thou art not hereof ashamed, neither doest thou blush hereat, but furthermore doest even (as y[t] were) bury thy selfe quicke in y^e earth. Now put the case that thou shouldest certeynly meete with all y^e evil things under y^e sōne, if all perills possible were iminēt unto thee, if injuries, slaunders, quarels, fyre, sworde, wyld beasts, misfortunes, hunger, sicknesse, yea & all the evils that may be told or thought of, should attones overwhelme thee, should not al these thinges seeme unto thee rydiculous, and worthy to be contempned, in respect of suche and so great a treasure and reward as thou thereby shouldest win, wherfore let no mā be so abject or unhappy, nor of so base and coward lyke a mynde, y^t whiles he wyssheth to attayne hea[ven], hee be carefull about the earthly rest and delightes of this worlde. For it should be to him undecent not onely to seeke after them, but to esteeme or honor them when they be already obteyned. Whereupon Gregorius sayth: No payne is great, neither ought any tyme to seeme long wherby we may wyne the glory of the everlasting kingedome. Let us labour therfore stoutly, & fight hardly agaynst vyces. Yea let it be most pleasant unto us to be weryed in the service and warres of God. Bicause we are assured that our labour shall not be in vayne. But that God of his mercy wyll reward our fayth. For such as are not set on worke here w^t men (especialy in actuall repentaunce) and are not skurged or punyshed as men in this lyfe, shalbe skourged and tormented with wicked spirites in the world to come by the opinyon of Hierome.

Furthermore for the more perspycuos reprehention of our slouth, and for the better styrringe up and warmynge of our cold mindes, let us consider how many and how greate paynes

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1. Cor. 15.

men doe suffer and endure for earthly, frayle, and small cōmodityes. That even yet thereby we maye learne (for the love of GOD, for the inherytaunce of his kingdome, and for the everlasting felycytye) to walke waryly and worthyly in this narrowe path. Let us learne to despyse all worldly vanyties, and make oblation of our selves to God altogether with an unfayned harte and devotion. For as Augustin doth by y^e way rehearse, unto what storms and tempestes, what dreadfull and horryble roaring of the wyndes and waves, doe merchauntes submitt themselves, to get rytches which are fadyng and shal sone peryshe or be lost? yea ritches which bringe greater stormes of care to keepe them, then they founde trouble or paynes in seeking them? What rages, what furies, what coldes, what perylles, by sea, by lande, in dennes, in deserte, doe huntmen hazard for the poore praye of a selly beast: Yea how longe can they hunger and thirst, and how vyle meates can they be contented with all, for the obteyning of the same? men suffer thēselves to be cut & launced, to be burnt & seared, that they may remove (no everlasting payne) but a payne of smal cōtinewaūce, w^t a payne of greater patiēce. The Knight and souldiers undertake most crewel warres for small & tryflyng pleasures in this shorte and uncerteyne lyfe. Yea they spende oftentimes more yeares in attayning theyr desires, then they lyve afterwarde to enjoye them. But in all these examples, such as love not the things rehearsed, doe thyncke them greevous. And they which doe love them, suffer the same extremities also, but thinke them nothing greevous.

Ro. 8. verse
17.

For love maketh y^e hardest, severest, & most greevous things to seeme easie, gentle, lyght, and almost nothyng at all. Let charytie then be able to worke much more effycacy, yea let it make us more patient, more happy, and more stowte, thē greedy covetousnesse can make them for the obteyninge of meere myseryes. Synce we may be sure to obteyne the true and everlasting treasure of felicity. Let all temporall adversitie bee easely borne by us, when wee maye both avoyde and escape thereby (as by a fruite of our fayth) everlastinge payne, and obteyne also an everlastinge reygne.

For the passionnes of this tēporall world, are not sufficyently worthy for y^e glory to come, which shalbe revealed in us as y^e Apostle saith: Let us not serve god w^t a sluggish minde, &

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lukewarme zeale, but let us minstre unto hym with a fervente spirite, least he turne the sentence of that Revelation upon us : I knowe thy deedes that thou art neither hot nor cold. And bicause thou art leukewarme neyther hott nor cold, therfore will I begin to vommyt thee out of my mouth.

The first cōmaundement is : Thou shalt love y^e Lorde thy god with al thy hart & with all thy soule. With all thy minde and with all thy power. And this cōmaundement conteineth in it the ende, the rule, and the perfection of all the commaundementes. To the full accomplyshement whereof (as much as maye possibly by us be performed) not onely all the other commaundementes, but all the dyscyplyne of Christ in his holy gossell, doe also tende. And this commaundement is not fully fulfilled and accomplyshed at any tyme in this world, untill we come to the everlasting kyngdome prepared. Yet such as with full devoytion and syncerity of mynde doe renounce and forsake all worldly vanities which may hynder their love towards the divyne Majestie, and doe onely bend theyr eyes towards God accordinge to their dewty, doe goe nearest to the accomplyshment and fulfillynge of this commaundement. But when we have done all that we can, yet are we unprofitable. And yet every wayfarynge man which jornyeth and travayleth in this lyfe to attayne unto the everlastinge kyngdome, must thus farreforth fulfill it, that hee love nothing more then GOD, nor nothyng that is contrarye to his will. Yea and that hee rejoyse finally in nothyng but in GOD onely. Now then wee have sayd much of this streyght and narrowe waye to salvation. And thereby it falleth out that it is the observing and keepyng of Gods commaundementes in holy scriptures conteyned, and of the lessonnes taught us by our saviour Christ. Let us then also consider which bee those streyght commaundementes and preceptes, for the difficulty whereof Christ hymselfe dyd affyrme that the sayd waye was so streyght and the gate so narrowe. And againe that the waye was so brode and spatyous which led unto everlastinge damnation. Behold our saviour sayth then : You have hard it sayd (quod hee) Thou shalt not kyll. But I say unto you that whosoever is angrye with his brother, shalbe gyltie in judgement. But hee which sayth unto his brother Racha : (That is a worde of dysdayne or reproche) he shalbe gilty to be

Auctorities
whereby the
narrowe way
is knowen.

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condempned by y^e whole councell. And he which sayth to his brother: Foole, he shalbe gyilty of hell fyre, which is everlasting cōdempnation. Is this now not a hard & streight sentence? but moreover he sayth: You have hard that it was saied of olde: Thou shalt not forswear, but I saye unto you, sweare not at all. But let your communycatioⁿ be yea: yea: and nay: nay: Whereupon also the apostle James in his Epistle sayth: My brethren above all thinges sweare not. Agayne our Savyour sayeth: Resist you not the evill doer. But if any man stryke you on the left cheeke, turne the other unto him [a]lso. And he which will contende with thee in Judgement and take thy cote from thee, geve him also thy cloke. Love your enemyes, doe well to them that hate you, and praye for them which persecute you and quarrell with you. What thing can bee harder then this worde? For even as it is most easie & most naturall for a man to love his freind, even so it is most hard and moste unnaturall for a man to love his enemye. And yet as Hierome sayth, it is necessarye towardes salvation. Naye rather (sayth he) he which hateth any one man, doth love no man truely and spirytually. No neyther can he love himselfe, nor God, being in such greevous and heynous sinne.

Furthermore our Saviour sayth: If you doe not forgeve offences one to another neyther will your heavenly father forgeve you your sinnes. And agayne hee sayth: Laye not up treasure in earth and bee not carefull for to morrowe. And also: Judge not and you shall not be judged.

Furthermore, thynke not (sayth he) that I came to set peace in the world. I came not to set peace, [b]ut the sworde. For I came to separte the Sonne from the Father, the daughter from the mother, and the sonnes wyfe from her father by lawe.

And then: He which loveth father or mother more then me he is not worthy of me. Also: he which taketh not up his Crosse and foloweth me, he is not worthy of me. And in another place: The kingdome of heaven doth suffer wrong or violence, and yet the violente doo take even that by force. And agayne: For every idell worde that men speake, they shall render accoumpt in the day of judgement. And likewise he that will come after me, let him denye himselfe and take up his Crosse dayly and folowe me. For he which wyll save his soule, let hym leese it. For he whiche looseth hys lyfe for me, he shall

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finde it agayne. And then thus: Wo be to hym by whome offences come. And: Whosoever offendeth one of these lyttle ones (beleaving in me) it were better for him that a mylstone were tyed about his necke, and he drowned in the depth of the Sea. And agayne: Unlesse you converte and become as one of these lyttle ones, you shall not enter into the kingedome of heaven. Herewith not forgetting that: It is easier for a Camell to enter through a Needles eye then for a rytch man to enter into the kingdome of GOD. We must remember also where he sayth: Whosoever amoungest you woulde be greatest, let hym be your mynister or servaunt. And: Wo be to you rytch men which have your consolation here. Wo be to you which are filled, for you shall hunger. Wo be to you which laugh now, for you shall mourne and weepe. Wo be to you when men shall prayse and blesse you. Or thus: what seest thou a moth in thy brothers eye, and canst not see a beame in thyne owne? Well: Jesus sayed unto a certayne man: folowe me. And he answered Lord suffer me first to go and burye my father. And Jesus sayd: Suffer thou the deade to burye their deade. And he sayth: Feare not them which kyll the body but cannot kyll the soule. But feare you him which hath power to throwe the body and soule into everlasting fyre. And in another place: O foole: This night shall they take thy soule from thee. Then whose shall that be which thou hast gathered? And thereupon: Such is every man which hoordeth up treasure and is not rytch in GOD. What should we overpasse these sentences. Sell that you possesse and geve almes. Unlesse you repent you shall all peryshe to gither. Depart from me all you which have done wickedly. Whē thou makest a dynner or supper, doe not byd thy frendes, thy brethren, thy kynsmen, nor thy next rytch neighbours, least peradventure they byd thee agayne. And so thou be wel recompenced. But when thou makest a feast, call the poore, the weake, the halte and lame, and the blynde, and thou shalt be blessed. If any man come unto me and doe not hate his father, mother, wyfe, chyl dren, bretheren and sisters, yea, and his owne soule, hee cannot bee my discyple. And he which doth not forsake all that he hath, cannot be my discyple. And that which is hyghly esteemed with men, is abhomy nation in the sight of God. Fynally: When you have

Mat. 19.
Mar. 10.
Luke 18.
Math. 20.

Luke. 6.

Math. 10.

Luke. 12.

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done all that which was commaunded you, then saye: We are unprofitable servauntes, we have donne but that which we ought and were bounde to doe.

Agayne: Every man which exalteth himselfe shalbe brought lowe. And he which doth humble himselfe shalbe exalted. Beware least you overcharge your bodyes with gluttony, dronkennesse, or the cares of this worlde. By these and infinite other places (my deerely beloved) thou mayst perceive how streyght in deede and how narrowe, the waye and gate are which leade to salvation. But of these before rehearced passages, some perteyne unto the commaundements. And thereunto all men are bounden. Some other are of counsell and advyse, which neverthelesse are to be observed of as many as professe Christ sincerely. Yea fu[r]thermore the selfe same may apeare by dyvers other Scriptures. For the Apostle sayth: They which are of Christ have crucifyed theyr fleshe with the vices and concupysences thereof. Whosoever therfore doe not extinguish vyce and concupisence, nor chastyse theyr bodyes, they then perteyne not unto Christ. Agayne: A wyddowe (saith he) which liveth in delightes, is dead living. For though she live by lyfe of nature, yet is she dead by the death of punishment and judgement. Then if delightful lyfe be a fault or sinne in wyddowes, how much more blameful is it to be thought in such as ought by reason of their vocatiō to be gydes and paternes of godlynnesse to others? Hereunto many thinges might be added, but let these suffice. And these (welbeloved) I have here thus rehearced, to the end I might thereby induce thee to the feare of God, the watchful care of thy harte, and to the diligent reading of scripturs, least thou shouldest in vayne flatter thy selfe with gods mercye. And so become one of their socyetie which walke in the broad and spatyous waye. For as the Apostle sayeth: If we suffer with Christ, wee shall also reygne with Chryst. If wee bee pacyente wyth him, wee shall also lyve wyth him. Yea, and must we not accordyng to the Apostles wordes, entre into heaven by many trybulations? But it is true (which GOD forbyde should be verified in thee) which Bernard sayth: Lorde many would reigne with thee, but they will not suffer with thee. Many would be with thee but fewe will folowe thee. Many would finde thee but fewe doe seeke thee. Therefore let us not be afeard to beare trybulations synce

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Hierome sayth: No servaunt of Christ is without trybulation. And if thou suffer no tribulation, it seemeth thereby that thou hast not begonne to be the servaunt of God.

Our sweete Saviour for the recomforte of mankynde did saye as Mathew rehearseth in the eleventh Chapter of his Gospell, these wordes: Come unto me all ye that travayle and are heavy laden, and I will refreshe you. Take my yoke upon you, and learne by me for I am meeke and humble in harte. For my yoke is sweete and my burden lyght.

All these notwithstanding Christes yoke is sweete and his burden ight.

These wordes our saviour Christ spake of himselfe. Wherewith we must understand that the yoke of Christ is none other thing then the lawe of the Gospell, or the performauce and wary heede of Gods commaundementes. By the which we are bounde under the obedyence of his holy will, and are restreyned or seperate from this worldely lyfe.

And the burden of our Saviour may be understoode by the observation of his holy wordes. And of such a yoke it is wrytten: It is good for the man which hath borne the yoke (even from his youth) which the reprobate doe put from them. According to that sayinge of Hieremye from the begynnyng thou hast broken and cast of the yoke and sayed: I will not serve. So that wee maye perceyve that in effect all is one, the narrowe waye and streight gate leading to salvation, and the yoke and burden of our Saviour Chryst. But then some will saye: If the waye bee streyght and the gate narrowe, howe can the yoke of Chryst bee sweete and hys burden lyght? Whereunto I aunswere that the selfe same yoke, yea and the selfe same waye, are streight, narrowe, paynefull, and unplesant to suche as are foolyshe, unperfect, and not yet exercysed in spirytual lyfe, nor have yet tasted the sweetenesse of the same. The which neverthelesse to the perfecte, the verteous, pure, and Godly zeales, which serve God fervently and love him, is broade, easye, and most plesant. So [that] they rather runne speedely, then walke leasurly therin.

Whereupon the holy and Pryncely Prophete confessed sayinge: I have runne all the wayes of thy comaundementes whiles thou hast dylated and enlarged my harte. And agayne: I have walked at large (sayth he) bicause I sought out thy commaundementes. To conclude, no lykelyhoode, nor no forme, doth more delectably or readily worke in mannes mynde, then

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love. For love of his owne proper nature and reason, enclyneth and draweth the lover to actuall loving. Whereupon it is compared unto a weight. Now, therefore since charytie is the cause, governesse, and Empresse of all merytoryous deedes, the which (charytie) is called the lyfe of the soule, and without it nothing is meritorious: yt is therby evidēt that ye more we doo profit & proceede in ye love of god, somuch the more we doe delectably excercise all thinges that proceede from god. Yea somuch the more we doe hartely abhorre those thinges which pertain unto the worlde. Sythens yt unto him which loveth fervētly, nothing can be more pleasant then to doo any thing yt may seme acceptable unto his beloved. For true love esteemeth nothing to be hard, greivous, rough, or deadly. Yea let us consider if any payne, any strypes, or any woundes or death it selfe can overcōe or daunte true & hartly love? surely no. For if it be perfect love in dede, it overcōmeth al things & yet feeleth no paynes. The love of God is an infallyble treasure. He that hath it, is ryth. And whosoever lacketh that, is poore and needy though he have all the world at will. And therefore well doing doth somuch the more delight the myndes of men, and sinnes doe somuch the more yrke and discontent them, as they fynde in theyr hartes a perfect and sincere love towardes God that highest and unchaungeable goodnesse. Arristotle the heathen Phylosopher confessed that it was a perfect signe or token of vertue, to bee delyghted in the actyon thereof. And surely true it is that the more vertuous wee beecome, the more we are delighted to excercyse and doe the true fruites of repentaunce. Agayne: As nature, is the very beginning of all naturall actiones & operatiōs, so gods greate grace (working in us) is the verye first, formall, immedyate, and intrynsicall beginning of all good and acceptable deedes. And even as they which are (naturally) wel disposed, doo exercise w^t ease & great delight such works & operations as pertain unto nature, so whē a man beginneth ones to abounde in ye grace of god, thē he doth also (daily) more joyefully & with ye better will exercise himself in gods cōmaundements & good deedes. And this happeneth most oftē unto such as are meeke & humble of hart. Wherupon Bernard saith: Nothing is hard to ye humble, nor nothing unpleasant to such as are meeke of hart. And right easily are ye cōmaundements effectually kept, when ye grace of

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God doth give and gyde forwardnes of will, & obedyence with true humylitie doe appease the Judges indyngnation. Neither can a man say that he serveth for meere necessitye, when the thing which he is commaunded to doe, is of him right hartely loved and desired. Then if we deeply and effectually consider that it is for Gods love that we doe such thinges as we take in hand, we shall then thinke nothing to be hard or difficulte. Nay rather if we should all dye for him, or exēcute and fulfill all verteous exercyses for his sake, we shall yet be able to doe nothing worthy of the benifites which we have receaved at his handes. And thereupon Gregorius sayth if the mynde be ones fixed in God with a stedfast entent, then we esteeme all thinges to be sweete and pleasaunt howe bytter or sower so ever they chaunce to be. Yea, we shall fynde greate rest and quyet in all those thinges which doe afflict us.

Futhermore it is certayne, that the more a mans mynde be bent unto any one thing earnestly, somuch the more his ententions towards any other thinge be slackened and laide asyde. Then even as the lovers of this world (which doo altogether wrappe and enfold themselves in the desyres therof, & are altogether occupied in vayne and transitory thinges) doe (as it were) lothe and are weary of spirituall and godly thinges, yea as they doe pray unto God hastily and without an inwarde affection, even so those which love GOD and doe wholly dedycate themselves unto his service, desyringe to cleave most fervently unto him, and to be wholly occupied and conjoynd with him: doe hatefully abhorre, lothe, and flye from, those thinges which apperteyne unto the worlde. Yea they desyre and rejoyse to be uncessantly occupied and conversant in the prayses of God, and walke in the streight & narrowe way with great delight and pleasure. Hereupon it is that Gregorius wytnesseth saying: love is as strong as death. For (sayth he) even as death doth kyll the corporall body, so the love of God dothe (through the hope of eternall lyfe) kyll in us the love of temporall delights. For he whome the charitie of GOD dothe swallow up, hym dothe it also make unsensyble too the feelynge of anye externall desyers. For it is of necessitye that the sweetenesse of Chryst Jesus, should make sower and unpleasant the tast of this lyfe. These thinges then have I here sayed to the ende that I maye turne thee (my welbeloved) from the love of the worlde, and

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invyte thee unto the most sincere and perfect dellyghtfulnesse in GOD. Yea that I myght entyse thee unto the state of perfection, and enduce thee to prove howe sweete God is & howe pleasant it is to serve hym fervently and famlyarely. So that thou mayest not onely beecome a servaunt, but also a frend, yea a beloved Sonne of thy creator and Saviour. For this is more worthy to be desyred, then all this worlde with all the glorye and pompe thereof. And I hope that the Lorde GOD wyll graunt thee understanding of all these thinges. For I presume not to thynke that this myne exhortation will any waye profit thee, unlesse the holy Ghost bee present and geve thee tast thereof and wysdome by his secrete enspiration. For it is wrytten: The inspiration of the omnypotente, doeth geve understandinge and knoweledge.

What it is to
contempne
and despise
the
worl[d]ly.

The frendship of this world is hateful & enemy to god. Therfore whosoever coveteth to be frendly unto this worlde, hee shall therby become an enemy unto god. As Augustine well witnesseth yt onely love & charytie, make distincton betwene ye sonnes of god & the sonnes of the Divill. For in ye sonnes of god, the spirituall and divine love doth prevayle. Werby they climbe entetively unto heavly things. And in the sonnes of the divill, the love of this world, yea the pryvate, inordynate, and wicked lust thereof (which unto godly charite are strong poyso) doo reigne & prevayle altogether. The whole text the of holy scripturs doth exhort us unto ye extyrpatiō & rooting up of this private & worldly love. As also it encourageth us to the profitable proceedings in charity & the love of god & our neighbor. Furthermore yt is private love by ye which we are turned backe & bend to esteeme our selves vitiously. That is to say: by coveting those things which are profitable & delightfull to our nature, more then ye things which pertayne unto god. As for example, riches, delights, honour, prayse, and such other worldly vanities. But he which doth truely love him self (in god) doth cōtēpne & throw away all those things as vile & abject. I meane the superfluous use therof, & I take this worde Contempning, or utter mislyking for the full and extreme Contempning or mislyking that a christian ought to have thereof. But bicause everie creature of God is good, & therfore to be loved, and we are bidden & commaunded to love our enemyes, and not to contempne any man

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but our selves according to Esayes wordes: Woe bee to thee which dispisest: shalt not thou also be dispised? Hereupon aryseth a question, how it were to be understoode that the holy scriptures doe commaund us to hate and dispise this world. But if you marke my wordes well, you shall perceyve, that since everie man which loveth the worlde doeth thereby become an enimie unto God, it falleth out also that the contempt of thys world is of necessitie unto salvation. Whereupon some curious mynd might inferre that all secular people which are maryed and therby doe love eche other, should (hereby) stand in state of condemnation. Whereunto I answere that love is to be taken divers wayes, as well in Philosophie, as also in divinitie. For both Plato & Pythagoras did exhort theyr schollers and sects to dyspyse the world. But to come unto a more perticuler distinction.

First the world is taken for the Element of earth, or for the whole globe and compasse of this earthly habitatiō. And so it is taken in the Gospell where Christ spake unto his Apostles saying: Goe you out into the whole world and preach the Gospell to all creatures. And the Philosophers doe say that the least Starre of the fyrmament is bigger then the whole world.

Secondarily, it is taken for the whole regyon of the Elements and their myxtures. Whereupon it may be that the Apostle sayd: The fygure of this world doth passe over. And to that sence the Prince of Philosophers sayde. This world (sayeth hee) must be adjoyning unto the cources of the higher powers. That the whole vertue and power thereof may thereby be governed.

Thirdly, the worlde is taken for the whole corporall substance created. And so Plato in his booke *de Timæo*, doth seeme to bring in the sensible world.

Fourthly, the world is taken for y^e whole universal thing, in the which visible and invisible, separate and materyall substances are comprehended. And thereof this text may be ment: The world was made by him. Yea so also the Philosopher sayeth: Nothing is without the world.

Fiftly, by the world is taken for men remayning in thys world, or for all mankynd. Wherupon it was that the Apostle sayde: Let all the whole worlde be subjecte unto God. And Christ him selfe sayde: This Gospell of the kyngdome shall be preached and declared in the whole world.

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Sixtly, the world is taken for the chosen and predestinate unto salvation. Whereupon we read: So God loved y^e world that he gave his onely begotten sonne &c.

Seventhly, the world is taken for the perverse and reprobate. Whereupon our saviour sayde unto the Jewes: you are of this world. But I am not of this world (that is to say) of the number of ungodly men, leading a vayne and worldly lyfe. Of which number you are your selves. And agayne he sayde unto his Apostles: Bicause you are not of y^e world, but I have chosen you out of the world, therefore the world hateth you. And in this sence y^e world is most commonly taken in scriptures, especially in the Gospell and Epistles of Saint John.

And last of all, a ffather of the Church which hath written a treatise of the vanitie of this world, doeth take this word: The world for the changeablenesse of mans conversation in this lyfe. Since then the holy scriptures doe bid the worlde to be contempned and hated, according to that saying: Love you not the world nor those which are therein.

Therefore by this word: The world we must understand worldly and vayne creatures bent unto transitorie and not unto heavenly things. Yea and therewith must we comprehend earthly substance, and such thinges as the worldlings doe most account, as temporal prosperitie, carnal delights, to be praysed and honoured, and to become rich and clyme alofte. For all these sensible and temporall things are to bee contempned and hated. Not as touching their verie beyng, but bicause they hynder and stoppe us in the way, and foreslow our journey unto the heavenly kingdome. And we must contempne and hate them, least we doe cleave and stick fast in the myre of them. As they doe which sette theyr chiefe end and felicity in frayle and transitorie things, seekyng, lovyng, wyshing, and desiryng them more then they doe God.

Therefore whensoever wee see any man to prosper exceedingly in this world, and to leade a voluptuous conversation accordyng to his appetite, let us neither esteeme nor magnifie him. Let us not affect such kynde of lyfe, nor greatly set by (but rather dispyse) suche a man. I meane not that wee shoulde hate hym in nature, nor dispyse his person absolutely, but hys vyces, and him selfe, in so much that by them he is eloygned and estranged from God.

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Whereupon the Psalmist sayeth of the just man: The wicked was brought to naught in his sight. But suche as feare God, hee glorifieth. Aristotle in hys Ethyckes hath this sentence: Magnanimytie is full of contempt, for it setteth light by those which lyve vylely. Psal. 14.

All this notwithstanding, we ought to bestow the affects of charitie and godly compassion upon those which are wycked and unjust, accordyng to their necessitie. Yea and muche the more bycause we see them to be wrapped and enfolded, yea blynded and muffled to rejoyce, flourish, and exalte themselves in this worlde. And thereupon Hierome sayeth: wee more weigh & marke sinners to be most wretched, when we perceyve their faultes to be lefte unpunished. Yea both hee and Ambrose say: There is no certayner token or signe of a reprobate sence, and damnation to ensue, thẽ to prosper and to be without any crosse or punishment in this lyfe. Especially since the Lord sayth: I chastise and rebuke those whom I love. Now therefore let us well consider how it comes to passe that the contempt and hatred of this world is of necessitie to salvation. For unlesse it had bene by some maner of meanes necessarie to salvation, the Apostle John had not sayde: if any man love the world, the charitie and love of God the father is not in him. It is therefore to be sayd, that there are two kyndes of hating and dispising the world, speaking generally thereof. Apoc. 3.

The first whereof is: that the world and such things as are therein should be contempned and hated, for as much as they doe directly hynder and withhold us from God. That is to say, least they be loved more then God, or contrarie to his will and commaundements. And least any man should take felicitie in them, and cleave wholly unto them contrarie to the lawes of God in holy scriptures containned. Least he preferre earthly goods before heavenly goods, and least hee set the temporall prayes and honours of this lyfe, before the celestial joyes prepared. And finally, least he love and esteeme this present lyfe more then the lyfe to come. And for these reasons the hating and dispising of the world are necessarie unto salvation. So that everie man is bound (in that sort) to hate & dispise the world, as wel single men as maryed folke. The which lesson I judge to be verie difficult unto suche as dwel and remayne in this world. Now the second kynde or maner 1. Joan. 2.

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of dispising and hating the world, is executed by the ful and absolute abandoning & denying of all worldly things. As if any man dispising and throwing from him the ryches and delighes of this lyfe, should choose to serve God in obscure and more private lyfe.

He meaneth
not Monkes
nor Fryers
I trust.

So that (in this sence) to hate and dispise the world, is utterly to refuse & cast of all temporall things, secular pomps, yea worldly maners and dignities, and so to dispise all the vanities of this lyfe that we may walke in the righte way by the assistance of Gods grace and holy spirit. And whosoever doeth thus, he is sure to displease and offend worldly men. For even as lykenesse of things is a cause of love and well pleasing, so unlikenesse is the originall cause and mother of hatred, and withdrawing of myndes and affections. Hereupon the Apostle asked this question: Doe I (sayth he) seeke to please men? If I should yet please men, I should not be the servant of Christ. And lykewyse the Psalmist sayeth: God hath brokē in sunder the bones of such as seeke to please men. They were consumed bicause god dispised thē. Is not this a most horrible and dreadfull worde? For what can bee more fearefull then to bee dispised of God? since Salomon sayeth: Consider the workes of God, since no man can amēd him which God dispiseth. And in this sort to dispise y^e world, is not onely to hate and dispise all frayle, worldly, & vayne things, in that they doe dyrectly, but in that they doe also chanceably let or hinder Gods creatures from attaining unto him. As the wise man testifieth saying: They are as temptation to a mans soule, and as a Trappe or snare for the feete of the foolish. And therefore we hate them not onely for that they withhold us directly, since Salomon sayeth: God made his workes to be feared. But also bicause even chanceably they doe vaynely delight the reprobate with the comelinesse of his creatures, and with the perticular profit which they seeme to carry with them. So that they there doe stay and stand still eternally, and never attribute the honour and glorie unto the creator, who is in deede the onely end and scope whereunto wee should tende and frame our doings.

Eccle. 7.

Sap. 14.

Eccle. 3.

Heereupon Isodorus sayeth: it is better to have the hatred of the evill, then theyr company. For even as the conversation and lyfe of those which are godly doe render many commodities, so the company of the wicked doeth bryng with it many evilles.

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Now in this treatyse I intend to speake chiefly of the contempt of this worlde, as it is set downe in the seconde note: even that which concerneth the state of perfection, and the observing of Gods worde. And yet I shall sometymes bring in somewhat of the former kynde of contempt, in as muche as it of necessitie towards salvation and the fulfillingng of Gods commaundements.

My parte (sayeth the Lorde) is [th]y soule. And therefore I wil expect and looke for the Lorde. For the Lorde is God to them which trust in him, and to the soule that seeketh hym. And as the scripture sayth: A threfolde corde is hardly broken. Let us therefore by a threfold perswasion, and by a tripartite kynde of demonstration, set downe howe holy, howe divyne, and how acceptable, how holesome, howe noble, and how expedient it is altogither to contempne the worlde and those things which are therein. Now some perswading reasons or demonstrations of this blessed contempte, are to bee understoode on the behalfe of God. Some other on our owne behalfe, and some on the behalfe of the world it self. Wher-upon orderly & decently to proceed: on y^e behalfe of God these things ought to induce & beget in us a contempt of y^e world.

Of three things which move us to contempne the world.

First the love and goodnesse of the glorious & blessed God. Secundarily: The zeale that we have to honour him perfectly as much as in us lyeth.

Thirdly, y^e great benefits which we receive at gods hands.

Fourthly, the consideration of his promises.

Fiftly, bicause god him self in proper persō did so coūsel us.

And lastly, bicause he did so him selfe. Of the rest I will treate hereafter. Now touching the love and goodnesse of God it is written: Thy name and thy memoriall (O Lord) are in the desires of my soule. My soule hath desired thee by night, yea thy spyrite is in the secretes of my harte, and early in the gray mornynge will I wayte for thee.

Essay. 26.

Herein as goodnesse is the objecte of our appetyte and desire, so since god is the highest purest, unmeasurable, & perfectest goodnesse, so is he infinitely to be desired, & to be loved. In such sorte that we ought beyond all comparison to love him above all things. And so consequently, it is meete and requisite to dispyse, to refuse, and to caste away, whatso-

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ever may let, foreslow, or turne us from his love, and the ferventnesse therof. But the world and that which pertayneth therunto, doe withdrawe us, & specially let and hinder us from the love and goodnesse of God (as Gregorie sayeth:) wee are even so much disjoyned and seperated from the love of ye high God, as wee are wrapped in worldly thinges, delighted in base things, and occupied in earthly things. For vertue is both greater and of more force when it is united, thẽ when it is dispersed: therfore the more that the affects of our mynd are dispersed and devyded into the inordinate love of worldly creatures, the weaker also, colder, blynder, and more unapte they be to love God.

Whereupon Chrysostome sayeth: looke howe muche thy mynd is set upon any thing, and even so much the lesse it is set upon God. For what are these earthly & carnall things, but onely heavy wayghtes and burthens which draw down the affections of mans mynd from desire of heavenly things. Let us therefore extend our whole harte unto God. Let us be borne unto him with our whole mynde. Let him be such a cause of love unto us in al other things, that we esteeme no worldly creature more thẽ for that it may (as a meane) serve us towards the attayning of his love. That is to say, so far forth as it may bee unto us necessarie and unprofitable to further us in our way towards the heavenly kingdome. But let us become so fervent in the love of God, yea let us so much esteeme his most sweete and delectable love, that we may dispise all and singular other vayne and transitorie things as vyle durte. So that the omnipotent and eternall God may be more precious, more to be desired, more glorious, sweeter, fayrer, and (in everie kynde of comparison) better, of more perfection and worthinesse thẽ any other thing. And let any livyng worldly creature be lothsome unto our soules, being thus occupied in contemplation of the divyne majestie. Let us see and perceyve hereby that the whole universall world, (in respect or comparison of the undiscrybable God) is but as a small tittle of no reputation or lovelynesse. Yea in such sorte that we thinke these transitorie thinges unworthie to be looked on. But that we be wholly transformed, enflamed, established, dissolved, and swallowed up in Christ Jesus. So that we may say with his holy Prophet: The God of my

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harte, and God is my portion for ever. And agayne: I will Psal. 17.
love thee O Lorde my strength. And as the Apostle said:
I know that neither death nor life, nor any creature, can Rom. 8.
seperate me from Gods love. Let us but marke and behold
how vyle it were, for the delightes of the mortal and miserable
fleshe, for the prayse and glorie of men, and for temporall
honour and preferment, to be withdrawen or foreslowed from
this highest, supressentiall, unchangeable, and incomprehensible
goodnesse of God. Let us be made heavenly conformable
unto God, and deifyed: yea familiar and entyrelly beloved unto 1. Cor. 6.
the living God. For what have we to doe with these earthly
things? we being made and created to the shape and lykenesse
of the most holy Trinitie? beeyng redeemed and made free
by the bloud of Christ, and called to the blessed fellowship of Gen. 1
Angels? Let us therefore dispyse all these things, and let our Apoc. 1.
whole occupation, conversation, entention, and affection, be
fixed and altogether reposed in him onely which is onely
necessarie to bee imbrased, accordyng to the admonition of
Augustine. Let man (sayth hee) if he turne any way, convert
him selfe unto him which created him: for by going backe
from him, he waxeth cold, but by turning unto him, he shall
waxe warme. By going backe he shall waxe dimme and darke,
but by turning to him, hee shall become bright and shyning.
For even where he receyved his creation and being, there
must he also fetche his being good or godly. For he the Lord
our God is y^e verie sweetnesse, sweete above all kynde of
sweetnesse. Brighter then any light, deeper then any secret,
and higher then any honour or degree. Moreover he is that
purest kynde of lyfe: to turne from him were a greevous fall,
but to returne unto him is a highe rysing or clyming. To
abyde in him is a certaine dwelling, and to dwell in him is
happie lyfe. And even as corne in the wet furrow doeth rotte
and putrifie, but in the rydge or higher part of the land, it is
preserved & florisheth, so our hartes if they be raysed up to
God shall never putrifie nor decay. But if they be over-
throwne or sunken in earthly things, they rotte and consume
immediately. And myne earnest desire is (my welbeloved)
that thou doe spurne from thee and dispise all transitorie things,
& detest & abhorre all the pompe of this world, for the love
of the divyne bountie, and through the affection that thou

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haste to proceede in the imbrasing thereof. Yea and that by the desire of so contemplatyve and holy meditations, thou mayest with all thy hart and mynde be given over unto him. All which can not come to passe unlesse thou dispise all corporal delightes, all worldly vanities, and all thine owne desires. As Cassianus affyrmeth saying: our affectiōs (saith he) are never perfectly kindled to the desire of eternal things, neither is our understanding ever sharpened unto the perfect contemplation of heavenly thinges, untill the cares and desires of the fleshe bee perfectly bridled in us. (My welbeloved) if thou wilt be rich, and a possessor of infinite goods and treasures, give eare then unto the counsell of Ambrose. He that wil (sayth he) possesse God, let him first renounce the world, that God may be unto him a blessed possession and heritage. For looke how much thou dye unto y^e world, so much lyfe thou gaynest with God. And the more that thou lyve as to this worlde, so much the more thou dyest unto God..

To conclude, whosoever loveth the world, doeth love an enimie, imbraseth a Traytor, and dandleth in his lappe an unspeakeable daunger.

Whereupon Augustyne sayde: if this world delight thee, thou shalt alwayes be uncleane. And if thou lovingly kysse the worlde, he will hungrily and greedily swallowe and devour thee. And to make an end of thys devisiōn, wee ought above all things to love God.

First, for his unmeasurable goodnesse.

Secondarily, bicause he first loved us.

Thirdly, bicause he powreth so many benefits upon us.

Fourthly, bicause he hath promised to give us greater rewards in the heavenly kingdome. And to this ferventnesse of charitie let us alwayes enforce our selves. For by Augustynes opinion: it is neyther the great number of workes, nor the long continuance of tyme, but the greater heate of charitie, and the better readinesse of our wil, which maketh God (for his Christ) to accept our merites. For whosoever doeth observe charitie in all his actions, he fulfilleth as wel that which is apparant, as also that which is mysticall, in Gods booke. For charitie doth (as it were) open the mynde, and maketh the lover to be loved. O Lord my God thou arte charitie (sayth the Apostle) thou art love which can not be extinguished.

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Doe thou therfore lighten my hart, and make it dronken in thee. Wherefore am I tossed about? wherefore run I from one place to another? why doe I wander after many things? Is ther not in thee only (most holy, honorable, mighty & glorious God) y^e perfect possessiō, y^e incomprehensible plētie, and y^e infinit abundance of all things y^t are good, pleasant, or to be desired? Thē what is more excelēt, or more lovely, y^t I shuld therfore w^ddraw my hart from thee, & turn it unto frail things, coveting or desiring any maner of thing without thee or besides thee? And where was I when I was not with thee? Whither ranne myne affections astray, when they did not desire thee onely? O God of my lyfe, howe vaynely is it consumed? And how unfruitfully are my dayes stolen away whilst I lived idelly & unprofitably before thee? But from henseforwardes Psal. 41. let my soule bee unmoveably fixed in thee. For even as the harte desireth the freshe fountaynes when he is chased, even so my hart desireth to be w^t thee O God.

Whosoever doth glorifie mee, I wil also glorifie him saith the Lord God in the second Chapter of the first booke of the Kings. And they which cōtempne me shal be dishonored. For of the love of God, the zeale of y^e divine honor doth ryse and proceed. As also an exceeding affection to adore & worship him in all things. Which zeale y^e prophet Helie had whē he said: I am become zealous in zeale for the Lord God. And y^e more fervently that we love him, the more entētively also we desire to worship him in all things, yea and to enduce others with us to the worshipping of his name. For even as God (by reason of his unmeasurable bountie, & his infinite amyableness) is such that no man can love him so much as he is worthie to be beloved, but doth infinitely fayle thereof. So by the reason of his majestie, dignitie, and unmeasured holinesse, he is infinitely to be honoured. So that every man is much defectyve in doing of suche reverence unto him, as he in him self doth deserve. And hereupon the holy fathers (profoundlye pondering these considerations) did esteeme all their deedes & conversatiō, (how perfect so ever it were) to be of none effect. And therfore y^e doctors say: A man shuld rather suffer death, thē commit y^e least fault or offence wilfully. For as muche as sinne (in that it derogateth any thing from the exceeding great majestie of God) is a huge and unreasonable

How cō-
tempt of the
world com-
meth by the
zeale which
we have to
God his
honor.
3. Reg. 19.

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enormitie. Then if we do honor the excelent majestie of God so much y^e more, bicause by y^e beholding & consideratiō of his worthinesse we are able to dispise & hartily to reject all frail, vain, & transitorie things: to the end y^t being unburthened and clean dispatched of them, we may attentively give our selves to y^e pure, free, & entire worshipping of y^e same: it must needes follow that they which through zeale doe altogether dispyse and forsake the world, shall immediately honor God with all integrytie of harte. And therefore (by his grace and mercies) are made worthie to be glorified, honored & extolled with him. And lykewise the lesse that a man doe occupie him selfe in many businesses, so much the more perfectly he is bent unto the onely God. And so much y^e loftier & more sincere his mynde is, in the praysing of his name. Yea hee may so much the more be wholly at leysure to exercise him selfe in his service, and walke uprightly in all godlynesse. Moreover Salomon saith: Honor God with all thy substance and y^e first fruites of thine increase. If then it pertayne unto the honor of God, to offer him any parte of our outward substance, it must by stronger reason appertaine more unto his honour, to refuse all worldly things freely for the worshiping and glorifying of him, and to presēt our selves unto him with full devotion. And so do they which cōtempne the world in such maner as is beforesayd. And therfore to the end thou mayest uncessantly (as much as in thee lyeth) give thy selfe unto the praise, worship, and honour, of the divyne majestie, yea that thou mayest quyetly repose thy self in the sweet contemplation of his mercyes, rejoyse in his blessednesse lyke a naturall loving chylde, and spend all the dayes of thy lyfe vertuously, I exhorte thee (my welbeloved) altogether to dispyse the world, and to passe over all the transitorie vanities thereof with a noble courage, yea to goe hartily to worke in the onely honoring of God. For is not the vylenesse & loth-somenesse of this world, infinite being compared to y^e highest and unchangeable goodnesse? yea doest thou not thinke it an unworthie thing, (by occasion of earthly and worldly cōversation) to be hyndred & letted from the duetie which thou owest unto the honour and majestie of God? and to be withdrawn from the holy exercyses of vertue and godlinesse, for the moste wayne liberties of worldly conversation, and unlawfull actions?

Prov. 5.

1. Reg. 2.

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To conclude, if thou doe in this maner glorifie God and dispise the world, then God doubtlesse wil cause thee to be honoured exceedingly as Esay witnesseth saying: if thou glorifie God Eza. 58. (following not thyne owne wayes, nor yelding to thyne owne will) the Lord will give thee rest, and wil fill thy soule with comely brightnesse. Yea then shalt thou be much delighted in the Lord, and he shall set thee up above the height of the earth. Whereupon Hyllarie sayeth: This doe I chieflie owe unto God, that all my power, all my sences, & all my spirits may sounde his praise. For to that end we receyved bodie and bodily members, yea lyfe and soule of God, that we might worship him generally with them all. And therefore the Apostle sayeth: As you have given over your members to Rom. 5. serve uncleannesse and iniquitie, so now (sayth hee) give over your members to doe rightuousnesse and holinesse. And this it is to honour God worthyly, & to doe (for his honour) whatsoever we may possyibly doe to please him, yea and yet neverthesse humbly to confesse that we doe nothing worthy of thanks or meryte. Therefore it is written: To gloryfie Eccle. 43. God as much as lyeth in us shall prevayle with his mercy, and is beyonde all prayse. Deferre not then (my welbeloved) to geve whole possession of thy selfe and all that thou hast, thy body and thy soule, yea thyne inward thoughts and outward actions unto the divyne Majestie. Least abusing gods gyftes thou consequently serve y^e Divill. For whosoever doth live vytyously, he is a servaunt of the Divill. John. 8.

The Prophet Esay in his lxiii. Chapter hath these words: I will remember the Lord for his mercy. Yea I will praise the Lord for all that he hath geven us, and for all that hee hath bestowed upon us according to his goodnesse. If then we would perfectly knowe how carefully we ought to seeke the way of salvation and walke therein, yea and how much we ought to dispyse the vayne delights of the world: Let us heedely consider what the onely begotten Sonne of god, did, suffered, and toke upon him, for our helth and salvation. If he then, through the wysdome and provydenice of God the father, yea through y^e eternall, uncreated, unbegottē, & unmesurable foresight dyd (not without great cause & reason) take upon him, doe, & suffer, so many thinges for us: If the onely begotten Sonne of God being perfect and omnyptent, How the consideration of gods benefits exhorteth us to hate the world.

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dyd for our health and salvatiō take upon him our substaunce and nature, if he were (for our sake) conversaunt here on earth so many yeares, if he did susteyne and endure so many travayles, labors, and paynes, for our enstruccion and redemption, finally if he suffred therefore most bitter and cruell death, let us not set lyght by our selves, nor make small account of our salvation. Neither let us thynke that we can be saved by sleighte and superfycyall serving of him, by cleaving unto worldly vanyties, neyther yet by lyving carelesly and without feare. For neyther is the everlasting payne of dampnation so avoyded, nor yet the heavenly kingdome is not so obteyned. For Christ suffered and was crucyfyed for us, that we might thereby folowe his stepes and example. Then is it necessary that we be conformed unto his passion, and that we crucyfie our selves as he did. For whosoever sayth that he remayneth in God, must walke even as he walked. Whereupon the Apostle sayd: If we suffer with him, we shall reigne with him also. And againe he sayth: Be you folowers and imytators of god, as his best beloved children. And what els is it to be conformed unto Christes passion, to dye with him, & to folow his steppes, but even to mortyfie all vanyties & wickednesse, to cōstitute our bodyes wholly in y^e feare of god, to restrayne & bridle our owne natural lyberty, under y^e cōmaundemētes of his holy lawes, & to submyt our willes altogether unto his godly will? for whē we know & beleve y^t our Lord & Saviour (Jesus Christ) did most patiētly suffer innumerable derysions & mockes, slaunders, blasphemies, labours and paines, with all meekenesse of poverty, with all lowlynesse of minde, & with all perfection of charytie, so as finally he suffered the most vyle kynde of death for us, let us thynke that it were moste undecent for y^e servaunt if he should live in delightes, rejoyse in worldly rytches, and wallowe in earthly vanyties, whose master was so busily conversaunt, afflicted, & kyllled for y^e servaunts sake. For y^e servaunt is not above his master. And Gregory saied well: Nothing is so greevous but that it myght bee suffered with good will, if we would often call to memorye the passion of Christ. Harken then unto holy Bernarde speaking to thee in the person of Christ. Behold O man (sayth he) what I suffer for thee. There is no payne comparable to that wherwith I am tormented. I call unto

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thee bicause I am afflicted for thee. Behold the paynes wherewith I am tormēted. Behold the nayles wherewith I am nayled. Behold howe all my body is stretched out upon the Crosse for thee. And looke how greate myne outward paynes are, so much y^e greater is mine inward greif in y^t I finde thee so unthankfull. If thou weigh these things (welbeloved) with attētive minde thou wylt soone contempne the world, and overcome the concupyscences thereof, thou wilt desire to folowe Christ, abhorre all things that are worldly, & refuse to be cōversaunt with such as walke in vanyties. For god forbyd that thou shouldest be ungratefull for such and so many benefites. And yet ungratefull shouldest thou be, if thou geve him not thanks for the same with thy whole hart. But thanks canst thou not geve unlesse thou doe medytate, marke and acknowledge them. Synce the chiefe poynt of ingratitude (as Seneca sayth) is forgetfulnesse. Therefore cast and revolve in thy mynde every day what God himselfe dyd & suffered for thee. Yea & besides this, the benefites are also innumerable which god doth daily bestowe on us. So y^t by the consideration of them, we ought of good ryght to be kyndled in love towards God, and in a zeale to honour him with all devotion.

Yea and an affection also to be alwayes geving of thanks and so consequently to laude and praise his name incessantly. For have we not receyved frō him whatsoever we have or 1. Cor. 4. be? y^e goods of fortune? the gyftes of nature? to be? to live? to feele? to have understanding? yea have not we received of him the gyftes of grace, fayth, hope, and charytie? the gyftes of y^e holy Ghost, & the sacramentes? How often hath god most mercyfully spared us when we offended? how pittifully hath he prevented us? From how many snares and peryles hath he preserved us? what greate gyftes of glorye hath he promysed us? Yea how many have bene condemned to hell fyre, which offended and sinned lesse then we have done.

Let us then not bee forgetfull of suche and so greate benefites. But let us with the Psalmist humbly and thankfully say: What shall I requyte unto the Lorde for all that hee hath geven me? I will blesse and magnyfie the Lorde at Psal. xxi. all tymes, his prayses shall alwayes be in my mouth. For of all Psal. 35. other faultes, ingratitude is the worst. Especially that kynde

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of ingratitude whereby we become unthankfull unto God the most lyberall and abundaunt benefactor of all other. If any man should cut of thy hand or thy foote, how much wouldest thou thynke thy selfe bounde unto him which would heale it agayne and restore thee thy member? If thou wert blynde, deafe, or lame, how much wouldest y^e love him which would cure thy defect? how then, art thou not ashamed in that thou lovest not god fervently, which hath gevẽ thee all those gyftes before named and hath also promysed thee farre greater then they? therefore let these great benyfites and lyberalties of god towards thee, styrre in thee a contempt of this world, and enduce thee to take in hand all such thinges, as may most lyvely expresse his honour and glory. For as it is moste certayne that he which is by nature best dysposed unto vertue, were moste faulty if he should be blynded by the world to lyve vyciously, so (thou having good gyftes of nature) it were no small cause of greefe if thou shouldest foreslowe thy selfe from executing the same.

How co[n]-
tẽpte of the
world may
come by con-
sideration
of god his
promises

The thinges which in this present lyfe are momẽtarye and light (although they be some tribulation) may exceedingly worke in us a greate masse or weight of glory in the world to come, if we behold not those thinges which are seene with eye, but those which cannot be seene. For the thinges which are seene are temporall, but the things which are not seene are eternall. By these wordes of Paule it appeareth that the trybulations of the chosen (although they be longe, bytter, and greivous) yet by regarde of the celestyall glory and reward to come, they are lyght and but of small continewauce. For the reward to come is uncomprehensible & everlasting. But now is he a perfect and most pure lover of God, which loveth him not by beholding this reward, nor reverenceth him not for desire of his owne profite, nor worshipeth him for reward of mutuall consideration towards himselfe: But which purely (for the very incomparable goodnesse, love, and worthynesse of God) doth all that he can to his honour with all dilygence. For the better obteyning of which perfection, and for the full purchasing of so great sinceritie in Gods love, let us yet even by the beholding of the infallible promyses of God, goe stoutly forewarde to doe any thing that may be most pleasant, most perfect, and moste acceptable unto him. And let us con-

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tempne the world and the gallantnesse, delight, pompe, prosperities, and vanities therof, taking in hand to walke in the way of perfection, in the fulfilling of Gods word, and in a vertuous and right religious lyfe. For since the eternall God, is a most free goodnesse, a most fervent charitie, and a most plentiful rewarder, therefore a man of reasonable understanding wil confesse that the more he refuseth and layeth aside for his sake, the more sincerely that he renounce him selfe, the more he dispose him selfe to the obtayning of Gods giftes, and the more wholly, perfectly, and entyrelly that he offer him self unto him, even so much the more will God also shewe him selfe the more abundant in mercies to him, the more soundly and sweetly he will breath his holy spirite into him, the more familiarly he will be conversant with him, and the higher wil he exalte him in glorie, multiplying his giftes of grace in this present lyfe, and dooblyng his rewards of glorie in y^e world to come. Wherupon it is written in holy scripture: if a man doe direct his harte unto God, he shall drawe his breath and spirite towards him selfe. And hereupon the holy, true, and mercifull God hath promised not onely a blessed and excelent glorification, in the heavenly kingdome, but also a most plentiful and liberall reward in this present lyfe, to suche as disperse the world for his sake. Saying in his holy gospel: Whosoever leaveth father & mother, his brethren or frends, or his possessions for my names sake, he shal receyve an hundreth folde, & shall possesse everlasting lyfe. And what meaneth he by these wordes: He shall receyve an hundreth fold? Marry that for the externall, carnall, and temporall goodes which he hath lefte, he shall receyve the spirituall giftes of grace, and the giftes of the holy ghost, which are more then an hundreth folde better even in this lyfe. And after also shall receyve eternall lyfe, and the consumation of glorie. Wherefore (my welbeloved) if thou desyre to bee trulye, and spiritually enriched and enabled, contempne then (for the love of God) all transitorie & fraile things, yea and whatsoever worldly men, (which have in deed y^e spirit of this world, and not the spirite of Christ) doe make greatest accompte off, and thinke most desirable, that doe thou dispyse, as most vyle dyrt and myre: or rather as the verie snares of the divill. If thou doe so, thou shalt become the Temple of the holy Ghost, & the most

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blessed trinitie wil inhabit and replenish thy soule with all the abundant delightes therof. For this is promised by y^e sonne of God saying: If any man love mee, he will keepe my wordes and testimonyes, and my father will love him, & we will come unto him, & make our abode with him. O happie soule, in whom those three so plentiously do abide. Furthermore, harken what Christ hath promised unto the cōtemners of this world, you (saith he) which have forsaken all things, and have followed mee, when the son of man shal sit in seat of his majestie, you shall sit also uppō xii. seats, judging y^e xii. Tribes of Israel. And this it is that Paule ment saying: You know not y^t the saints shal judge of this world. Beholde what an unspeakable dignitie this is, & how they are honored of God, which for his honor do forsake all things. And therupon Gregorie sayth: whosoever beeyng styrred with the prick, or goade of godly zeale, doeth forsake such things as he heere posseseth, shall undoubtedly obtayne there a height of juditiall dignitie, y^t he may come to judge with y^e judge, bicause by consideration of y^e judgement, he did chastē himself willingly with povertie. Do not therefore lose so many godly treasures which shall remayne for ever, for these things which can be but smal time possessed. For behold Christ saith: I stand at y^e dore & knock, if therfore yⁿ opē y^e dore of thy hart, & harkē unto my cōsel, I wil come in unto thee, & enter into thy mynd, & thou shalt sup w^t me. So y^t thou seest how God wil cherish thee w^t heavēly comfort, will fulfil thee with spiritual delightes, & thou shalt tast how sweet God is, & how manifold is the multitude of his delightfulness. All which the lovers of this world can not tast, bicause they are not worthie to receive y^e holy ghost. As our savior saide unto his Apostles in y^e xiiii Chapter of John: I wil pray unto my father for you, & he shal give you another spirit, even y^e holy ghost, whom y^e world can not receyve. Wheruppō Bernard sayth: The holy delectatiō doth decline him which is first occupied in secular desires, & suffreth him not to mingle vanitie with veritie, eternitie with frailtie, spiritualtie w^t temporaltie, nor high things with low things. That thereby hee may learne what things moūt upward toward heaven, and what things draw downwards toward earth. For if y^e mind have wherwith to be outwardly delighted, it remayneth in-

Apoc. 3.

1. Pet. 2.

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wardly without spiritual delight. And y^t it is which Hierom doth so worthily say: If we cut from y^e flesh such things as do most delight it, we shal straight way finde in y^e spirit that which wil delight us. If the outward wandring be shut up, the inward accesse to God is opened, for the lesse y^t the soule be dispersed in it self, the straighter it is erected to things above, by spiritual proceeding. And therfore to the end y^t thou mayest (by y^e brightnesse of y^e holy ghost) holsomly behold that most noble worthinesse of those spiritual & supernatural good things, set light by these temporal vanities, yea spurn from thee, & utterly forsake al y^t is earthly. For as Bernard cōfesseth: They which are delighted in things y^t are presēt, & subjeēt unto frailtie, can hardly or not at all behold & cōtemplate things y^t are hevĕly & eternal. But he which accompteth thē as dust or shadowes, shalbe y^e soner raised up in spirit to y^e attaining of spiritual & hevĕly things. And herewtāl since thou dost (my welbeloved) seem to be somewhat delighted in riches, honor, & glory, therfore I dare not fully say unto thee, y^t thou shuldest make no maner accōit therof. But mine admonitiō is, y^t y^u shuldest not earnestly nor hartily desire y^e deceivable riches, y^e worldly honor, nor the glorie of men, but y^t with thy whole harte thou seeke & searche narrowly for the spirituall treasure of vertue, the heavenly honor, & the eternall glory. And so shalt thou become a right riche man above all them that love this world. For Hierome sayeth: those onely are to be accompted true ryches, which make us abundant in all vertues. And therfore if thou desire to be riche, then love and imbrace the right riches of vertue. If thou aspyre unto the height of honor, then make hast towardes the heavenly kingdom. And if thou covet a crowne of glorie or dignitie thē travaile to be appointed & enthroned amōgst y^e Angels above. And this ment Gregorie whē he sayd: dispise worldly riches and thou shalt have abundance. Contempne worldly honor and thou shalt become glorious. Set light by ease & corporal quyet in this lyfe, and thou shalte have lyfe everlastyng. Whosoever can learne to contempne him selfe, shall soone learne to dispise all things for God onely. And he that doeth so, may say with the holy Apostle. I have lost all things (sayth he) to the end I might gayne Christ Jesus.

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Bicause God
him selfe in
proper per-
son (eue
Christ) did
counsell us,
therefore we
ought to
dispipe the
world.

The Prophet Esay in his seventh Chapter cryed out saying: This natiõ or people is without wisdõ or advise: would God they could tast or understand, & would foresee the latter end. As also y^e Philosophers rule is: *Discentem oportet credere*, A learner must beleve. And the Prophet also witnesseth: if we beleve not we shall not understand. And Salomon in the fyrst of his Proverbes sayeth: My sonne harken thou unto the disciplyne of thy fater. And in another scripture we reade: if thou see a man of understanding, straight way watche to drawe neare unto him. And agayne: let not the wordes of the elders passe by thine eares unmarked, but stay thereat: and from the bottome of thy harte joyne thee unto the sayings of the wyse men. Then if heereby we bee taught to give eare unto wyse men, to beleve their words, and to followe their counsell and advice, is it not without all comparyson more expedyent that we give eare, beleve, and obeye the onely wise God, which is in him self the oryiginal, separte, and eternall wysedome? Synce then the very true God himselfe, the onely begotten sonne of the fater, for his abundant charitie and love wherewith hee loved us, came down into the world, taking upon him our nature and shape, appearing visibly unto men, being conversaunt, eatyng, drynkyng, and talking with them: of all other it were most meete that wee should harken dyligently unto his counsell and advyse. And performe it throughly as much as in us may be done. But Christ dyd by many meanes and wayes (as appeareth by his sayinges) manifoldly advyse us to contempne the world, by promising rewardes, by profering helpe, and by making him self our example. The which also the holy Èvangelistes and Apostles dyd most evidently sette foorth. Therefore obey and follow his counsell: especially since he is the way and the truth. Which best knoweth the perilles of our passages, and what is most expedyent for us. For since he so entirely loved us, that for our redemption he vouchsafed to dye, we may be most assured that the counsell hee giveth us is moste sounde and sure to leane unto. Wherefore become thou his disciple (my welbeloved) and follow in all thinges his most wholesome and sounde doctryne, that thou mayest so much the more blessedly and with more delight behold him in the heavenly kingdome, as thou now doest beleve and harken unto hym

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more attently in this lyfe. To conclude, if an Angell should come downe from heaven, appearyng visibly unto thee and saying: Beholde the will or counsell of God is that thou dyspyse the worlde, wouldest thou not by and by obey and beleve it? But now not an Angell, not a messenger, but e[v]en the God of Gods, the creator of Angelles, and the Lord of all things is come in proper person. Yea and hath with his owne mouth given thee counsel to contempne the world, and to make thyne estate perfect.

For where as he counselled the rich yong man which from his tender yeares had observed all the precepts in the golden Tables saying: Thou lackest yet one thing. If thou wilt be perfect, goe and sell all that thou haste and give it to the poore, and come and follow mee: and thou shalt have treasure in heaven: he lefte the same counsel or advyse for thee also, who peradventure yet hast not observed the holy precepts in all poyntes from thy youth upwardes. But thou wilt say: Can all men leade a perfecte life? or forsake the world altogether? Oh this is a foolish objection, and meete for fonde, worldly, and wicked men. Of whom Salomon sayeth: the number of fooles is infynite. And the holy fathers have answered thys kynde of objection at large.

For there is great difference in judgement betweene that which is requyred to the conservation and mayntenance of the first undevidable substance, and that which is requisite to the conservation and mayntenance of the forme or lykenesse. But to remayne in the worlde, to doe and performe the acte of generation, and to till and manure the earthe is not requysite for the mayntenance of the fyrst undividable substaunce, but for the mayntenance of our owne shadowe, shape, or lykenesse.

And therefore let no man which findeth in him selfe any promptnesse or readinesse refuse that grace of God working in him and say: The worlde must not be altogether unprovided or unfurnyshed.

For I pray thee tell mee, if thou shouldest altogether give over the world, and give thy selfe to a holy and solitarie life, should the world therfore fayle? Thinkest thou that for thee onely the earth shall be abandoned, or the rockes tran[s]ferred and moved out of their places? No no but doe thou gyve eare and follow the counsell of the most grave & wise counsaylor,

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which is the Angell or messenger of the great counsell on highe. So that thou mayest safely defende thy selfe from infynite perylles, and walke in a safer, shorter, quyetter, and more acceptable pathe, untill thou bee receyved into the resting place of the Lord thy God.

Of the cō-
tēpt of the
worlde by the
exāple of
Christ.

Christ spake (as his Evangelist John rehearseth in the eight Chapter) saying: I am the light of the worlde. He that followeth me walketh not in darkenesse: But shall have the lyght of lyfe.

Whereupon Leo did right Clerkely affyrme, saying: The whole vyctorie of our Saviour whereby hee overcame both the worlde and the divill, was begunne and finyshed in true humilitie.

Furthermore as Bernard witnesseth, Christ did alwayes choose those things which were most grevous unto flesh and bloud, and which did most declare humilitie. For he chose a poore mother, of whom he was contented to be borne in the middest of the colde winter, in the middest of darke night, in a strange place, and in a homely Cribbe. Whē he was borne he was wrapped in a fewe torne cloutes, and layde in the Oxe Maunger. Yea moreover when of him selfe he was ryche and abundant, or rather the verie true, highest, and omnipotent God, he became poore for our sakes. And so poore that he sayd: The birdes of the ayre have their neasts, & the Foxes their dennes, but the sonne of man hath not where to hide his head. And how many persecutions he suffred & endured by the Jewes is sufficiētly testified by the Evangelists. For some saide unto him: Hee hath a divill, and the man is madde. Some called him glutton, bibber of wine, and friend to the Publicans. Some sayd that by Belzebub chief prince of the divils he cast out wicked spirities. Other sayde: How is this man from God, and we know that hee is a sinner. Will he kill him selfe. Sometymes they would stone him, some other whyles throwe him downe headlong, and at last they betrayed hym, and put him to a moste vyle kynde of death. But in all these thinges what dyd the innocent Lambe of God, the sonne of the everlastyng Father? Forsooth hee was patient, hee restored good for evill, he spake wordes of salvation and health even to the unthankfull people, he prayed for them which crucified him, like a sheepe hee was ledde to the Slaughtre, and

Math. 8.

John. 10.
Math. 11.

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he lay still and helde his peace lyke a Lambe in the Sheep-shearers hands. When he was most falsly and wrongfully accused before Pylate and Herode: hee answered not one word. He was made by GOD the father, obedyent even unto death. Hee made him selfe a sacrifice and oblation for us. Hee was wounded for our offences. And therefore stretched out upon the Crosse. Yea his hands and feete were pearced with hard nayles untill all his bones might be numbred. And thus it was expedient that Christ should suffer and enter into hys glorie. Then if we desire to bee christians and of the number chosen to be saved, what remayneth for us to doe? even that we follow and imitate Christes povertie, humilitie, and patience. That we chastise our owne bodies by the true fruites of repentance. That we crucifie our fleshe with all the vyces and concupiscences thereof. That we make haste to walke in the narrow path with all feare and carefulnesse. That we be not overcome with evyll, but let us vanquishe the evill with goodnesse. Let us not rendre evil for good unto any man. Let us not pampre and cherish our fleshe in myserable delights. Nor let us geve place to any lightnesse, vanytie, or toyes. Whosoever can observe these poyntes, he dyspyseth the world happily, he overcommeth himselfe laudably, and he learneth of Christ what it is to be meeke and humble of heart. For above all thinges we must founde all our conversacion in true humylitie. Whereupon Leo, spake gravely sayinge: All the dyscipline of chrystyan lyfe doeth not consist in cunning wordes, in sharpenesse of wytte, in dysputacion, nor in vayne desyrs of glory and prayse, but in the true and voluntary humilitie which our Lorde and Saviour Jesus Christ dyd choose and teache (as the stoutest kynde of defence) even from the wombe of his mother unto the deathe of the crosse. Whereby it appeareth also how trwe it is that Cyprian sayeth: All the lyfe of man, (if hee lyve lyke a chrystian, and according to the Gospell) is a crosse and a martyrdome. As also Chrysostome trwely sayeth: No man may well be termed a chrystian, unlesse he be conformed unto Chryst in maners and conversacion. Wherefore (my beloved) if wee knowe that Jesus Christ is our saviour and Lorde, let us blushe and bee ashamed if wee bee not founde conformable unto him.

Let us be abashed to lyve, carnally, delycately, & sūptuously. To joy & tryumphe in mens prayse & favour. To seeke

Essay. 54
Mark. 15

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cheifly our owne commoditye and preferment. And to walke puffed up with a vayne and a proude hart. For o[u]r lyfe is in the myddest betweene the Angels and Beastes. If we live according to the fleshe, we are to be compared unto Beastes. But if we lyve according to the spyrite, we are made fellowes with Angells. And if we yeeld to spyrituall synnes and offences, as pryde, ambition, vayne glory, and wicked vanytie, we are now cooped unto Divills rather then unto brute Beastes. Especially since that spirytuall vyces (speaking in Genere) are much greater and more greevous thē carnall vyces are. But wouldest thou knowe who were rightly to be termed a christian? He is truely a christian (sayth Augustine) which sheweth mercy to all men, which is not moved nor disquieted with any injurie, which feeleth another mā's payne or greife as if it were his owne. Whose table is not shut from any poore or needy. Which is accompted of small glory or estimation before men, to the end he may be gloryfied before God and his Angells. Which dispyseth earthly thinges to obteyne heavenly. Which succoreth thee myserable and afflicted, and is moved to compassiō by other mens teares. Therefore let us clense our selves from all blottes and blemyshe both of fleshe and spirite. And let us imytate Christ our King by a wary and a frutefull lyfe, abhorring and despying all wrath, all indignation, stoutenesse and fleshelynesse, that being altogether converted, we maye be made as little babes agayne.

The consideration of our owne perilles enduceth us to cōtempne the worlde.

Saint Paule in his third Chapter of his Epystle to ye Galathians hath these wordes: Pray you therfore cōtinewally that you may be thought worthy to eskeape all ye evils which are to come & to stand before ye Sonne of man. Now since we have spokē of such thinges as enduce ye cōtēpt of this world on ye behalf of god himselve, let us also treat of such thinges as ought to enduce us thereunto on our owne behalfe. For wee are set in the myddest of snares, and are envyroned on every side with enemyes, yea and enclosed contynewally with a famylyare enemy, (yt is our owne flesh stryving against the spirite) and as the Apostle sayth: Our wrastling is not agaynst fleshe and blood, but even agaynst spyrites or powers of the ayre and Divills. Not that he ment we had no maner of stryfe nor wrastling agaynst fleshe and bloode, but bicause the stryfe, contention, and wrastlyng which we have agaynst the tempta-

Luke. 12.

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tions of Divills is much greater and of more force. In asmuch as they be infatygable, craftye, and crewell pryckes provoking most greedily the overthrow and condemnation of our soules. Whereby it appeareth that we are beset rounde about with innumerable and exceedinge greate peryls. What therefore can be better advysed unto us, yea what can be safer or more for our health and salvation, then to seeke a place of refuge, to go into some strong walled towne, and therein to seeke some mancion of rest & quyet? In the which there maye be founde as many defenders & protectors as there are inhabytors. All armed with the right spyrituall armour, and most redye to fight agaynst sinne. And where is this place? Or this stronge walled Towne and Cytie? Forsooth even in the congregation of the devout and religyous. Whose harte and soule are all one in the Lord. Of whome every one doth by speeche, by prayer, and by examples, drawe some other to followe hym in perfection. Which using vertue for an armour doe set opposytely synguler and competent vertues against everye pertyculer and neglygent vyce. For behold howe good and pleasant a thinge it is for brethren to dwell to gether in unytie. For as Salomon sayeth: If one of them fall, he shalbe raysed up agayne by a nother. Psal. 132. Yea they have contynewall and most excelent salves and oyntments (that is to saye remedies) agaynst the dayly temptatyons of the Devylles, and the woundes of vyces. And those remedies are: Dayly troubles and confusyons, rebukes of superyours, enstructiō of y^e faythfull, consolation of y^e mercifull, observatiō of god his word & cōmaūdemēts, watching, fasting, prayer, teaching, and holy medytations. And to conclude even as in this world, one doth drawe another unto sinne & vyce, even so in the congregatiō of y^e devout and faithfull one doth drawe and entyse a nother unto vertues. And even as worldly society doth much hynder, so this doth very much further & advaunce the perfection of godly lyfe. As Salomō sayth: The man which Pro. 8. is helped by his brother is as a strong Citie well walled. And the Psalmist sayth: With the holy thou shalt be holy, and with Psal. 17. the wicked thou shalt be parverted. Whereupon the holy worde doth agayne exhorte us saying: Be of daily conversation with the holy man. And with whome soever thou knowest to keepe the feare of God before his eyes, and whose soule is according unto thyne in holynesse. For in this world a man

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falleth often, but ryseth seldome. Is soone hurte greevously, and late healed perfectly. He fayleth much and profiteth but lyttle. But in the congregation and feloshype of the faythfull and true chrystians, all these thinges (by Bernardes opynyon and by certayne experyence) are cleane contrarye. For there men fall seldome and ryse often.

Are lyghtly hurt, and more easily cured. Doo lesse decrease and much more encrease. Consyder then even deeply, the quantitie, qualytie, multitude, and magnitude, of thy perills. Truly if this perill whereof I forewarne thee, were onely for the losse of temporall thinges, for troubles, or afflictions, yea were it for transitorie infirmities, losse of lyves, or abiding of most bytter and paynefull death, yet were it tollerable, and I would not be so carefull for thee. But this perill whereof I meane, is concerning the irecuperable losse of the highest, unmeasurable, and unchangeable goodnesse of God. And lykewyse it concerneth the purchasing of everlastinge damnacion and the paynes of hell.

So that if thou doo not esteeme and dreade this perill vehemently, then hast thou not thyne eyes illumyned neyther yet a cleare and lyvely faythe, but a deadly and a darke Spyryte.

For is this perill not to be feared (with out all comparyson) more then any damage, losse, trouble, confusion, griefe, and languyshing, adversity, or temporall death? Yes surely. And for that cause if thou wouldest in the daye of judgemēt be voyd of feare and be saved, then be not voyd of care, vainely light and unfearefull, but carefull, busie, and fearefull. For in so doinge thou shalt at the last be safe and free. Furthermore since by Salomons wordes it seemeth: That we are ignoraunt whether we are yet worthy of the love, or hatred of God, and that all thinges uncertayne are so reserved till the tyme to come, therefore we ought to be heedy and carefull before God, least we encurre the daunger of his infynite wrath and everlasting dampnation. To the avoyding wherof it is to be considered that certeyne sinnes & vyces (namely of the fleshe) are the better avoyded and overcome if a man doth estraunge and withdrawe himselfe from the materyall cause of the same. But how canst thou overcome such vyces and their branches, if thou doe not flye from the materyall causes thereof? But dost dayly keepe company with such as unhappy wallowe &

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tumble in those enormities, yea if thou doest become a fellowe unto them, eating, drinking, and walking with them? For Hugo sayth: That it is impossible for any man to eschewe sinne, unlesse he refrayne the company of sinners. Then they which are dayly cōverasant with such as walke the broad and large way of perdytion, and are like and conformable unto them, in eating, drinking, clothing, speeche, pastymes, and such other lyght affectiones, how shall they be able to avoyde theyr more greivous offences? or how can they contynewe in the streight path, and ryght way, walking with thẽ which wander so at large and straying so in every broade & beaten way? god forbyd y^t thou shouldest arrogātly thynke thy selfe of such & so great perfection. Synce it is written by Salomon he that handleth pytche shalbe defiled therewith. And he that doth communicate with a proude man, shalbe endewed with pryde. Dothe it not folowe by the same reason that hee which communicate with a lecher shalbe defiled with lecherye? Augustine sayth: I beheld the Ceders of Lybanus. Whose fall I doubted even asmuch as the rewyne of Hierusalem. And yet they both fell. To conclude I say in fewe wordes, that the more thou neglect the perylles of thy soule, the more thou prosperest in this world, the more delycately thou cherysh and tender that frayle fleshe of thyne, the more thou folowe the will of thy harte, the lesse thou regarde the losse of thy tyme, the more thou doe now glory, laugh, and wander in vanyties, so much the more myserable art thou, & so much the more greivously to be bewayled and pyttied. Yea y^e lesse y^t thou thy selfe bewayle thy blyndenesse, iniquity, and neglygence, so much the more thou art of others to be bewayled & pyttied. Wherefore (my welbeloved) rowse thy selfe from so many peryles and daungers. Flee from this world which is the enemye to thy soule, converte thy selfe wholly and perfectly to the Lord thy God, leave and forsake (for his sake) all the goods and delights of this lyfe, and he will geve unto thee all the treasures and abundaunces in the kingdome of heaven.

Our Saviour sayth in the seventh Chapter of Mathew: He which heareth the word of God and doth it not, is lyke unto a foolyshe man which buylt his house upon the sande. The floodes came and the wyndes blewe, and burst into y^t house, & the rewyne thereof was great. The holy fathers

The world is to be cōtempned because it is hard (therein) to attayne salvation.

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doe compare this world to a great and ragyng Sea, which is tossed with tempestes. And is passed with great daungers and many difficultyes.

Agayne behold the Lorde GOD (with whome all thinges doe consist in an unchangeable eternytie) as the highest thinge to be seene or beheld upwardes. And the world it selfe as the lowest thyng downewardes. Then consider (saye they) lykewyse the mynde of man placed as it were in the myddest beetwene them both. The which (by the excellence of manes condition) doth floate above the chaungeablenesse of this world and yet hath not attained the unchangeablenesse of the divyne nature. Then if mans minde should chaunge through love & greedy desire of these thinges which passe downwards, to drown it selfe therin, immediately it wilbe overthrowen with sundry waves, and beinge (as it were) devided from it selfe, wil quickly be dyssipate and destroyed.

But so much the easier it wilbe to gather it altogether on a heape & to preserve it, if it rayse up it selfe with an earnest thought and desire, forsaking those base and earthly places untill at last it become altogether unchaungeable by atteyning unto that highest, & most excelent immutability. Againe when a mans minde doth declyne downewardes by the love which it hath to earthly thinges, it suffereth shipwracke in the floodes of this world. And being myxed or myngled amongst the changeable thinges, doth flowe away with the streame. Yea & it is by a kynde of twofould daunger, tossed & retos[s]ed. For both it is in perill to be drowned by y^e deepe affection it beareth to the lower parts, and againe by contynewall working of the wave in multytude of affections, it is mervelously dyssypate and dysserved. But if it rayse it selfe upwardes from the love of this present lyfe by the desire that it hath unto eternytie, and doe gather together all his thoughtes and cogitations, then doth it (as it were) swym alofte in the floode, and doth spurn and kycke awaye all traunsitory thinges as fylth or weedes swymming lose in the water. Therefore let the mynde of man (as it were) so repose it selfe in safety, by raysing it selfe above and on it selfe towardes God and by retorning to it selfe, in it selfe, that by the considerations aforesayd it (beeing raysted above the world) maye behold the perylles a farre off and rejoyse that it hath by any meanes eskaped them. And this it is to go into

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ye Arke of the hart and the spyrituall Shippe. By helpe whereof we maye happily eskafe the waves of this worlde wherewith we are tossed alwayes. Then spurne from thee and despyse these transitory[e] and frayle thinges, and behold thou arte swoome and eskaped out of this great dyluge of roaring waters. Consider deeply and medytate the heavenly Sacraments of thy redemption, together with the benefytes of the divine goodnesse bestowed upon thee, and thou art alredy entred into the Arke of thy hart and the Shippe aforesayde. Againe this world is most conveniently compared unto a large feelde full of crewell theeves and robbers. In the which many are kyllled and murdered, and very few eskafe at any tyme unwounded or not sore hurt. Yea & that which is worst, they which walke commonly in this field doe betray eche other into ye hands of those theeves. That is whilest one of them doth leade another into the fall of sinne, whereby he falleth into the divells handes. And thou (my welbeloved) if thou wouldest be afeard to walk in such a feelde replenished with theeves who might endaunger thee with temporall death, how darest thou then walke through this wycked worlde, wherein so many enemies are suborned by wycked spyryts, and so many stumbling blockes are layed to make thee fall into everlasting fyre?

Agayne this world is compared to a wood set on fyre wherof (in maner) all the trees a[re] burnt and destroyed. For we maye daily behold howe the love and charytie of God is waxed colde in mens hartes, how the love of the world hath prevayled, howe the fyre of concupyscence, the ferventnesse of pryde, and the flame of covetousnes are kyndled. In such sorte that (almost) everye man seeketh to shyfte for himselfe. And never seeketh Christe Jesus nor those thinges which pertayne unto his glorye. Men are carefull for worldly sustenance, and not for the purenesse of the soule, nor the cleane[n]esse of ye hart. Yea they doo rather seeke to avoyde the dycōmodities of this present lyfe, then to eskafe the bytter and eternall tormentes of hell fyre. And howe then darest thou chuse but be carefull how to eskafe out of this woode? yea and that with speede least thou be burned and consumed with the fyre of vyce & lewdenesse? Lastly, it is compared unto an olde Citie which for the more part is become ruinous, battred, & destroyed. In such sort that the enemyes may aproch and assault it on every syde. So that

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it is now no safe dwelling therein. But we must flye unto some stronger place of defence. For if we doo rightly consider our owne frayltie, how prone we are to evyll, and how slow to goodnesse, we shall fynde it requisite to seeke some safer resting place for our soules, wherein we may the better eschew and avoyde all occasions of sinnes.

The cōtempt
of the worlde
may be stirr-
ed by the
very profit
which en-
sueth therof.

The princely Prophet in his foure and fortyth Psalme, hath these wordes: My daughter behold and geve eare, and bend thyne eare to me, and forget thy people and the house of thy father, and the king will earnestly desyre thy coomlynesse. Although these wordes be lytterally to be expounded by the Church which is the universall Spouse of Christ, yet may they also be understoode by every faythfull soule and mynde which is also the perticuler Spouse of Christ. For as Sainct Augustine sayth: every soule is eyther the spouse of Christ, or the divells concubyne. And therefore the holy Prophet saying: Forget thy people and thy fathers house, meaneth, despise these earthly thinges in respect of God and for his sake. Set asyde kynsmen, brethren, neyghbors, and all carnall affections. To thende, that all thyne affection may be towards God. Yea make thy selfe ryche of spirituall ryches, and adorne and decke thy selfe with all grace and vertue. For the more perfectly that thou contempne worldly thinges, so much the more thou shalt be replenyshed with heavenly treasure. As Gregory sayth: He doth very well withdraw his love from the creatures, which doth onely with the eyes of his hart and understanding, beholde the excedinge bright bewtie and lovelynesse of the Creatour. So that (my deare and chrystian brother) if thou doo so, the kyng of kynges, the lorde of lordes, the onely begotten sonne of GOD, wyll earnestly desyre thy coomelynesse. That is, thyne inward coomelynesse, thyne inward reformation, the bryghtnesse of thy wysedome, and the ferventnesse of thy love. And that shalbe sayed unto thee which is wrytten, in the Canticles: O my beloved how fayre and amyable thou art? yea he wyll love thee being so fayre and lovely. He will blesse thee with heavenly light and the true fruites of the holy Ghost. He will associate thee unto him for ever. So that thou mayest enjoye him thy fill most sweetely and abundantly. For in him the whole fulnesse of blessednesse doth consist. Yea the delight of God is to be with such a soule, and to decke and

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adorne it daily with great plenteousnesse, and to vysit and comfort it with most godly rejoyssinges. Then let us (for gods sake) by the beholding of so great profit, and by the desyre and affection whiche we ought to have unto so greate nobylitie, learne to contempne even from our hartes this moste vayne, varyable, needye, frayle, & intysing world, which with draweth us from God. Synce it cannot satysfie nor contēt our affecte nor our desire. As Augustine with[n]esseth saying: A reasonable soule created to the lykenesse of God, maye be occupied in all thinges, but it cannot be replenyshed, satysfied, nor fulfilled. For he which is capable of GOD, cannot be filled and satisfied with any thing that is lesse thē God. And agayne he sayth: O Lorde thou hast made our hart for thee, and it is therefore troubled & out of quyet untill it maye come unto thee. Nowe we have shewed before sufficiently y^t the more our soule is stretched out or dyspersed in earthly thinges, yea the more it be occupied in temporall thinges, and affected unto worldly thinges, so much the lesse can it be occupied, gathered together, or affected towardes God. And therefore if we would have it incessantly occupied and exercysed in him by syncere contemplation, fervent love, deepe medytation, contynewall praier, harty prayse, and thankesgeving, let us withdrawe and turne it away from the world and all that is therein, and let us wholly applye it, yea and as it were laye it flat and prostrate before the divine majesty. For so shall it wondrously growe and increase in grace. And let us so entirely love and conserve this true godly and moste noble perfectiō, (which is beyond all comparyson better, more excelent, and more to bee desyred, then all the goods of this world) that we may altogether and in every respect, contempne the world (for the love and desire which we have to the said perfectiō) as a thing of nothing and altogether vayne. Neyther yet let us thynke that we have done anye greate thing to leave and forsake earthly and base things for so supernaturall and excellent treasures, but let us singe prayses unto God with an humble and lowly spirite because he hath so taught, illumynate, erected, and styrred up our hartes to the true discerning, and full forsaking of all vanytie and vylenesse in this world. For they are truly blessed whome the Lord doth so vouchsafe to teach, so to enduce unto the contempt of the world, and so to rayse and styre up unto the full perfectiō of a spirituall

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lyfe. Now (my welbeloved) should not he seeme to have a mynde fore darkened, & a hard hart, which having red, hard, and understood these thinges, is neyther provoked to contempne the world, nor enflamed to attayne the Godly perfection before rehearsed? Doe not thou then for the love of the lesse, hazard to lose the more. Be not more delighted in creatures then in the creator. Doe not cleave more earnestly unto the world, then unto God. For behold the world with all the concupyscence and vanytie thereof passeth away and vanysbeth lyke smoke. But he which doth the will of God, shall abyde for ever.

The cōtempt
of the world
by cōsidera-
tiō of foure
things at the
latte day.

It is written in the seventh Chapiter of Ecclesiastes remember thy latter ende, and thou shalt never sin[n]e. And surely such as neyther the horreur of death, the trembling feare of Gods judgements, the bytter and everlasting paynes of the infernall tormentes, nor the infynyte felicitye of the heavenly habitacion can provoke or styre to walke warely, to amend theyr lyfe penitently, to feare GOD and to contempne the world: Are to be thought of a stony or rather a steely hart and mynde. Especyally since we must beleve (nay rather we know perfectly) that we must once dye, and yet we are altogether ignoraunt when we shalbe called hence. Therewithall we must understand y^t after this lyfe ther is no tyme of conversion nor repētaunce. And why doe we then overskepe any moment or occasion wherein we might doe well? Why doe we suffer any houre to passe without some fruite or profit? Or why dare we presume to persever in such estate, as (yet) we dare not dye therein? But let us doe as Salomon sayth: Whatsoever thy hand can worke, that doe thou worke earnestly. For there are neyther working, skyl, connyng, nor knowledge, beneath where thou goest.

Eccle. 9.

Yea let it not be fulfilled in us which Salomon sayth in the same place: (meaning by the neglygent and unadvyd) even as fyshes are taken with the hooke, and byrdes with snares, so are men caught and over taken in the evill houre which shall sodeynely come upon them. Wherefore let us never suffer the horreur of death, the stryctnesse of Gods dreaddfull judgement, nor the feare of hell fyre, to be estranged or eloynd from the eyes of our understanding. For as Hierome sayth: Nothing can more withdrawe a man from sin, then the oftē remembrance of death. And as Chrysostome sayth: This world

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is deceptfull, the ende thereof doubtfull, the issue horryble, the Judge terryble, and yet the payne untermynable.

To conclude even as Ambrose sayth: (Plato the Phylosopher was also of the same opynion) the whole lyfe of thẽ which are wyse is exercysed in the medytacion of death. And therefore let us forecast what we must be in tyme to come. For whosoever doth stoutly consider in himselfe that he must dye, he shall doubtlesse despyse thinges present and make hast towards thinges to come. Whereupon it resteth that god would have our end unknowẽ unto us. And y^e day of our death uncertayne. That whiles it is alwayes unknowẽ, and yet alwayes thought to be redy at hand every man might be so much y^e more fervẽt in operatiõ, as he is y^e more uncerteyne of his vocatiõ. Therefore let us not overpasse such lamẽtable & dreadfull causes w^t skipping & dauncing. Neyther let us sollycit the affayres of our death jestingly or unadvisedly. But whẽ we ryse betime let us not thinke to live untill the evening: when we lye downe to rest, let us not presume of our uprysing. And by these meanes we shall easily brydle our selves from all vyce and worldly affection. Let us well ponder that the houre approacheth wherein we shall remove out of this lyfe into an unknown region. There immedy[a]tely to abyde before the trybunall seate of the most mighty and dreadfull judge. Then our tyme myspent and unfruitfully lost will playnely appeare to be irre-cuperable. Neither shall any thinge that we have unordynately loved or unjustly done here, be anye waye able to helpe or to comforte us. Then shall we be sory that we have lyved so carelesly, that we have omytted so many good things, and cõmitted so many evils. But let us now (whiles we have tyme) shewe forth the true fruites of repentaunce. Let us nowe so reverence and honour Christ our judge, that we may then be reverently by him receyved. Let us now be so sory and contryte for our sinnes, that we may then by Christ be eternally comforted.

Agayne if wee doe well consider the stryctnesse of Gods judgement, wee shall even thereby learne utterly to despyse all the vanyties of the world, and greedily to runne to true repentaunce. For in the day of judgement, the world shall stand in flamyng fyre, which shall burne and consume the wicked and reprobate. Christ shal be resident in the ayre. All the holy companyes of

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Math. 25.

Angels and of the heavenly Citizens shalbe assystaunt and shall vysibly appeare. The reprobate shal lye upō the grounde or earth (which they have so loved) with their horryble, blacke, and lothsome bodyes, which then shalbe most deformed & horryble to behold. Some being halfe eaten and torne with the wormes in theyr sepulchre. Al the rable of hell and all mankynde shalbe present. Then every mannes lyfe shall appeare unto himselfe that they maye all at ones acknowledge the judgement of God to bee moste juste. Oh what care, what payne, what intollerable myserye and dreade wyll it then be for the wicked, to see that they must by and by be throwen into yē tormēts of hell fyre? For immediately this sentence must be pronounced: Go ye accursed into everlasting fyre. The earth shal opē hir mouth & swallowe thē. And they shall fall hedlong into the most deepe pytt of hell wherein they shalbe shutt and enclosed perpetually. Let every true Christian be teryfied by the remembraunce of this judgement, as Hierome was teryfied saying: As often as I doe consider that daye, I doe shake and tremble on all partes. For whether (sayth he) I eate or drinke, or whatsoever I doe, the sounde of that most terryble troumpet doth alwayes thunder in myne eares saying: Ryse you that are deade and come unto judgement.

And agayne he sayeth: When God the Lord shall come to judge, the world shall pytiously roare and crye. One Tribe shall shocke and jumble agaynst another. The most mighty Prynces shall go bare and naked groping rounde about. Plato the foole shalbe brought in with his fonde Desciples. Aristotels fyne arguing shall not then prevayle. When the Sonne of that poore handycraftesman shall come to judge the endes of the worlde. Then our sinnes shalbe on the ryghte hand, redye to accuse us. On the lefte hande, an infynit number of wycked spyrites ready to take hold on us. Underneth us, the horrible masse or Chaos and confused heape of hell. Above us, the heavens opened and rent in sunder. In the ayre, the angrey Judge. Without, the world burning. Within the conscyence skalding [a]nd skorching. Yea the just man shall hardly be saved. Wo be unto the wretched sinner so overtaken. Whether shall hee flye? It shalbe impossible for him to lurke here and there, and it shalbe as untollerable to appeare. The reprobate which are to be dampned seeing these thinges, shalbe troubled

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with a horryble feare, they shall mourne and languish for vexacion of spyrite and say: We have erred from the waye of truth and the light of righteousnesse hath not shyned in us. We have overweryed our selves in the waye of iniquytie. Wherefore (my welbeloved) let us learne and chuse (with the chosen of God) to abhorre the delightes of the world, to bringe forth the true fruites of repentaunce, to serve God with dew reverence, feare, and purenesse of hart, rather thẽ to encurre wyfully so great callamyties. For whosoever doth dyligently and profoundly revolve & ponder these paynes and tormentes of hell fyre, he shall undoubtedly abhorre all sinne, all vanitie and prayse of this wicked world. For what a thinge is it to be for ever enclosed in the pryson of hell, in the myddest of unquencheable fyre, in a moste fylthie stinckinge and lothesome lake, there to be unspeakeably tormented, and with innumerable paynes to bee afflycted, without any least hope of deliverie? For Gregorie sayth, there shalbe in hell untollerable colde, unquencheable fyre, a worme alwayes gnawing, a stynche alwayes smellynge, palpable darkenesse, the skourge ever stryking, the ougly spyrites alwayes greeving, the confusion of sinnes, the desperacion of all goodnesse, the hate and detestinge of all that is good and ryghteous, an unremedyable turning backe from the highe heavenly majestie, and an irecuperable turning towardes all evill and frayltie.

For although in hell there be the prycke of payne and punyshement, yet there is no corection nor amendement of will and consent. Synce the reprobate shalbe so accused with their owne iniqui[t]ye, that righteousnesse neverthelesse shall not by any meanes be of them embraced, loved, or desired. But what neede we to heape together so manye wordes of prooffe of this matter? Doe thou thy selfe imag[i]ne to behold (with the eyes of fayth and understanding) a lake full of all myserie, yea most brymfull of all desperation, trouble, crying, and howlyng, boyling, with a most skalding fyre, and abundantly replenyshed with most sorowfull soules, and then consider what a thinge it were to be for ever greeved and tormented therein to walke contynually in the blase of such flamyng fyres, to be racked and tormented uncessantly, and to be perpetually afflycted with the most horryble socyetie of the dampned, and the moste ougly faces and shapes of the Divills? For this is it which in

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the booke of Job is called the Tenebrous land overwhelmed with the thicke cloudes of death. The land of myseryes & darkenesse, where the shadow of death, and no order, but perpetuall horrur doth enhabyt. For over and besides other infinit paynes of hell, there is also troublesome, paynefull, and unestymable dysorder cōtinueally. Then doe not they seeme unto y^e most unhappy, yea more then thryse and foure times most unhappy, who for these most short and transitory lyberties, unlawfull delyghtes, worldly vanyties, frayle affections, rytches or prosperytie, doe fall into such an unspeakeable myserie which shall endure for ever? Wherefore let us come forth & forsake this broade & opẽ way of these worldynges leading unto destruction and unhappinesse, and let us embrace and followe the streyght waye, lyving fruitefully, fearefully, & reverently before y^e Majesty of the highest God.

The glorye of
the blessed is
a principall
meane to
make us to
contempne
this world.

Yt is written in the lxxxiii. Psalm: How lovely & delightfull are thy Tabernacles O Lord god of vertues? my soule doth eagerly desire and faynte in the Court of God. And as the doctors and Fathers of the Church have agreed, the love and charytie of God is the lyfe of the soule. So that without love and charytie, nothing is pleasing, nor acceptable before God. Neither can it profite any thing at all towards the obteyning of the heavenly felycitie. Then all our actions, our thoughts, affections, speaking, doing, or suffering, cannot be acceptable in the sight of God, unlesse it proceede from charytie, eyther by way of allurement, by way of commaundement, or by way of direction. Whereupon it foloweth that such as doe bewayle, confesse, and repent, their misdeedes onely for feare of payne, for servyle dreade, they doe not therefore obtayne forgiveness. For every good deede, ought to be done for the zeale of justice and righteousness, and for Godly charytie, but not for feare. Thereof the Apostle saied: If I speake with the tonges of Angels and of men, and yet have not charytie in mee, it shall nothinge profit mee. For thẽ doe wee chiefly performe our duties when wee reverence GOD not onely for feare, but also for the sure trust and confidence that we have in his love. And when zealous affection, (not dreade) doth rayse us upwards to doe that is good. By this dread is understoode and ment the servyle feare which onely and principally dothe respect the punishment and correction. Of the which sainct John sayeth:

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There is no feare in perfect charitie. Then since we might be enduced (as hath been beforesayde) to the contempt of this world by the consideracion of death, judgement, & the paines of hell, yet ought we much more & by much stronger reason to be enduced thereunto by the consideracion contemplacion and love of the perpetuall blessednesse & glory of the chosen. The which is of a certayne infinit dignitie, since it is an immediat frewition of that unmeasurable, good, holy, and glorious God. Wherefore as this frewition is altogether supernaturall, we can never attayne thereunto but by supernaturall meanes. As thankful thanksgeving, Fayth, Hope, Charitie, & the other gyftes of the holy Ghost. And the more perfectly and plenteously that these meanes doo dwel & abyde in us, so much the more vehemently we despise all worldly & temporal things & plainly perceve their vanitie, vylenesse, & decyfulness. Yea we doo so much y^e faster, more affectionately, more abundantly, more swyftly & uncessantly, aspyre, go forwards, approach, or rather runne outryght towards y^e blessednesse of the heavenly Paradyse & habitacion Embrasing & executing all the helpe, favour, & assystance of gods holy spirit more redyly and more chearefully. Wherefore let us be moved (by the desire of the felicitie and glory of the elect) to performe stoutly and courageously all thinges that may please God. Let us quickly & out of hande forsake the worlde, yea lette us accompt all the fraylties thereof to be as dyrt and doonge. For as Augustine dooth well testifie: The bewtie of ryghteousnesse, and the pleasantnesse of theternall lyght, are such and so greate, that although a man myght therein remayne but one onely houre in a daye, yet even for that small space unnumerable yeares of thys lyfe beeinge full of delyghtes and flowinge with temporall pleasures, were worthily to be forsaken and set at naught. For in the citie of God and the kingdom of the elect, the lawe is charitie: the king is veritie: the peace is felicitie: and the whole course of lyfe is eternitie. Wherefore (my welbeloved) prepare thy selfe and marke narrowly what a great felicitie the blessed enjoy, and what exceedyng delight it is to see God playnely and distinctly. For the fayer that any thing is, doe we not accompt it also the more delectable to behold it playnly and perfectly? Since God then of him selfe is essentially, totally, and undescribably, fayre, holy, pure, and

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bright shynyng, or rather the true and infinite beautie, the fyrst substantiall forme, the separate, eternall, perfect, simple, and unmyxed comelinesse, the chief fountayne, originall cause, and exemplare shewe, of any fayrenesse, comelinesse, purenesse, and clearenesse, in all creatures, the most beautifull and comely of all other beyond comparison: it is therefore moste evydent that to see and behold him face to face, and in his proper person, is most delightfull, most delectable, and moste gloryous, exceedyng (too too much) all other delight and glory more then can be with wordes expressed. For the better, sweeter, and perfecter that any thing is in it selfe, the more delightfull and pleasaunt the fruition therof must be. But our Lord God being omnipotent, onely to bee adored, happie, and (of him selfe) most excelent pure, undescribable, and incomprehensible

Ens. goodnesse, that infinite sweetenesse, that so perfecte Being, that whatsoever pertayneth to the fulnesse, worthinesse, and preheminance, of any Being, present, paste, or to come, must needes agree and be lyke unto it in all perfection and excelencie, it must needes follow that the immediate fruition of it, should be altogether and in all respects, most pleasaunt, sweete, and delectable. For the obtayning whereof, all the joyes, honors, prayses, and prosperities of this worlde, are infinitely and with exceedyng lothsomenesse to be dispysed. Then consider in such sorte as thou mayest, what joy it would be to see and beh[o]lde the eternall being of his divyne majestie. How it is and hath bene from the beginning of it selfe, made nor created by any man, nor dependyng of any thing, but to it selfe, of it selfe, by it selfe, and in it selfe alwayes sufficient. Consider howe much good it would doe thee playnely and face to face to beholde the undiscrivable, admyrable, and incomprehensible God, and in his ever springing wisdom and sapyence to see and discern the whole order, comelinesse, truth, and perfection, of all the universal world, with many other most secrete treasures of gladnesse? yea to injoy this unmeasured goodnesse and treasure, and wholly to possesse it. And therwith to have all that may seeme faire, amyable, or to be desired. Agayn to be so exceedingly illustrate with the godly wisdom, & so abundantly replenished with the divine goodnesse, that all thy capacitie, understāding, and all thy desire, might therwith be thoroughly filled & satisfied. Yea furthermore, consider what

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exceeding pleasure it would be to taste the sweetnesse of godly peace and tranquillitie, to be even swallowed up in the love of thy creator, to be transformed into God, to be made perfectly lyke unto him, to imbrace him lovingly in him selfe, in such sorte that thou couldest not at any tyme be withdrawen or plucked away frō his sight, love, & imbrasings, to see & perceive y^e most blessed vision and inward contemplation of the holy Trinitie, & the issuing out of the same, how the sonne proceedeth from y^e father, and howe the holy ghost proceedeth from them both, howe theyr persons are to be worshipped as one in being, & three in subsisting, and finally, to behold & perceyve perfectly their mutuall well pleasing, joye, imbrasing, love, and glorie. For the divyne and uncreated persons doe mutually love eche other with an unmeasurable kynde of love, they beholde eche other with an infinite kynde of delyght, they injoye eche other with an untermynable kynde of sweetnesse, and they them selves (onely) doe fully and comprehensively, knowe, and beholde them selves. So that the chosen shall rejoyse in them selves at the sight and vision of God, in themselves they shall rejoyce in the beautye and comelinesse of their heavenly bodies, and the bodyes of their corporal creatures, and in them selves they shall rejo[i]ce in the glorification of the bodie and the soule. As also without and about them they shall rejoyce in the societie of the Angelles and blessed people of God. In them shall doubtlesse bee seene the true bryghtnesse of the sommers lyght, the true pleasauntnesse of the spryng, the perfecte aboundance of the harvest, and the right tranquillitie and rest of the deade winter. In them God shalbe seene without end, shal be injoyed without contempt, and praysed for ever without wearinesse. In them God shall bee an aboundance of lyght and trueth to the reason and understandynge, a multitude of peace and quyet to theyr will and consent, a continuance of eternitie to theyr memorie, and an unmoveable staye to theyr estate. O life of lyves, moste lyvely, sweete, amyable, and ever to bee thought on, wherein chiefe securitie, secure tranquyllitye, quyet delectabylitye, delectable felicitye, happye eternitie, and everlastyng glorie, are to bee imbrased and injoyed in Gods mercy. In the which there is to be found the affluence of ryches, the influence of delights, and the con[fl]uence of all good thinges. Wherefore

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(my welbeloved) let thy soule bee inflamed with the desyre of thys blessednesse.

For it, let all thy good actions bee exercysed effectuallye, and let thy mynde medytate thereupon customarily. Doe not subjecte thy selfe to the peryll of loosing thys glorie, for the worlde and vanities thereof. For finally, it reteyneth so great grace in thys lyfe, and so great glorie in the worlde to come, that though wee were sure that wee might enjoye them in thys worlde, yet for the love of increasing and profityng therein, wee shoulde worthily leave and forsake all thinges for God. Who of hys great clemencye gyve thee understanding to taste and perceyve these thyngs perfectly, and to harken and obeye unto good and godly counsell. For the judgements of the Lord our God are incomprehensible & very dreadfull. And where he powreth his grace into one & not into another, that (as Augustine sayeth) is for some hydden cause, but for none unjustnesse in GOD. But I shall dayly besече God in ye bowels of Jesus Christ, that he will make merveyulous his mercies in thee every kynde of way.

The disquiet labour and troubles of this worlde enduce the contempt of the [s]ame.

Salomon useth these wordes in the xx. Chapter of Ecclesiastes. God hath given wisdom, knowledge, and rejoycing to the man that is good, and to the sinner, affliction, & superfluous care. We have already treated sufficiently of the contempt of this world, as well on Gods behalfe as on our owne. Now then it shall not be amisse to speake thereof by regard of the world it selfe, the which if it be well considered, it containeth in it selfe whereby to be contempned and dispised. And first this one thing commeth to memorie, that the lovers of this world are tossed and retossed with sundry troubles, disquiettes, afflictions and labors, in such sorte that it ministreth more payne and bytternesse then delight and quietnesse in all things whereof men hope to have consolation. For whilest they are withdrawen or turned back from the highest and most simple goodnesse, (in whom onely true peace, and true joy doe abound) they disperse them selves in temporall and earthly things. And being not perfectly established in any one thing, they are caryed about universally. Whereby they are affected with manifold passions and thoughtes, as now with delight, then with dollor, now with love, then with hate, now with desire, then with disdayne, now with longing, and then with

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loathing. For they have not the skill to bring things unto an equall measure by the judgement of reason and discretion, nor to be in a kynde of tranquillitie in everie occurrent, but (lyke unto bruit beastes) they follow the force and sway of their pangs and passions, accordyng to the impulsive motion of their sensualities and lustes. Whereby it falleth out most commonly that they never continue long in one disposition. And besides these considerations (accordyng to the Philosophers opinion) a man which delighteth in contemplation and speculation, hath (in him selfe) sufficient matter and cause of good delight. Synce he is filled with speculation, and rejoyseth in heavenly considerations, (that is to say) in scientiall and sapientiall points of knowledge, in the which he is spirituallly delighted. Neither doeth he seeke or require delightes in sensuall things out of him selfe. But the unlearned, the carnall, and worldly men doe not taste any such delight, neither have they sincerely the matter or materiall cause of delight and contentation within them selves. Therefore they seeke to rejoyce in outward things wherein they stumble (not alwayes upon pleasaunt and prosperous successe but) oftentimes upon hard and overthwarte accyidentes, which makes them most commonly to endure grieffe and disquyet of mynde. And by good reason should that man which is devout and spirituall, contayne in him selfe wherewith to be spirituallly delighted in God, yea even in adversitie. But the worldlings and the vytyous men have now wrath, then sadnesse, now envy, thẽ indignation, & sometymes sodayne feare (which be most painefull and bitter passions) whereby they doe not onely wound and weaken their soule, but many tymes also they fret their mynde and waste their corporall strength. For some whiles they are (as it were) resolved into vayne myrth, puffed up with vayn hope, & stretched out into vayn desires, & straight wayes agayne they rejoyce in that which ought to make thẽ sadde, and waxe sorrowfull for that which might give them greater cause of comforte, gaping for that which were to bee shunned and avoyded, & flying from that which is most profitable & worthie of long expectation. So that whither they be mery, or mourn, they are alwayes unhappie, and deserve paynes in the tyme to come. Yea so much the more greevous payns, as their affects have bene y^e more disordered. Wherupon the Lord sayeth

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(speakyng of suche as glorie and boast not right, but worldly and vaynely): Even as much as he gloryfyeth himselfe, and walloweth in delightes, so much doo you geve unto him of torment and lamentacion. And also Augustine wytneseth: A disordred mynde, becommeth a payne and punishment unto it selfe. But forasmuch as (beforesayde) in the lovers of this world, affectiones are dysordred, preposterous, and overthwart, it must needes fall out also y^t they are greevous & payneful unto them selves which possesse them. And therupon it is confessed: we have walked in the harde and difficult pathes. We are even wearyed in the wayes of iniquitie, but wee are altogether ignorant in the wayes of the Lord. Wherupon it is lykewyse written: The sound of terror is alwayes in the eares of the wicked. And when it is peace, he yet mistrusteth y^e enemyes attempt. Agayne if they chaunce at any tyme to rejoyce, their mirth turneth also to theyr owne overthrow. But the well ordered mynde, the quyet and devoute mynde, is evermore pleasant and comfortable in it selfe. And therefore by Hieroms opinion, the places wherein charitie doeth raigne, are the verie Paradise of God upon the earth. Yea upon the quyetie and meeke harted, the holy ghost doeth rest and abyde. For a well instructed man is sweete and comfortable to his own soule. I meane a man well instructed in such instruction as is decked and adorned with vertues. And therefore although there were none other rewarde assigned unto thee quyet, peaceable, and well ordered mynde, then this inwarde contentation and sweetenesse of peace, sinceritie of a cleare consyence and holy consolation: (all which are dayly to bee founde in it selfe) it were yet worthie and a right worthie thing to endeavour and studie continually howe to be decked with vertues, wholly to gyve it selfe over unto orderly livyng, and fully to renounce and forsake all worldly delyghtes and vanities.

And accordyng thereunto sayeth Gregorie: That is the true and highest joye or consolation, which is conceyved in the Creator and not in the thynges created. And when so ever thou receyve that (sayeth hee) no man shall bee able to take it from thee.

In comparyson whereof all other myrth is mournyng, all other pleasure is payne, all sweete soure, all leefe lothsome, and all delyghtes are dollorous.

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And agayne he sayeth: Nothing in this lyfe is more laboursome or paynefull, then to bee tossed with earthlye desires. Neyther is there any thyng more quyet then to covette or desyre nothyng. But the spirituall ryches (saith hee) are loathed when they are not yet had nor possessed, and that is of suche as have not yet tryed them. Whych may peradventure bee a cause (my welbeloved) that thou arte the lesse allured and entysed unto the divyne, sacred, and most sincere delyghtes of spirituall conversation, and that thou makest the lesse haste thereuntoo, bycause thou haste not (as I gesse) yet tryed them. But give eare unto thys holy father Gregorie, make haste, yea post hast, to attayne unto a perfecte spyrytuall lyfe, leavyng the worlde and all the concupiscences thereof.

And I hope that thou shalte taste howe sweete the Lorde is, for greate is the multitude of his delectableness.

And thou shalte bee delyghted in the multytude of Christ 1. Pet. 2. hys peace, the which passeth all sences and understandings, and whych the worldlynges can not taste. Bycause as the Psal. 30. Prophetesse witnesseth: There is no peace unto the wicked sayeth the Lord God.

And to conclide, accordyng to the olde Proverbe, who is so honoured, that hee is not sometymes troubled? who is in suche estymation, that hee is not also sometymes in trybulation? And who sitteth on hyghe that is not subiecte unto vanytye. And as Gregorie sayeth: The more that anye man is extolled wyth honour and dygnytye, the more is hee loaden with greivous burthens.

And all thynges that heere doe excell, are more vexed with grieffe then they are rejoysed wyth honour, and more dooth the fall of dampnation threaten and affrighte them, then they hope to attayne everlastyng blessednesse can recomforte them. For mercy is graunted to those which seeme of least dignitie. Whilest they y^t are mightie suffer therewith mightie torments. For judgemēt shalbe most greivous unto thē which bear greatest aucthoritie, & have greatest prehemynēce. And therupon Chrisostom sayd: who desireth to entrude him self into spiritual promotiōs, or to take charge of soules, but suche an one as feareth not Gods judgement? it is a great securitie of mynde and quyet of conscience, to reteyne nothing that hath in it any seculer

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concupiscense. Yea and it is a vyle and miserable bondage, to be altogether troubled in worldly affayres, and to leave God forgotten. Although unto many worldly men it seemeth greivous to be occupied or cōversant in any thing els then private profit, which have not the skill or understanding howe to occupie them selves in holy & vertuous actions. And the soule of man is suche that without love and somewhat to be exercised on, it can not cōtinue. So that the lesse it be occupied and affected [a]bout god, so muche the more it is powred out and bestowed in vayne and earthly things. Agayne Bernard sayeth: the insatiable love of riches doth much more torment men with desire, thẽ the use therof can recomfort them when they have obtained it. For there is labor and payne in getting of them, feare and dread in possessing them, and much sorow and grieve in forgoing them. Yea golde doth most greeve him which hath greatest aboundance thereof. Therefore to the ende thou mayest with a quyet mynde serve God devoutly, flye from and eschue the troublesome affayres of this world, the corporall delightes, and the deceyvable treasures. Cleave fast unto God onely that he may become thy joye and comfort, and thou shalt sing with the Psalmist: In God is my health and my glorie, he is the God of my helpe, and my hope is in him. And let such rejoyse in temporall things as have not the skil to desire heavenly and everlasting treasures.

The losse of
tyme or mis-
spending of
spirituall
profits, en-
duce the
contempt of
the world.

It is written in the holy word of God: Wathe you (for you know not when the Lord commeth, over night, at myd-night, or in the gray morning) least whẽ he commeth sodeynly he fynde you sleepeing. Looke to your selves, wathe, and pray. Howe much so ever we love God and the lyfe to come in the heavenly kyngdome, even so much we ought to eschue all such things as hinder and let us from the getting of the everlasting beatitude and unyon unto the divyne majestie. And what (I pray you) doth so much hynder us from the obtayning thereof? for sooth ryches, delyghtes, honours, vanities, and worldly prosperities. For a man being wholly bent unto them doth not onely myserably and unfruitfully leese such tyme as God lendeth him to repent and amende, but furthermore he dooth dayely fall into many vyces, commyt many faultes, he remembreth not GOD, omytteth all dewties, and runneth into innumerable impedimentes to salvacion. And thereupon Chryst

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sayed: How hard it is for them that are ryche to enter into the kingedome of God? For ryches being ones possessed, are very hardly despyed. And earthely thinges (beinge ones gotten) are more stryctly beloved, then they are coveted before they be had. So that they which altogether apply the multiplyinge of ryches, doo neclect to seeke the joyes of the worlde to come. Mark. 10.

And whyles they doo not medytate and deeply consider the soundnesse of eternitie, they love and esteeme this banishment, as it were the heavenly habitacion.

To conclude, how much more the lovers of this world doo forgett GOD, even so much the more also are they of him abandoned and forsaken, and so much the more theyr harts shalbe hardened. Where upon it oftentimes happeneth that they love nothinge effectually which perteyneth unto God. They covet not heavenly thinges, but (for the most parte now a dayes) the worse that men become, the more carelesse yet they are. And whiles they never looke up to see from whence they be fallen, nor feare the punishmentes to come, they waxe ignoraunt how much they are to be lamented.

For the more that they cleave unto vayne and evyll things, the lesse they acknowledge the good things which they have lost. And a mighty thinge doo they accompt the glory of this worlde. Yea and a tryumphant glory doo they esteeme it, to flourish presently accordinge to theyr hartes desyre. Never fearing nor foreseeinge the perpetuall punishmentes which they shalbe forced hereafter to endure.

That man onely perceiveth that it is nothinge at all to floorysh in iniquitie, which hath alredy withdrawn the footestepes of his affection from the love of this world. For if we would thinke upon the eternall rewardes, wee should soone espie that the present glorie is nothing at all. But he which fyxeth his harte in things present, never weying nor consideryng the punyshmentes to come for the wicked, but is puffed up with false ryches, and rejoyseth when he hath more cause to be lamented, he is subjecte unto many mischiefes. Synce there can be no truer nor ryghter myserie, then false and vayne tryumphyng. Yea and everye man doeth so much the more outwardly rejoyce, as hee doth inwardly the lesse remember him selfe. These sentences before alleaged I have gathered out of Gregorie, wherby thou mayest playnely perceyve how

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perillous a thyng it is (especially for suche as professe reformation) to apply our affections unto these earthly things. But peradventure thou doest purpose to use ryches without abuse, and to bee conversaunt amongst worldlyngs, but not worldly and wantonly, and to eate and drynke amongst them without ryotte or banquettyng. And fynally to use the favour and honour of men without tryumphyng or glorying therein. Surely if thou couldest performe this, it were a great perfection. But hardly can the best and most perfect continue therein. And howe seldome it is seene, marke thy selfe by these wordes of Gregorius: It is commonly seene (sayth he) and doeth seldome fayle that voluptuousnesse and sensuall appetytes, doe followe banqueting. For the bodie of the riche glutton is melted and dissolved into delightes, and hys hearte is opened unto vayne joye. The ryche man is overcome with excesse of delight, and becommeth unbrydeled in boastyng wordes. Hee runneth where hee lusteth, and falleth into all unlawfull things. Yea those thinges which were the occasions and allurementes of hys vyces, doe become the instruments of hys payne and punyshment.

But examyne thy selfe whither thou doe onely feede and sustayne thy bodye accordyng to thy necessitie and utillity, or if thou doe not delicately and tenderly pamper and cherishe thy voluptuousnesse. Or els harken agayne unto the wordes of Gregorie.

As it is impossible (sayth he) that fyre should bee kyndled in water, so it is impossible that a compuncte hearte and a contryte mynde should lyve in delightes. For they are meere contraries, and eche of them distroyeth and overcommeth the other.

Furthermore weigh and consider the excelencie of tyme and bee abashed to spende it in vanities, to passe it over unfruitfully, and to leade thy lyfe therein wickedly. Yea harken unto the doctryne of the auntient fathers: Let none of us set lyght by tyme which is consumed in idle wordes. The worde flyeth from us irrevocably. The tyme flyeth from us unredeemably, and the foole knoweth not nor marketh not what he looseth. Let us talke and common together (say some) untill an houre be paste. Untill thou doe let passe an houre, the which the mercy of thy Creator hath lent thee to repent, to obtayne grace, and to winne and attayne unto everlastyng

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glorie. Untill the tyme doe passe over, wherein thou oughtest to make intercession unto the divyne majestie, approche and make haste unto the companie of the Angelles, sighe and lamente for the losse of thy heavenly herytage, aspyre unto the felicitie promysed and prepared, styrrer up thy slacke and sluggish will, and bewaile & lament the iniquities which thou hast committed. For though wee set so lyght by tyme, yet by Bernardes opynion, nothing is more precious. The dayes of health and salvacion passe over our heades, and no man marketh them. Wherefore (my best beloved on earth) every eveninge or tyme that thou goest about to take rest or quiet, revolve and cast in thy mynde how thou hast spent the daye. What evill thou hast commytted, and what good things thou hast omytted. How many good things thou mightest have done and dyddest neglect them. How thou hast dishonored God and pleased the divill by sinning and doing amisse. How thou hast wounded and hurt thy soule, and displeased God.

Fynally, howe neare thou haste approached unto hell. This beyng done, yelde thankes and glorie unto God for all that thou hast well done, and for all that thou hast done amisse, be sorie from the bottome of thy harte. Determyne an amendment, and accomplysh it in deed. Consider herewith that sinners which doe now spende theyr tyme in worldly vanities, doe at the houre of theyr death seeke one houre, or the least momente of tyme to repent. The which they had then rather obtayne, then a massye heape of Golde as greate as the whole worlde. Remember that at the daye of judgement all tyme that was lent thee shall bee requyred at thy handes howe thou haste spent it. Yea everye leaste moment or twynckling of an eye. Therefore let thy hearte be replenyshed with good thoughts, thy mouth with holy words and readyng of scriptures, and thy handes with doying of vertuous deedes. That as often as the enemy doe come, he may fynde thee armed. For suche as hee doeth fynde idle, hee ceaseth not to tempte them. Then if it bee so evill to bee idle, howe muche worse is it to bee evyll occupied?

Wee fynde written: The prayse of the wycked is shorte, and the joye of the Hypocryte lyke unto a moment. If hys pryde goe up into heaven, and hys heade touch the cloudes, yet in the ende hee shall bee as a dunghyll.

The cōtempt
of this worlde
by consider-
ation of the
vanities
therof.

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Hee shall bee lyke unto a dreame flyinge awaye, which is not seene when wee awake, and hee shall passe over as a nightly vysion.

If wee doe well and throughly consider the eternytie of the felycitie and lyfe to come, yea the soundenesse, trueth, and uncorruptiblenesse thereof, I doe verily beleve that this world & present life, together with all temporal glory, shal even from the harte seeme vile unto us. Neither shall we disperse our affections in worldly thynges, but rather we shal most gredily seeke out ye everlasting joyes & unchāgeable good things prepared for us in ye heavēly kingdom. For in asmuch as our soule is immortal, & for ye brightnes of understāding, much hygher and worthier then any materiall substance or nature, it ought not to take joye or felicitie in corruptible, material, or transitorie things, but it ought to goe forwards with a pure harte, towards the immortall, unvariable, and most perfecte God. So that we ought not to love this present lyfe, but the lyfe to come principallye and above all things. Yea we ought to dispise and contempne all transitorie delectation, all temporall honor, and all prayse of men, for the hartie love of the divyne and celestiall beatitude. For looke howe much we cease from the affection of worldly vanitie and temporall glorie, so much the more doe we please God, and so muche the neerer we approche unto the blessednesse which is to come. For unto God

1. Tim. 1.

onely all honour and glorie are due. From whom all good thinges doe proceede. But to us be confusion & shame which

2. Col. 10.

doe so often offend, dishonour, and neclecte God. Wherefore it shall not be lawfull for us to glorie in our selves, nor to have

1. John. 2.

a vayn delight in our selves. But as the Apostle sayeth: He that gloryeth, let him glorie in the Lord.

Jacob. 4.

2. Reg. 14.

Beholde the world passeth over, and all the glorie therof. And what is our life in this world but a smoke and vapour shewing it selfe a little, and straight way is vanished and gone? we all slippe away lyke water into the earth. Wee are earth, ashes, dust, rottennesse, and wormes meate. So that when a man is deade hee shall inherite Snakes and Wormes. To conclude, what is this present lyfe but a continuall and moste swifte course unto deathe? For some parte of our lyfe is continually and without ceasing wasted and cut off. And therefore David sayde: Our dayes are lyke a shadowe upon

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the earth, and there is none abidyng. And Ezechias sayde: my lyfe is cut of as the webbe from the Weaver. Yea even whylest I yet began, he cut mee off. And Job: remember mee Job. 7. O Lord, for my lyfe is lyke a puffe of wynde. And in respecte of the eternitie, the lastyng of thys lyfe is nothing as Job witnesseth in the same place saying: Spare mee O Lorde for my dayes are as nothyng. Heereupon Chrisostom sayth: Let us passe (saith he) one hundreth yeres in delyghtes, yea ad therunto another hundereth, or (if you lyst) ten tymes an hundereth, and what shall all this bee, compared to eternitie? shall not all the whole tyme of this lyfe, in the which we seeme to enjoy so many delyghtes, and to have free scope unto vanities, shall it not (I saye) bee as a dreame of one nyght compared to the eternitie? Yes for as Hierome sayeth, if thou haddest the wysedome of Salomon, the beautie of Absalon, the strength of Sampson, the ryches of Craesus, and the myghtie power of Octavianus, what should all these profite thee when as straight wayes, thy bodie shall be delyvered unto the wormes, and thy soule unto divilles? For as Augustyne affyrmeth: If Adam yet lyved, and shoulde dye thys day, what coulde it then avayle hym to have lived so long?

Now therefore (my dearly beloved) weygh these things deeply. For such as neglechte to marke these things presently, early or late they shall say (unfrutefully) with the reprobate in the day of judgement. We have erred from the way of truth, and the lyght of rightuousnesse hath not shyned in us, and the bryght sonne of understanding hath not rysen unto us. What hath our pryde profited us? Or what hath our pompe and boastyng prevayled us? All those thyngs have passed over as a shadowe, and as a swyfte running messenger.

For then shall the heavens reveale the vanitie of the lovers of this world together with their iniquities, and the earth it selfe shall ryse agaynst them. Then their sin and transgression shall be manifest with suche as have sayde to God: Depart from us. Wee will not have the knowledge of thy wayes. Then shall the rounde world fight agaynst them in Gods behalfe. All thynges which have bene shall then suffer punysment, and yet shall not be consumed. Yea they shall suffer and sustayne accordyng to the multitude of theyr inventions. For the wicked is reserved untill the daye of perdition, and shall bee

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ledde unto the day of furie, and shal drinke of the wrath of the almightie. Let these things terrifie thy mynde, and withdrawe it from the worlde. Yea principally let them joyne it unto God.

Furthermore, the vanitie of this world doeth hereby most manifestly appeare, that the prosperitie thereof is expected and gaped for with an exceeding greedinesse of mynde, and when it commeth it can not be reteyned. But all thinges passe over, and all things flye away. This day is paste, and the beginnyng of the nexte is not yet knowne whither it shall be quyet or laboursome.

For so passeth over the glorie of this worlde. And therupon Augustyne demaundeth saying: What wilt thou love temporall things (sayeth he) and passe away with them, or wilt thou love Christ and lyve eternally with hym? For it is impossible that a man doe both enjoy the present delights and the joyes to come. It is impossible both heere to fyll the paunche, and there to satisfie the mynde. Men may not passe from one delyght to another, and appeare gloryous bothe heere and in the worlde to come. Yea and the contempte of worldely and temporall thynges is evydente by this that God doeth oftentimes bestowe them more aboundantlye upon hys enimes and them which are reprobate, then upon the electe. For the electe doeth consider (by the end) that those thinges are of none accompte which doe transitorilye and secularly delyght. And therefore Hierome sayeth: the speedie consolation of the good, is the ende of the wycked well considered and foreseene.

For whilest the good perceyve by the distruction of the wicked what evils and perils they have passed and eskaped, they accompt all things light & easie which they suffer & endure in this life. So yt behold (my welbeloved) how great the deceipt of this world is, & howe exceeding great is the blyndnesse of the love which we beare to the same. For whilest the wicked doth willingly & with great delight remain & continue in this worlde, hopying to lyve long, and setting many thinges in order for the tyme to come, sodaynely and unawares hee is commaunded to dye, and in a moment to leave and forsake all those thinges which he so faltily hath loved and esteemed. Heereupon our Saviour Christ bringeth in the ryche man speakyng unto hym selfe and saying: My soule thou haste muche good and

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treasure layde up for many yeares. Take thine ease, eate, drinke, & be mery. But God answeareth him saying: O foole Luc. 12 this nyght shal they take thy soule from thee, whose then shall that be which thou haste so greedily gathered? Let us therefore gather together true and spiritual ryches, which will not forsake us at the tyme of death, but will appeare with us before God, and make us seeme comely and beautifull in all vertue and godlinesse. In these kynde of riches we may dayly increase and profit, yea and in suche sorte that suche profite may bee muche more avaylable unto us, then if we possessed all the riches in the world. Wherefore let us not myspende the leaste space of tyme, nor bee occupied in good thynges onely, but in the moste excelent thinges. That wee may always searche out those things which drawe nearest to our salvation. And so growe nearer and nearer neyghbours unto God. And bee always reverently and honourably conversaunte in the syghte of the heavenly Father.

Let us thinke and thinke agayne upon the quyet peace and tranquillitie of a pure heart, upon the delectation of a soule beholding the majestie of God, and upon the securitye and fyrme hope of the mynde which loveth God. And hereby wee shall soone fynde that to gyve over our selves unto such things is as much as to be conformed unto God.

And that suche as doe otherwyse, are deformed and not reformed. For is not everye thyng which is created defectyve? And everye transitorye thing unquiet? Yea it is shorte, and of small contynewance, but mutable and subjecte unto tyme.

So that the lovers of this world have nothing firm or stable but are themselves also light and unconstant, as it were set in a whyrlewynde, synce they put not theyr delygth in God onely, but in all vayne and transytory thinges, now affecting this thing, and now that thing. Now loathyng that they earst loved, and streyght waye desiring and coveting some other vanity not yet possessed. But the just and such as love God doe persever quyet, nyforme, and stable, being founded upon the eternall God as upon an unmoveable foundation. And thereupon Salomon sayd: The wicked shall not be seene. Lyke unto a storme passing over. But the just shalbe as an everlasting foundation. Augustine bewayling the lovers of this

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world, both exclaime and say: O lovers of the world wherfore labor you? Why doe you afflyct your selves about nothing? Whyles you might possesse the creator of all thynges? What seeke you further? What may suffyse and content mens mynde, whome the creator of all thinges cannot suffice and content? For if you may have all goodnesse (which is God) why go you about to possesse things full of mysery? Can your hope & expectatiō in the world be any thing els then to be thereof beloved? And therein what is not frayle? What is not transitory? What is not changeable? What is not finallye full of perylles by the whiche you passe on unto greater yea and everlasting perylles. And of the vanytie of the worldly lyfe Hierome sayth: O lyfe (no lyfe but death). A deceiptfull lyfe, laden with sorowe, weake, and overshadowed. Now it florysheth, streight waye it wythereth. Depryving him of lyfe, in whome it seemeth lyfe. O frayle, momentayn, and bryttell lyfe the more thou growest, the more also thou decreaseth. The more thou proceedest, the more nearer thou aprochest unto death. O lyfe full of snares how many men doest thou entangle, and howe many by thee now doe abyde infernall torments? Oh howe happy is he which knoweth and perceiveth thy deceptes, how much more happy is he which setteth lyght by and careth not for thy vayne delights? And he is most happy which is wel dyspatched of thee.

The mallice
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the lovers
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2. Pet. 2.

In the first Epistle of John and the fyft Chapter, it is written: All the whole world is set on wyckednesse. Yea is not the world subject unto the Divill, and replenished with all iniquitie? Whereupon the same John in his seconde Chapter of his second Epistle sayth: All that is in this world, is concupiscence of the fleshe, concupiscence of thinges seene, or pryde of lyfe and conversacion. And as Peter sayth: The wycked are servauntes of corruption and of sinne. For of whome soever a man be maystred or overcome, unto him he is a servaunt and in bondage. And hee which is the bondman of sinne, is consequently the servant of the Divyll. Whereupon Paule speaketh of the wicked saying: Let them turne backe from the snares of the Divill, by whome they are holden in captyvitie even according to his pleasure. And Christ in his gospell doth terme the divill the Prynce of this world. Meaning not the rounde globe of the sphere, but the worldly creatures

Tim. 2.

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which being turned backe from God, are overwhelmed and buried in earthly thinges. Of whome Hierome ment saying: Going backe frome the Lord, they are written and regystred in the earth. But Christ sayth contrariwyse to the electe, rejoyce and be joyefull. For your names are writtē & regestred in heaven. Now Beda expoundeth these wordes thus: By the worlde and those thinges which are there[i]n, he understandeth men which inordynately and excessyvely doe love and esteeme the world. And such have nothing but concupyscence of the flesh concupyscence of thinges sene with eye, and pryde of lyfe. For in these vocables and proper names of vyces, John doth comprehend and enclude all kynds of vyces. For the concupyscence of the fleshe, is all that pertayneth unto the voluptuousnesse and delyghtes of the bodye. By the concupyscence of thynges seene with the eye, are ment all curyosyties which are commytted in learninge of wycked artes and ornamentes, all contemplacion of filthy and wycked sightes or spectacles, all superfluous desyre to get temporall and tryflinge toyes, and all curyous carpynge and marking of our neighbours imperfections. By the pride of lyfe and conversation, is ment the pompe and boast which men conceive in worldly promotions. So that the world is replenyshed with Divils. For what els doe men that live according to the world but stryve to wrappe and enfulde themselves in sundrye sortes of sinnes? Yea and to wound and wearye theyr soules, with the maynes of myschiefes, and the shaftes of sundrye shamefull concupyscences, untill at last they feele not theyr owne harmes? We see fulfilled in the Church Ose. 4. that which is written by the Prophet: There is no truth, there is no mercy, there is no knowledge of God on the earth. The cursed vyces of murder, thefte, adulterye, and lying, are come flowing over us. From the greatest to the least, all men applye Hier. 6. themselves unto covetousnesse. The Pryestes have not sayd, where is y^e Lord, and the pastors have used collusion. It is easie to be sene unto what an exceeding great rewine y^e church is come in every estat, degree, & order. But if christyās did lyve now as they lyved in the primityve church and first comminge of the Gospell there should be no suche greate necessytye to flye from the world. Marye as men doe now a dayes (for the most parte) lyve, it is a highe dyfficultye to lyve well, or to declyne from heynous sinnes in y^e world. Especially

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for such as are not exercysed with verteous quallytie or paynefull labour, but doe abounde in ryches and are conversant in greatest pompes and highest places. Deceiptes, ambytion, envye, voluptuousnesse, and all other evils are powred out upon the earth. Every man beateth his brayne howe hee maye multiplye and encrease his substaunce, but no man careth howe to save hys soule. Men are afeard least they should fall into povertye, but were it not muche more to bee feared to lyght into the bottomelesse pyt of hell? The world is the fornone of vyces. The which these worldlings doo heate and warme with the fuell of sinne.

And therein doe burne and consume themselves and their companyones. For they are so much blynded, that they neither see nor feare the peryles which are notoryous and well knowen to all men. But doe tryumph and rejoise in their evils lyke phrentyke and made men. Yea if there be any whome they see not wrapped in lyke wooes, they accoumpt them to be blockyshe and senseles creatures. Well sayd that

Seneca

Alanus

Phylosopher: As often as I was amongst men, I retorned (sayth he) the worse. And another saith: An evyll companyon draweth his fellowe to mesdeedes, and so he which was before good, becommeth evill and wycked. To conclude even as the people of Israell could not depart from Egypt without the helpe of thy divine Majestie, even so no man cā be pulled or withdrawn from this world, unlesse he be helped with the

Exo. 12.

fynger and power of the heavenly hande. Yet shall there never be founde any defect in God, so that man will doe his best that he maye. Agayne the world is compared to a deserte by the which the chyldren of Israell went from Egypt unto the land of promise. And in this desert they met so many letts and impedymments, that of threeskore thowsand numbred, onely two (even Caleph and Josue) were brought into the land of promyse.

Deut. 2.

O how the Divils doth rejoyse to see them all now in the synke and filthynesse of their sinnes. Men cleave unto worldly thinges, and in worldly thinges they are wyse, but they neyther care for God nor for his commaundementes, neyther are they astonyed when they heare his moste terryble judgements. But they accoumpt them as fables. Oh all thinges that are, be evill bestowed upon us. For our hardnesse is never mollyfied. But thinke we that God will omyt his

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judgement? Or leave these sinnes unrewarded? Or suffer the wordes which he hath spoken of the judgement to come and of the everlasting paynes, to be falsified? God forbyd that we should so thynke. Furthermore whosoever is overcome with the love of earthly thinges, he is not delyghted in God. But no man can long abyde without some delectation. And therefore such as are not delighted in spyrituall thinges, doe powre themselves out unto worldly solace. And so consequently are overwhelmed in the mytytude of sinnes and vyces. Whereupon Saint Augustine sayth: Blessed is he O Lord which loveth thee. For he which loveth not thee, loveth the world, is servaunt and bounde unto sinne, he is never quyet, never in safetie, but is dystRACTE and dyspersed in the varyable cares, vanities, and pompes, of the world. And whosoever doth contempne the voluptuousnesse of this world, and thereby esCAPE the snares of the Divill, shalbe most happy in that his soule is delighted in such thinges, as cannot be blotted or defiled with any uncleannesse, but is immediately clenSed & purged with y^e cleannesse of truth. And synce y^e lawe of God doth so delight him y^t he shalbe able ther by to avoyde & eschew y^e delightes of y^e world. But as long as we delight in the deceptfull tast of iniquity, so long we shall thinke it most sower and bytter to taste of equitie. And to whome the world seemeth sweete & savorye to him Christ seemeth bytter and sower. Yet having tasted the spyrite of God, all fleshe shall (as it were) dote and playe the foole. Agayne whosoever doeth with his whole mynde serve and please this world, is thereby enfectEd with a manyfold deformytie of vyces. And he which tasteth nothing of the heavenly sweetenesse, will not be afeared to be polluted with earthly desires. But if such as for the love of God despyse the world, keepyng themselves contyneually conversant in spyrytuall thinges, cannot yet be altogether pure and clenSed from sinnes, with how heavy burdens of vyces are they loden which are not afearde to walke in the myddest of the world wrapped in vanities, without carefulnesse or feare of God? What is theyr lyfe but sinne it selfe? For the myrth and joye of the world, is wickednesse unpunyshed. But y^t which the reprobate doe accompt delight and comforte, that the elect and verteous doe take and defyne to be most greivous payne. Thynking and concluding that the soule must needes

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peryshe eternally, by that wherein the fleshe (for a tyme) did delight most pleasantly. Wherefore you lovers of this world, howle and crye out, which doo myserably kyll your body and soule before the tyme appoynted. Whyles you attend wholly upon the vyces of glottonye, and lecherye, immoderately, and vylely. And thereof (even in this world) doe proceede sundrye infirmyties, and sodayne deathes. Rejoyse and be merrie nowe in this most shorte space which you have, that hereafter you maye complayne and bewayle with the Divill perpetually. Banquet and drynke dronken, that after a whyle you maye call for a droppe of water, and yet not have it, when you shalbe dāpned in hell with the riche man which lyved in greate delightes, and fared delycately every daye. Why are your hartes harder then yron, steele, or stones, when you doe not weye and consider, nor be not afeard (in payne of these most unhappy and frayle sollaces and vanyties of this world) to heare that most dreadfull and horryble sentence [o]f Chryst go ye accursed into everlasting fyre? But here peradventure you will saye: God is mercyfull and benigne, he would not the death of a sinner but that he be converted and lyve.

Eze. 18. And againe: In what houre soever a sinner doo repēt him, I will no more remember all his iniquites. So that if a sinner doe bewayle his sinnes evē at the very time of death, he shall be saved. And I doe confesse that all these sayinges are true. Nay rather the exceeding greatnesse of the heavenly pietie, doth beyond all comparyson exceede and surpasse the verye capacitye of our mynde. For it is unmeasurable. As may playnely appeare in that he suffereth sinners so longe to the ende they maye bee converted, yea expecteth and desireth theyr conversyon, he receyveth such as retorne moste mercifully, he quickly forgeveth all belevors, and doth abundantly powre asmuche grace upon them, as if they had never sinned nor offended.

And is not this an infynite pietie? But his equitye and justyce is no lesse then his pietye. And though he doo beare with, and longe suffer such as he attendeth to repent and converte, yet if they doe not convert, he doth the more grevously punyshe and detest them. And that which the Prophet sayeth of the contrytion and sorowe of a sinner, must be understood of true contrytion and harty repentaunce. But the true contrycion

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doth proceede of the true faith and love of God, and of the lothing of sinne, and an affection unto righteousnesse.

Yea and as Hierome testifieth: Repenta[u]nce and harty contrition are necessarye.

Whereunto that saying of Chrisostome agreeeth: Compunctiō is the thing whiche maketh purple seeme vyle, maketh men desire hearecloth, love teares, and eschewe company.

Synce then these things bee certaynly thus, what kynde of contricion and bewayling can that be which commeth onely at the very houre of death, and then repenteth bicause he thynkes he can lyve no longer? Or (peradventure) if he hoped of longer lyfe, he would deferre it? Surely it seemeth doubtfull that through servyle feare and constrainyd fayth, his contricion proceedeth by the onely beholding of his owne onely refuge. And that it is not true contricion, but a terryfing of the spyrite. But he which will soundly and perfectly repent, must first be sorye for his faulte, bicause it is filthy transgression and offensyve unto GOD. Yea and a dyshonour unto the divine sanctitye and Majestie. Wee reade in the Machabes: That Antyochoſus dyd repent, and yet obteyned not mercy. The Apostle doth 2. Mac. wryte the lyke of Esau: He found not (sayeth he) place for repentaunce, although he sought it wyth teares. Therefore let Heb. 12. no man deceyve hymselfe wyth vayne hope or folyshe perswasiones. For as Hierome sayeth: This I hold for certayne and doe thynke moste true, that hee hath no good ende which ledde alwayes an evyll lyfe. Which being sound and in health, was not affeard to offend god, but wallowed and tumbled in the vanities of the world. The death of Saintes is most pretious in the sight of the Lorde, but the death of sinners is most abhomyable. The sinner shalbe persecuted with this revenge, that dying he shall forget himselfe, and both lyving and dying he forgot God. As Augustine confirmeth saying: He cannot dye evill, which lyved well. Nay skarce can he dye well, which lyved evyll. And yet wee must not dispayre of any sinner. But they are to be exhorted and styred to repentaunce even in the last gaspes. For some tymes percase it happeneth (although very seldome) that he which in tyme of health did neglect repentaunce, shall yet by repenting then obteyne mercy. But he is a most arrogant foole which passinge over his lyfe in health doth put his soules health unto that ploonge of peryll.

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Psal. 70.

1. Cor. 5.

The excellency of the soule conformed to God, and the vylenesse of the sinfull soule.

But let us doe that which is more sure and safe. That is to repent and amende whyles we be sounde and in health, praying most faythfully with the Prophet: Cast me not out (O Lorde) in myne age, and leave me not nor forsake me not, when my strength and power fayle me. For beholde saythe the Apostle, Now is the acceptable time, & now are the daies of health.

Who is this rysing as the daye rose (sayeth the princely Prophet in the sixt of his Canticles) fayre as the Moone and bright as the Sunne, & terryble as the forefroont of a battayle? and John sayth in the thyrd Chapter of his first Epystle: We know that when he apeareth we shalbe lyke unto him, for we shal see him as he is, (that is to say) clearely and perfectly in his forme and proper kynde. For the intellectuall sight, is and consisteth by view of the intellygible forme or shape, whereby we see what is the lykenesse of the thing ones understoode. Neyther can that lykenesse playnely represent the thinge, unlesse it be made equall unto the thinge it selfe. But every shape, lykenesse, or forme created, dooth infinitely fayle and come short of the full representacion of the divine essence or being, and therefore God is seene onely in the heavenly kingdome, bicause then the very divyne essence it selfe is unyted unto the myndes of the blessed in the steede of the intellygyble forme or shapes. Not by Intrusiõ or cleaving to, but by assystaunce and helpe. So that the divyne essence or being is *quod & quod* (that is to say) the very thing whereby all thinges are in this blessed vysion.

Furthermore this vision is more then most worthy and altogether supernaturall, the which all the cheefe Phylosophers dyd thinke impossible to be put in any mynde created, no not in their separate substaunces. So that to obtayne the same, we have neede of many supernaturall gyftes, meanes, and helpes. As first that there may be geuen us from God a blessing even grace making us gratefull and acceptable, the which doth bedecke and adorne perfectly the very essence or being of the intellectuall and reasonable nature. And maketh us fyt to deserve eternall lyfe, and to be conjoynd unto the supernaturall divinitye. Furthermore the love and charytie whereby god & the first being, or essence, is loved, is spirytually, supernaturally, purely, freely, and fully distylled unto us from the

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holy Ghost. And with it, hope and fayth also. This charytie and love doth (as it were) counterpayze him that hath it, with the love of the whole unyversally. So that yet it maketh him love God more then all thinges that ever were created. Yea the least dram of this love and charytie doth make God to be loved above the whole world. And otherwyse man should not be in state of Salvation.

For according to the holy Fathers, whosoever hath thys charitie and the grace before rehearsed, he hath also the giftes of the holy ghost, and all the other vertues connected unto charytie and conjoynd unto perfect grace. Yea the more he profiteth in this grace and charytie, so much the higher doeth he growe in good gyftes and vertues.

To conclude, the excelencie and worthynesse of these supernaturall good thinges is suche and so greate, that it can hardly be comprehended or expressed.

For no naturall perfection, no bewtie, no coomlynesse, nor no bryght shyninge lyght, can be thought equall unto it. No the heavenly lyghts doo not so much, nor so well adorne and bewtifie the substaunce of the Sunne and Moone, as those graces doe bewtifie and adorne the substance and beinge of the soule. Neyther doothe the Sunne so much bewtifie the heavenly Fyrmament, as Charitie dothe bewtifye the Soule. No the seven Planettes doe not so muche adorne the heavenly Spheres or Cyrcles, as the gyftes of the holy ghoste dooe adorne and bedecke the powers of the soule. The unyversallytie of the Starres dothe not so muche adorne and set foorth the eighth Sphere or Fyrmament, as the universallitye of verteous actions dothe dignifie, adorne, and perfect, the Soule. For even as by the Philosophers opinion, true felicitie consisteth rather in action, then in outwarde forme, even so in divinitie also more vertue and perfection consisteth in exercise of godly actions, then in profession or aparaunce. And the more noble that the outwarde aparaunce be, the more noble should the action and execucion be also. Therefore since the forenamed gyftes and treasures of grace, be habytes or outward tokens of so great highnes and excellence, doth not the christian soule seeme unto thee to be most noble, gallaunt, and godlyke, which is occupied continually in the exercyse of those habytes, and which is so spiritually, supernaturally, and godly conversant? yea which

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doth so perfectly worship and reverence God, whose conversacion is altogether in heaven? For surely hereupon it hath bene wrytten, that such a soule: is the daughter, the beloved, and the spowse of God, privie to his heavenly secretes, most familiar with him, conformable in affectiōs, and the entyrelly beloved heyre of God, the coheyre with Christ, which beholding gods glory with face dyscovered, is trāsformed into the same likenesse, from one brightnes to another. For asmuch as it lotheth all worldly, frayle, carnal, & humaine sollaces, all prayses, honors, & seculer pompes, & all that dyspleaseth God. But whatsoever it knoweth may please God, that doth it with all earnest affection embrace. To conclude, even as by the Philosophers traditions every motion hath his dignitie, name, & propertie from the ende whereunto it tendeth, even so the action is dignified by the worthinesse of the object and matter about the which it is occupied. Then how great is the dignitie & glory of that soule, whose mocion and action, lyfe, and whole entent, are continually occupied about the highest God? and is termyned in him who is most certeynely of an unmeasured dignitie, and dothe wonderfully excell all other thinges? These thinges (beloved) I doe thus briefly rehearse, that I might thereby enduce, styrrer up, and kyndle, thy mynde to the love of the true and heavenly nobilitie, (that is to say) the holy and devoute conversacion, and most blessed perfection of lyfe. And to the ende thou mayest the more earnestly covet the same, I wyll say somewhat of the vylenesse, perversenesse, and deformitie, of the sinfull soule. The which beinge by deadly sinne turned and withdrawen from God, is spiritually deade, and doth nothing acceptable unto God, nor profitable towards the atteyninge of everlasting lyfe. It preferreth these transitorie, sensible, worldly, & most vile things which seeme good, before y^e highest, eternal, most perfect, infinite, & unchangeable true God, beinge omnipotent, and more then most glorious above all other. Wherby it doth highly dishonor God. Yea it proposeth unto it selfe an ende and terminacion in frayle and vayne thinges. Neither doth it fynally rest in the creator, but is altogether ungrateful to him, caring not at al to cleave unto him, to be subject unto him, nor to obey him. It is made like unto the wicked spirits, attended with vices, hateful to god, dispised of his angels, & uncessantly doth wound, hurt, defile, & make it selfe damnable.

Terminus ad
qué.

Circa quem.

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For y^e more that any man be delighted in earthly, transitory, and carnal things, the more wickedly & vylely he liveth, and the more unhappy he is. And the more he rejoyse in the vanities of the worlde, the more contemptible he maketh himselfe unto God. Bicause he is not fearefull, nor carefull to obey God, and to give him his due reverence in all thinges. To conclude we are chiefly lykened unto god by vertuous actions, and holy affections unto divyne charytie. But by panges, vanyties, and vyces, we are made most unlyke unto him. For simylytude and lykenesse are cause of love, as dissimyltude and unlykenesse are cause of rancor and hatred. Yea the perfection of any creature (especially of a reasonable and intellectuall mynde) is to be proportionately made lyke unto his creator. Then the more lofty that we become through vertue, so much the lyker and better beloved we are unto God. Yea so much the fayrer and more comely we are inwardly adorned. But the more that we sinne, the more unlyke, odyble, and ilfavored we seeme unto our God. Which out of all doubt is a most myserable and unworthy thing. Therefore we see there is greate difference betwene y^e vertuous and vytious soules. And as by the Phylosophers opinion, a man which spendeth his tyme in contemplation is most pleasing unto the gods, even so by the same doctryne, a man which giveth himselfe unto vyces, and naughtynesse, is tenne thousand tymes more abhomynable then the brute Beastes. As may also playnely appeare by the diversitie of theyr rewards. For god doth place and constytute the vertuous, in the firie heaven, giving himselfe unto him for reward, & communicating all thinges unto him by an immediate & most blessed kinde of union with him himselfe. But he dothe put from him the vycious for evermore, delyvereth him over unto wickyd spirites, placeth him in hell, and judgeth him to everlasting paynes. Judge and discerne therefore betwene these two (my welbeloved) and chuse and observe that which seemeth best unto thee. Doo not so embase and make thy selfe vyle, that thou become a bondman to sinne & to the divill. Do some little thing for the love of god. And do not thou neglect y^e dignities, holines, comlynesse, & godlynes, before rehearsed, for y^e rytches, delightes, and honours of this most shorte and uncertayne lyfe. But lyve before the highest God, fearefully and warily.

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Especially since by one grevous sinne, thou mightest leese all thy supernall gyftes of grace, and so thy soule (lyke unto the Divill) should become foule, froward, and disordered.

Light laugh-
ing vayne
pastimes and
idle speech
are to be
a[v]oy[d]ed.

That laugh-
ing only is
codempned
which is alto-
gether world-
ly and voyde
of the feare
of God.
Eccle. 1.

Our Saviour Christ in the sixt Chapter of Saint Lukes Gospell pronounced these wordes: Wo be unto you that laugh now, for you shall [w]eepe and lament. Now this word (*Væ*) or (wo be unto you) is cōmonly taken in holy scripture for eternall dampnation.

Then if Christ doe threaten everlasting dampnation to them which laugh, who is he that dare in this lyfe be carelesse, light mynded, or jocunde? truely none but the reprobate and such as go in daunger of dampnation. Synce this is most certayne that: He which is with out feare of God cannot be justified.

Wherefore if we doe well consider with how greate peryles we are enclosed, with how many snares we be entangled, and with how many vyces and sinnes we are daily assaulted, yea howe unperfectly and unrev[er]ently we serve God, howe many evils are daily committed in the world, howe much God is dishonored, howe many they bee which daily doo perishe and cast themselves away, unto how many vices, periles and paynes our forefathers, our frends and kynsmen both lyving and those which are departed, are and were subjecte, we shall fynde much more cause to weepe and crye out then to laugh and rejoyse. And that dyd a holy Father well consyder, who seing one laugh and skoffe, did sighe and saye: We must render accoumpt in the daye of judgement before heaven and earth, and doest thou laugh and skoffe thus? Hereupon

Eccle. 7. 2.

Salomon sayeth it is better to go unto the house of lamentation, then unto the house of laughing and rejoyysing. And agayne: I thought laughter to be but a decept, and for joye I have sayed: Wherefore art thou deceyved in vayne? Here I would not have thee to understand that I meane every laughter or rejoyysing to be so grevous an offence, but I speake of lightnesse in laughing, and such vayne laughter and myrth as is altogether dysordred, and voyde of godlynnesse. And of suche laughing, James sayeth to the rit[c]he men: Your laughter be turned into mourning, and your joy into sorow. Chrisostome reproveth dalliaunce and vayne pastime although honest recreations be (meanewhile) excused being done upon some reasonable cause and godly entent. But dyse play and suche lyke are forebydden expressedly, especially to such as professe the trueth.

Jacob. 4.

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And of dauncinge the same Chrisostome sayeth : where dauncing is cōmonly, (sayth he) there the diuill daunceth for company. Neyther dyd God lend us our feete to the ende that we should exercise them in tryppinge lyke goates & kyddes, but y^t we might keepe company with his holy Angels. Furthermore, if thou doo well consider how the sonne of God for thy sake was hanged upon the crosse, with his armes stretched out, how for thy sake he was mocked and taunted in a white and purple garment, nay rather, how he was strypped naked, and naked raysted up on the crosse, and there sundry wayes derided and mocked. I trust that thou wylt neyther take delight in dauncing, nor in curious, precious, nor pompous garmentes. No nor yet in the prayse of men, but wylt despyse and eschew all such vanities. As touching the garde and watch of thy tongue and speache, Salomon sayeth : He which keepeth his mouth close, & his tongue stil, he keepeth his soule from perplexitie & trouble of mynde. And againe : Thou seest (sayeth he) the man which was so swyft to talke, folly it selfe is no more to be despyed then his correction. And hereupon Gregorious sayeth : Flye from and eschew, rashe and unwary woordes. For vayne talke dooth soone pollute the mynde. Let such thinges onely proceede out of thy mouth, as doo not pollute or offend the eares of them that herken thereunto. Vayne speech is a token of a vayne mynde and conscience. For the talke of the tongue, is the Image of the hart.

Pro. 21.

Pro 29.

By the talke that we heare, we iudge the mynde that spake it. Whosoever dothe not brydle and repress ydle speech, he shall quickly fall in offence. Such as the man is, such is his comunicacion. Then if ydle talke be so much reprehended, what shall we thinke of skurulous, deceptfull, byting, slanderous, malicious, and envious wordes ?

In the tenth chapter of Ecclesiast. it is wrytten : Nothing is more wycked then a covetous man, nor any thing more mischevous then to love moony. For the man which dooth so, setteth his soule to sale. Now it is certeyne that temporall thinges are directed, and ordered, unto, and by the spirituall thinges, as unto theyr ende and onely skope. But thend and terminable skope is loved and desyred one waye and the meanes and degrees whereby we attayne to the ende, are love[d] & desyred another way. For the ende is of it selfe & by it selfe to

Against the
superfluitie
of riches
especially in
the clergie.

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be desyred & loved. As (for example) health, in the facultie of Phisicke. But the meanes and degrees to attayne unto thinges, are to be desyred and loved, in that they are profitable or available to the attayning of the ende or skope which we seeke to gett. That is to saye, that by them the ende may the more conveniently be obtained. Then let the case be this, that ryches are finally ordeyned for the spirituall proceeding & profit of our soules. And therewithall joyne that the profit and perfection of our soules doth consist in the action of vertue. That is to saye, essentially in the actes of faythe, charitie, and wysedome, (meaning the contemplacion and love of divine thinges) and dytributively in the actions of the morall vertues. Then shall we fynde that ryches are so much to be thought lawefull, so much to be desyred, and so much to be loved, as they are profitable and necessary for the sustentacion and sobre nourishment of our bodies, and for the needefull and decent clothing of our membres. By the which use the soule is made apt for the actes of contemplacion and divine love.

But if they be further desyred, then fall we truely into covetousnesse, which is an unordinate appetyte and desyre to temporal thinges and vanities. And is of it selfe and in it selfe a grevous and deadly sinne, and contrary unto righteousness. Although sometymes god for his mercie doth beare with it and forgeveth it. Now what might hereupon be cōcluded were hard for me to pronounce. But geve eare to the holy fathers and wryters. Augustine and Basille. It is no lesse offence (say they) to take awaye from him that hath ought, then to deny the needy such thinges as thou hast and mayest emparte unto them. The breade which thou deteynest, appertayneth to the hungrye. The garmentes which thou lockest up, ought to cloath the naked. Yea the mony and treasure which thou hydest in the earth, might be the safegard and redemption of such as are in mysery. And be assured that thou doest invade, assault, and spoyle, as many as thou mightest succor, and doest not. Hereunto the words of Hierome doe also agree. Whatsoever (sayth hee) we have received of god more then doth serve our necessary use, that ought we to distribute unto the pore. And if we bestowe upō our owne vanyties & affections, that which we received to employ upō their neede. How many soever doe dye of hunger, or naked neede in y^e places where we remayne,

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we shall render accompt for theyr bloode in the daye of judgement. Hereupō Ambrose sayeth: He which is the bondman & servaunt of worldly rytches, let him keepe and watche them as a bondman. But he which therwith doth loosen and shake of the yoke from such as are in bondage and captivitye, he doth distrybute them lyke a Lord. These wordes doe generally concerne every Christiane, but especially such as professe the Gospell.

For they are bounde unto an especyall cleannesse of hart and conversaciō that they may be example to all other people. It is therefore most undecent, & worthy of all condemnation that they serve and are bondmen unto the vyces and infirmities of y^e fleshe wherein there aboundeth most filthy leacherye and gluttony. For whiles they lyve tenderly and delicately, filling theyr belly with meates, theyr eyes with sleepe, and theyr myndes with vayne delyghtes tumbling and wallowinge in softe downe beddes, and wholly gi[v]ing themselves over unto dallyaunce, pastyme, and unfruited communication, doe they nowe walke in the straight and narrow way of salvation? No surely for as the Apostle sayeth: woe be unto you which are filled, for you shalbee hungry. Woe bee unto you riche men which have your consolation heere on earth. Therefore let us be ashamed since many Heathen Philosophers dyd leave us examples of great sobrietie, much abstinence, and exceeding great contempt of excesse, and pompe in clothing and substaunce, and we which professe y^e true knowledge of Christ, doe wallow and tomble in suche and so many ryottes, curiosities, and vayne pompes. Yea and that not onely such as are secular, but even many of the Clergie which should lende example of perfection to the laye people.

It is written: Cast not away (my sonne,) the discyplyne of the Lord, nor faynt not when thou arte of him corrected. For whom the Lord God loveth, him doeth he chastise, and is pleased in hym even as the father is delighted in y^e chylde. The equitie and justice of God doeth requyre that as no good deede remayne unrewarded, so none offence nor transgression be unpunished. But even the very electe doe not lyve in this world without offences and misdeeds, (for we offend all of us in many things, and if we say that there is no sinne in us, we deceyve our selves, for y^e just man falleth sevē times in a daye)

Nothing is more perilous then the prosperitie of this world.

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and therefore it pertayneth unto the diuine bountie and providence, to chastise us in this lyfe, least we should be contemned in the world to come. And so of his clemencye to pardon us everlastingly. As also this correction and chastisement of God, wherewith he doeth fatherly exercyse and visit us, is not onely profitable to the wypping away of our sinnes alreadie committed, but doeth also chieflie withdraw us from those whereunto we presently inclyne our selves, and disposeth us readie to eschue and avoyde sinne in tyme to come, whylest it taketh away the occasion of sinnyng, terrifieth us, and teacheth us to beware. For vexation gyveth understanding, and he which hath once tasted of the Rodde, is afeard to come unto it agayne. Yea it maketh a man humbly acknowledge, and bewaile his offences. Wherupon the Lord sayeth: I chastise thee, least thou shouldest seeme giltlesse in thyne owne conceipt. And agayn as Hieremie saith: Thou hast chastysed me (O Lord) and I am become skilfull thereby. Finally, such chastisement disposeth a man to greater delight in his journey, and (if it be patiently borne) it obtayneth great reward in the heavenly kingdom. And therefore it is that God doth manifoldly chastise and correcte the elect in this lyfe, yea he doeth reprove and amend them as he sayth: Those whome I love I chastise and reprove them. Whereby it may playnely appeare, that suche as God doeth not punishe in this worlde, but suffereth them to wander untouched, yea and doeth prosper them in this worldly prosperitie, although they be replenished with many exceedyng great vices, and suffreth them to clyme alofte, and to lyve Lordlyke at theyr pleasure: they are not of the electe number but of the reprobate. For it is written: All they which have bene faythfull and pleased God, have passed by many troubles. And the

Jud. 8.

Psal. 30.

Psalmist sayeth: manifolde are the tribulations of the just. And therefore though the reprobate be not chastised of God with a fatherly correction, that is for theyr desertes. Whereby they have so incurred the wrathe and displeasure of God, that he vouchsafeth not to correcte them in this lyfe, but lettes them remayne unto eternall tormentes in hell fyre.

Psal. 80.

And therefore the Psalmyst sayeth: of the reprobate and unthankfull sorte: I have let them loose even accordyng to the desires of theyr hartes, and they shall wander in their owne inventions.

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To conclude, the holy Prophettes seeming (with the imperfecte) to woonder at thys temporall prosperitie of the wycked, and the manyfolde afflictions of the just, did thus talke with the Lord saying: O Lord thou arte just if I argue Hier. 12. with thee, yet neverthesse I wil speak justly unto thee.

Wherefore doeth the wicked prosper in his wayes? and it is well with all them that conspire agaynst thee? And another sayeth: wherfore doe the wicked lyve? they are raysted up on Job. 12. high, and replenished with riches, and the skourge of God toucheth them not. Yea surely suche as are yet unperfecte, are woonte to mervayle hereat, and are (in maner) withdrawen or turned backe from servyng of God, whylest they behold them selves afflicted. But such as are perfect, doe neyther woonder so, nor are moved, knowyng well enough that GOD (for the causes before rehearsed, and for other secrete causes knowne to hys divyne majestie) doeth afflicte and skourge the electe, and leaveth the reprobate unpunished. And therefore (welbeloved) I wryte these things to make thee warie and watchfull, and to the end thou mayest bee afeard to bee accompted amongst the reprobate, if thou fynde thy selfe infinitely prospered, sinning unpunished, suffring none adversitie, glorying in corporal commodities, livyng after thine own lust, pleasing men, & prayed, extolled, and magnified in this world. For the Psalmyst sayth: God hath broken in sunder Psal. 25. the bones of them which please men. They are confounded bicause God hath forsaken them. And is not this a horrible saying & a terrible worde? But the Apostle witnesseth the same saying: If I shuld yet please men, I should not be the Gala. 1. servant of God. Yea our saviour him self sayth: woe be unto Luc. 6. you when men blesse you and speak wel of you. Wherupō Augustine answereth: This world is more dangerous when it seemeth mylde and flattering, then when it is troublesome. And is more to be taken heede of whē it entyseth it self to be lyked and esteemed, then when it forewarneth and enforceth it selfe to be contempned and set lyghte by. And according to Gregories opinion, God chuseth them whom the world forsaketh. And thereupon the Apostle sayde agayne: Take heede 1. Cor. 1. and marke your vocation (brethren) for there are not many wise men (accordyng to flesh and bloud) nor many mightie, nor many noble & worthie amongst you. But God hath chosen

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those which seemed foolish & poore to the worlde, that he may confound and overthrow therby these worldly wyse men. And he hath chosen the weakelinges of this worlde, that hee may thereby confounde the stronge and mightie. And behold he hath chosen the unable and contemptible things of the worlde. Wherefore (my dearely beloved) let it not delighte thee to lyve and be conversaunte amongst the mightie and rich potentates of this world, nor to keepe company with the carnall and dreadlesse wightes, but alwayes associate thy selfe with the better sorte and best learned, that thou mayest profite in wysedome and vertue. Least thou be dampned together with this world, and so leese thy lotte and herytage amongst the electe. For if thou wilt beleewe Hierome, he will tell thee that of a thousande ryche and mightie men, skarce one is founde fit or worthie for the kingdome of God. Therefore pray thou unto God that hee vouchsafe so to punyshe and correct thee presently, that thou be not condempned hereafter perpetually. For thou arte not better then was Hieremie which was sanctified in hys mothers wombe. And yet he sayeth: correct me (O Lord) but in thy judgement and not in thy furie, least thou bring me to nothing. For as the Apostle testifyeth: If we be without correction & disciplyne, we are no sonnes but bastards. Wherefore thinke nothing more hurtefull, then to abyde amongst the unfearefull, vayne, and wicked company, nor on that other syde thinke nothing more holesome then to remayne amongst the godly, feareful, and devout sort. For follow thou reason, and not affection.

Hebr. 12.

He which
avoydeth not
the least
offences, shall
fall ofte
tymes into
the greatest

If thou holde not thy selfe instantly in the feare of God, thy house will quickly be overthrowen and subverted. For the feare of God doeth drawe backe from sinne. And thereupon Salomon sayde: He which feareth God doeth neglect nothing. Then he holdeth him self in the feare of God which instantly and uncessantly is careful least he shuld offend him. Or least he should sinne and incurre the daunger of dampnation. Now by this house in this portion of scripture mencyned, is ment our harte wherein we dwell and abyde by cogitations and affections. And this house is soone subverted and overthrowen by falling into the most greivous and odyous sorte of sinnes and offences. Whereby all grace & mercie is taken away, and the sinner doth spiritually dye therein, unlesse he converteth unto the

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feare of God. Whereby it appeareth consequently, that he shall hardlye eschue and avoyde these greevous and greatest offences, which doeth not dayly accustome him selfe to eschue the least faults & transgressions. For the common custome of triflyng faultes and misdeedes, doe bryng with them, the fallying unto greater enormities. Since the least doe dispose and (as it were) prepare a man unto the greatest. Yea they take away the ferventnesse of charitie, and doe hynder and let the increase of grace in us. Whereupon the holy fathers affyrme: He that is negligent in small things, doth by a little and a little fall and slyde away altogither. So that (my singularly beloved) if thou wilt continue in the state of health, grace, and charitie, (that is to say, out of all greevous sin, and cause of dampnation) doe not onely be diligent to avoyd the greatest offences but the least also. For otherwyse thy fruites are deade before the face of God. Whose voice whē the sheepe heareth not, he strayeth and wandereth. Now it is a greevous sinne and offence more to cleave and stick unto, to be more delighted and affected, in the create, frayle, and vayn things of this world, then God him selfe. Wherupon Hierome sayeth: A mynd dedicated unto God should as well beware of the least as of the greatest offences. Knowing that accompt must bee rendered of every idle word. And therefore Gregorie sayth: He that taketh not heede of the least, falleth into the greatest offences. Then such as doe dayly follow vanities, laughying, bablyng, sportying, dallying, wandring here and there, and accustomyng them selves to all lightnesse, and in the meane whyle doe very seldome or never repent or amend, how can they choose but become culpable also of greater enormities? Therefore let no man coye, flatter, neglect, nor beguyle him selfe. But the better to avoyd and eschue these snares of the divill, these knottes of temptation, as slouth and negligence, yea and the better to proceede and increase in goodnesse, and in all vertue and grace, it is greatly avayleable to have a faythfull, godly, wary, experte, just, wyse, and entyre familier friend. Unto whom a man may be bolde to lay opē boldly all his secrets, doubtes, and scrupules. And by whose godly advyce, he may be instructed, kindled by his exhortations, and helped by his assistant prayers. For the frendship of such being founded on godlinesse and honestie, is of great force and efficacy before

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God. Whereupon the auntient fathers sayde: that the fraudes and temptations of the diuill are by no worldly meanes more repulsed nor defended, then by the socyetie of a zealous friende unto whom a man may laye open his harte and mynde. Least the power of the diuill being secretly shutte therein, doe infecte and utterly destroy it.

Eccle. 6. And thereupon it is written: A faythfull friend is a strong protection. And he which hath founde such an one, hath a great treasure. There is no comparison to a faythful friend, neyther can the weight of Gold nor silver counterpeyse hys fayth. A faythfull friend is a medicine of lyfe and immortallitie, and suche as feare the Lorde shall fynde suche friendes.

Eccle. 35. And in another place hee sayeth: Blessed is hee which fyndeth a faythfull friende. For since man is naturally a lyving creature which desireth company, it is naturall (say the Philosophers) that he should be helped. And since man is not a good iudge over him selfe, it is expedyent that hee open his griefe and consyence to some other more meete to iudge thereof. Therefore harken unto counsell, and bee not ruled by thine owne sensuall appetyte. But endeavour thy selfe to eschue all familiaritie & societie of wanton worldlings, for that is greatly hurtfull to thy soule.

It is good to pray and sing Psalmes. God is a spirite (as it is written in the fourth Chapter of John) and they which worship him must worshippe hym in spiryte and truth.

Hiere. 48. And although wee ought devoutly and carefully with all reverence to performe and execute all the workes of God (for hee is accursed which doth the worke of God negligently) yet those actions of vertues which are immediatly (and without any interim) done and exercysed about God, ought to be done and exercysed with a greater reverence and singular zeale. Now prayer, singing of Psalmes, and adminystring of sacramentes are actions of vertue pertayning unto Gods honor. And therefore they are to be executed with all diligence and perfection. Whereunto first is requyred the observation and keeping of the diuine preceptes. For it is written: Hee that declineth his eare least hee should heare Gods law, hys prayer is execrable. And agayn: Cursed are they which declyne from thy commaundements. Therefore first the conversation must be made conformable unto the prayer, and nexte the harte

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must be unyted unto God by often prooffe and continuall attentyvenesse. For of suche as are backwarde and doe not attende, the Lorde spake by Esaye saying: This people honoreth me with their lippes, but their harte is farre from mee. And the wyse man sayde: Before prayer, prepare thyne harte and soule, and be not lyke unto a man which tempteth God. Therefore attentivenesse is chiefly necessarie, and ought to be alwayes in the begynnyng of prayer and singyng of Psalmes. For the vertue of eche good beginning doeth shyne in as muche as followeth, and the latter ende followeth vertuously by guyde of a good beginning.

Furthermore, for as much as there are three sundry effects in prayer, (that is) acceptation with God, obtayning of that we crave, and a certayne sweete refection of mynde which he feeleth that prayeth, the before named attentivenesse shal be sufficient to the former two of these affectes. But unto the third, there is requisite a continuall and mightie attentyvenesse. For according to Basilles wordes. Even as the taste of the mouth doth discerne and taste everie morsell or peece of the bodily sustenance, whilst it cheweth and gnaweth it, even so the inwarde taste of the soule oughte in prayer and singyng of Psalmes to marke and taste the sence of everie worde and sentence. And that the forenamed actions and duties may be perfectly discharged and executed, there is required a great waynesse and watchfulnesse of harte, and an affectionate recollection or repiticion of mynde towards God. And therefore some have thought no labour nor payne comparable unto hartie prayer. But such prayer and singing of Psalmes is of great (and exceedyng great) efficacie towards the obtayning at Gods handes of all things which we doe healthfully requyre. And thereupon Christ sayd: True worshippers and prayers, shal worship and pray to the father in spirit and veritie. And Basille sayeth: the divyne helpe is to be craved, not slackly, nor with a mynde wandring here and there, for suche an one shall not onely fayle to obtayne, but further shall styrre and provoke God to anger. For it is requisite in tyme of prayer to behave our selves purely, and stoutly. Stoutly, that wee may reverently and joyfully attend the Lord our God. Not sloughfully nor sleepily gaping and yawning, neither whisperyng and muttering, and cutting of our words in the midst, but with

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a stout and couragious sounde (as best becommeth) let us pronounce our desires before the holy Ghost. Then purely also, that we thinke upon none other thing but the Psalme or prayer which wee sing or say. For the holye ghost will not acceptably receyve that which is profered, if we neglecte that which is due unto him. And pray not nor sing not over hastily. In praying and singing of Psalms we have two especiall things to marke and attend. That is our owne myserie, and Gods mercie. To the ende that by the consideration of our owne myserie, imperfection, frayltie, and malice, we may be provoked unto true humilitie. And by the consideration of Gods mercy, goodnesse, and love, we may be induced to a fervēt desire to be united with him. And so the actions before rehearsed may procede of charitie and true humilitie, and all vayne chaunting may bee avoyded. Yea and that wee may desire to please God onely, and bee more delighted in the sence, then in the gallantnesse of the wordes, and more in devotion, then in warblyng with the voyce, least we commit any wanton gesture or action.

For Augustine sayeth: whensoever it happeneth that I am more delygthed with the musicke, then with the effect of the wordes that are sung, I confesse (sayeth hee) that I doe offend greuously. And agayne: the barkyng of Dogges, the bleating of Cattell, and the gruntyng of Swyne, doeth more please God, then the chauntyng of wanton and ryotous Priestes. For what prevaileth the noyse of the lippes when the harte is dombe? And even as a voyce without tunableness doeth seeme lyke the gruntyng of swyne, so beyng used without devotion it is worse then the bleating of Calves. Wherefore let our prayers and devotiōs be sung or sayde distinctly, with a due reverence, attentivenesse, and affection. And in a meete place and tyme convenient. Without bablyng of thinges impertinent. Without whisperyng and pratyng, and without dissolute laughing. It is written for our instruction, in the first Chapiter of Ecclesiast. O vanitie of vanities, and all is vanitie. I have seene (sayeth hee) all things that are under the Sunne, and beholde all is but vanitie and vexation of the mynde. Tell me then (sayde a holy father) what seest thou? I see (answered another) men saylyng with a prosperous wynde, whom the calmenesse of the Sea, the brightnesse and clearenesse of the

Examples of
the vanitie of
the world.

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ayre, & the sweete breath of the pleasant wyndes doe much delight. I see also sundrie folke banqueting and makynge mery in the Shippe, leapyng and rejoycing with all kynde of Musicke and melodie, yea even the fishes of the Sea doe flocke and gather about them for the encrease of their delighe. Seemeth not this a great and most desirable felicitie? but pronounce not thy sentence over hastily. Rather tell mee what seest thou follow these thinges? I see (sayeth hee) the heavens skoule and waxe cloudye. Yea the sodayne and vehement blastes of the wyndes doe overcast the Skyes with mistes, the Sea is troubled and tossed, and (alasse at the laste) I see the Shippe with them that sayled therein swallowed up in the roaring waves. Alasse what was it that I so praysed? What a huge calamitie doeth presently followe so shorte a prosperitie? And another demaunded in lyke sorte what seest thou? And it was answered: I see Marchauntmen bringyng home with them Cartes and Camelles laden with most precious marchandise. Which come forwards merily and joyfully, hopyng for greate gayne and a good market. And their prosperitie seemeth great. But what followeth? I see (sayd he agayne) an army of Soldiers sodainly rushyng all at once upon these Marchauntes, and having amased them with the sodayne assaulte, they spoyle them, putte them to flyght, and kyll them most myserablye. Oh what infynite myseries doe sodaynly follow a little myrth? Some man beholdyng thys world, doth seeme to see an house abundantly replenyshed with all kynde of ryches and furnytüre, and the maister of the householde rejoycing in hys children, hys great famylie, his great herdes of beastes, hys full barnes, and all other delighe. And this seemeth a great felicitie. But is not this true there with that the more a ryche man possesse, the more he is vexed with cares? And although he a lone doe beare the burthen of his carefulnes, yet that which hee hath skraped together with suche payne, doeth much more profite others then hym selfe. For hee feareth least they should dimynyshe when they are gotten, he feareth the vyolence of the mightie, and suspecteth the faythfulnesse of hys servauntes. Another seemeth to see by the worlde a solempne maryage prepared, wherein there is great pompe and tryumphs. And that seemeth a wonderfull good thyng, because mankinde is thereby preserved without any injurie done to shamefastnesse,

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and the wedded parties are knitte together with the bonde of love. But howe rare a thing is it to see maryed folkes agree? Howe great carefulnesse doeth followe maryage? What paynes are there taken in bringyng up of the chyl dren? And in necessarie provision for the house? Howe many causes and quarells of suspition and dissention doe dayly growe betweene the man and the wyfe? What infynite dreads of perylles doe invade them both, leaste enemyes should destroy them? Some have lykened this worlde unto a skoole replenyshed with learned studynts. Wherein the greatest parte or all are bent unto sundrie good faculties and scyences. And this similitude would seeme to be more pleasant then the rest, bicause they are altogether occupied in wisdom. But in very deed these foolish wayfaring men or travaylers which are so curiously occupied in searching the misteries of things created, doe in the meane tyme forgette God theyr Creator, and neglect the execution of that which pertayneth unto salvation. And theyr conversation doeth well witnesse that they are moste wretched of all others, since nothing is more vain nor more thryftlesse then theyr curyositie. Yea their end is most unhappie, since commonly at the tyme of their death they are frustrate of the hope of salvation, whose lyfe and tyme of health dyd neglecte to walke in the pathe of the ryght way to the same.

For surely such are of all others moste vaynely occupied, as omitte those things which God requireth at their hands, and without the which they can not bee saved. And are not continually occupied in the same, but rather setting asyde all feare of God, doe busie them selves in such toyes as God doeth not requyre at their handes, and as rather hynder then further their salvation. And they are worthily reprooved of God and man, bycause they preferre the delightes and prosperities which they fynde by the way, before the greate felicitie and blessednesse of the kingdome prepared. Cleaving rather to thyngs present, then to the joyes to come. Howe commeth it to passe (sayeth Hieremias in his eleventh Chapter) that my beloved hath committed many leude partes in my house?

The opinion
of certayne
Philosophers
touching the
contempt of
the world.

Sayeth Paule in his seconde Chapter to the Romaynes: Since it commeth to passe, that the people & nations which have not the lawe, doe yet fulfill that which the lawe com-

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maundeth, they become a law unto thẽ selves. Now to y^e end that y^e confusion, vylennesse, and perversenesse of Christians, may the more plainely appeare, I will a little touche howe much the Philosophers (being guided onely by naturall reason) have abhorred such ydle and leude conversation. Plato sayeth: It is not the parte of a Philosopher to studie about the pleasures & delightes of meat, drinke, & venerie. A Philosopher doth think it dishonor to be bravely apparelled or decked, & is content with suche clothing as may serve his necessarie use. A Philosophers intention is not about y^e body, but furthest from it, and is wholly occupyed about consideration of the soule. The mynde and soule of the Phylosopher doth dispise and disdayne the bodye, and flyeth from it, that it selfe may bee wholly occupyed in and about it selfe. For out of our bodyes proceede thousandes of impediments unto contemplation, whilst we are busied for the necessarie sustentation therof. A Philosophers meditation, is the loosyng and separation of the mynd from the bodie. It is a rediculous thyng for a man that all his lyfe tyme dyd prepare hym selfe unto death, if then when it commeth, hee bee troubled or molested therewith. If thou perceyve any man to shrynke at death when it commeth, say boldlye hee was no Phylosopher. As often as the mynde or soule is allured by the bodye unto these worldely and chaungeable thynges, it is seduced and sore troubled. But as often as the mynde or soule is exercysed by it selfe in speculation, it is straight wayes transferred into sinceritie and immortalitie.

The bodie and the mynde beyng both in one, nature doth yet commaund the bodie to be governed, to serve, and to bee subjeçte. But it commaundeth the mynde or soule to rule and beare dominion. True Philosophers doe abstayne from all things that are corporal, & are not greedy lovers of mony and riches. These sentences Plato affirmed. Now Socrates (by Saint Hieromes testimony) dyd utterly contempne ryches. Dyogenes forsaking all these worldly pompes, dyd chuse to lyve in hys Tunne. Tullye and Seneca have written moste sharply and bitterly agaynste the love of ryches and voluptuousnesse. Then if these men being onely enduced by naturall reason, and onely for the attayning of naturall felicitie and scyence, did thus contempne all vyces, and ledde such a strickt and hard lyfe, of

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how great condemnation are Christians culpable, which being instructed with the doctrine of the gospel and very lawe of God, to whom the onely begotten sonne of God him self did personally come, and made him selfe an example for them, are not yet ashamed to lead a wanton, wayne, and delycate lyfe, are blotted and blemished with carnall markes, cleave fast unto the worlde, forget heavenly things, and are not dilygent and carefull to honour God with all their hartes? But my beloved: be not thou lykened nor conformed unto suche unworthie men. Rather follow the footsteppes of the holy fathers that thou mayest be able to please thy Creator, and to offer unto him the floure of thy youth, whilst it doth yet floryshe and sproute. The which will be unto hym most pleasaunt and acceptable. As Gregorie witnesseth saying: in that age that mans heare is yellow, his eyes glistering lyke christall, his face freshe as the Rose, his sound health encreaseth his strength and force, his yong and lustie yeares promise long continuance upon earth, whilst reason and the sences are quicke, whilst the hearing is more readie, y^e sight quicker, the gate upright, the countenance lovely, and the body lustie, they which in this age (sayeth he) doe rule and master them selves, and doe assocate & acquaynte them selves with God, they may expect and hope for the reward of the blessed Apostle and Evangelist John.

Whereupon Hierome sayeth: it is good for a man when he hath borne the yoke from his youth upwardes. Therefore (welbeloved) doe not foreslow thy conversion unto the Lord, neyther defer from day to day, least his wrath come sodainly upon thee. Offer thy selfe wholly to God, and he will wholly bestow him selfe upon thee. Be thou of a right magnanimytie, and put thy hand unto the strongest & stoutest travayles. Fight lyke a good Soldier agaynst the enemyes of the soule. For he shall not bee crowned with glorie which hath not maistred the proudest. The creator of all things which is above all things, the highest and most blessed God, vouchsafe to give thee all these thinges, for his unmeasured goodnesse, and for the advauncement of his honor & glorie. Amen.

Of the vanitie & wretchednesse of this present lyfe.

Salomon in the xxix. of his Proverbes sayeth: Our dayes are as woundes upon the earth, and yet there is no death. And Augustine in his thirteenth booke and tenth Chapter *De civitate dei*, sayeth: From the tyme that any man begynneth to be

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in this mortall bodye, hee doeth incessauntly travayle to dye. For thereunto tendeth all his mutabilitie in all hys lyfe (if it may bee called lyfe) that hee lyveth to that ende that death may come. For all men are neerer unto death after a yeaere finished, then they were before it begonne, to morrowe, then to day, to daye, then yesterday, and even anon, then now.

For all the while we lyve, some little space of our lyfe is taken away. And that which remayneth doth dayly become lesse and lesse. So that the whole course of this our lyfe, is nothyng els but a recourse unto death. And in this course no man is suffred to stay nor to linger and goe softelyer then his fellowes. But all men are droven on with equal steps and paces, and are all conveyed alyke to their ende. Neyther doeth he which dyeth soonest, passe over the day faster then an other whose lyfe lasted longer. But havynge eche of them equall momentes and tymes to passe over equallye, that one had hys ende and determinate tyme set nearer, and that other further of.

For it is one thing to have lyved longer, and another thyng to have gone or proceeded slower or quicker.

And therfore whosoever doth the longer linger his dayes before he dye, he went notwithstanding never the more slowly, but he had the longer journey to performe. Yea and if it should be accompted that a man doth begin to dye (I meane to bee dead in deede) from the fyrst moment that death claymed hys ryghte in thys our exyle, (whyche is even from our swadlyng cloutes) then all this lingryng and detracting of tyme, should in accompt be no tyme at all. For what other thyng doe we accomplysh in our dayes, houres, momentes, and tymes, then that thys lyfe beyng consumate, death (which all that whyle was in hande) may bee fulfilled. Of these things Augustyne speaketh largely in the Chapter before rehearsed, and the Chapter next following. But of the infynite evilles and myseries of thys present lyfe, he treateth more playnely in hys xx. booke and xx. Chapter of the same worke saying: As touching our first originall beginnyng, all mankynde was in damnable estate as well witnesseth thys our lyfe (if it bee a lyfe) so full of such and so exceedyng great evilles. For what els betokeneth the horrible depth of our ignorance, from whence all errour spryngeth? the which dyd receyve all Adams chyldren into

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a darkesome corner, so that a man can not from it bee delyvered without payne, sorowe, and dread? yea the inordynate love which we beare to so many thynges giltie of vanitie, whereon so many cares doe ryse, so many perturbations, so many languyshings, feares, madnesse, joyes, dyscords, contentions, warres, treasons, wrathes, enimities, fraudes, theftes, spoyles, ryottes, and prides, do sufficiently bewray our miserie & damnable estate. Furthermore, Augustine in his booke entituled *De miseria mundi*, doth plainly treat saying: Take heed to thy self least being wrapped in the snares of y^e divill, thou become a pray to y^e hūter which rāgeth and seeketh whom he may devour. For this lyfe is fugityve and untrustie, since it doth not performe faithful dealing, no not to the lovers therof. Yea even from the beginning of the world it hath deceyved all such as put their trust therin. And all such as have wrapped thē selves therein, it hath beguiled. And so it hath shewed it self uncertain to all men, y^t it might prove it selfe a lyer unto all men. For beholde the worlde which we so much love & esteeme, doth passe over & fly away. And yet we follow it flying so frō us, through a blynd mynd of carnal cōcupiscēce, & cleave fast unto it whylest it falleth. So that beyng unable to hold it up falling, we fall with it percompany. Yea is not this our lyfe lyke unto death, since therin doe abound so many dolors, lamentations, sighes, and so great miseries? one man being greeved w^t losse cryeth out. Another cōtinually bewayleth the barrenesse of his ground. One lamenteth the death of his friend, & another sitteth sadly being overwhelmed in povertie. So y^t there is much tribulation from y^e time y^t man commeth into this world. Yea his first voice or sound doth shew infirmitie. He is borne an infant, & straight way cryeth out. He can not yet speake, & neverthesse he is y^e Prophet of his own calamitie. His teares are witnesse of his miserie, paine, & dread, y^t is to come. Whē he is growen a little, he beginneth to hunger, thirst, & to bee weary. To conclude, man hath alwayes two sundry tormēts which (by turnes) doe vexe him continually. The which are: feare & sorow. If A man be well, he feareth, & if he be evil at ease he soroweth. What is he whom the prosperitie of thys world hath not deceived? Or who is it y^t hath not ben greeved with y^e adversitie therof? thē behold man what great afflictions thou

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doest suffer in this world, which thou so much esteimest. Wherin (in very deed) there are nothing but false & deceiptful voluptuousnes, & true (yea undoubted) calamitie. No safetie of myrth and joye, but a tormentyng feare, a greedie covetousnesse, and a fruitlesse lamentation. And who is he which can number or account all the evilles and discommodities of this lyfe? For to overpasse with scilence those evilles which doe commonly oppresse all men (that is to say secret sorowes, and especiall griefes whereof all men may fynde them selves giltye) let a man but call to mynde what evylles hee hath both sustayned and committed from hys youth upwardes, let him but set before hys eyes the tymes passed, and diligently consider howe many vayne labours he hath undertakē, how often he hath swet in vain for ye love of this wretched world.

How often he hath founde deceyptfull issues of hys most earnest travayles, and let hym then ponder that after long troubles he hath yet obteyned no rest, and he shal quickly know what account is to be made of this world.

O myserable man then what doest thou, or whether goest thou? whiles thou art in this world, thou doest but just and roonne in a Tylyearde. Wherein thou findest an enemy which is to strong for thee, whome thou neyther canst see nor yet escape from him. He entyseth thee with tryflyng toyes, thereby to robbe and despoyle thee of the joyes of heaven.

Yea and thereby to put into thee, the very tormentes of hell. His lackye lyeth close hidden in the way, covered with earth which is the divells concubine and lemman. The enemy of mankynde doth behold the manners and naturall enclynacions of every man, and unto what vyce they be most prone, & those he setteth before their faces, which may most aptly allure and betray their myndes. And whiles he maketh them gaze at the gaynes of glystryng gold, they never see the perill of their perdition, but lyke fooles being deceived with the delightes, which they see and carnally doe love, they never marke how they fall hedlong into damnacion. And bicause all men are voyde of understandinge, they perishe perpetually. Wherefore if the world doe please and delight thee, beware the deceyptfulnesse thereof. Remember that as Salomon sayeth: Jacob. 14. Lamentacion and dolor doo come in the ende of joyes and

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merymentes. For all mans pleasantnesse is bytter and sowre in the ende. When a man rejoyseth in the world he rejoyseth not in God.

But yet alas how many ther be which rejoyse in the world, & never rejoyse in God? To rejoyse in the worlde, is to boast, tryumphe, and glory, in iniquitie, vanitie, ryches, honor, outwarde comlynesse, fylthy conversacion, & vayne pastimes with unfreutefull and leude comunicacion. Which is in effecte, to purchase sorowe and lamentacion. For no man can embrace Christ and the world bothe attones. Many men professing Christ, doe prayse him, love him, and rendre thanckes unto him whiles they be in theyr worldly prosperitie. But if adversitie light upon them they curse & blaspheme him. Such men serve god for profit and not for love. Unto whom the Lord God may justly saye: For your owne benefit and commoditie you have observed my commaundementes, and not bicause you loved me with a pure entent. And wherefore doest thou extoll thy selfe in vanitie (O man) is not thy body (as the Preacher sayth) dust and ashes? Art not thou thy selfe of earth, and shalt soone be resolved againe into earth? Looke into the Sepulchres of the greatest Princes, and see if any other thing doe there remayne but bones and dust? And all this being thus, doest thou by so many errors make hast unto hell, which hast bene enstructed in so many pathes to heaven by Christ him selfe? Why is that beloved which must be forsaken, and that neglected which may perpetually be enjoyed? These sentences and many such lyke Sainct Augustine dothe moste devoutely propounde in his bookes before named. And finally he wryteth in a certeyne Sermon saying: Attende and marke, O myserable Soule of sinfull Man, that horryble houre in which thou shalt depart from the body. Where as thou shalt presently beholde the wycked ministers of Sathan, the cursed divills, the horryble dampned spirites, and the most crewell roaryng Lyones, ranging and hunting about for theyr praye, which is thy sorowfull selfe. With the twynckling of an eye, the horryble places of eternall paynes shall appeare, the Chaos or confused heape of darkenesse, the horreur of mysery, the terrour and tremblyng dreade of sorrowe, the quaking feare of horryble vysions, and of that most horryble mansion, where ther is continuall weeping and gnashing of

Eccle. 10.

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teethe, gnawing of wormes, howling and crying, the lamentations of them that mourne perpetually, and the voyce of such as crye, wo, wo, wo be unto us chyldren of Eve. When the wretched and unhappy soule departing out of y^e body shall heare these things and such lyke, or rather a thousand fold worse & worse then can be expressed, when it shall behold them and feele them, then may it sensibly understande, what exceeding trembling dreade and terrour doth ensue of the love and delightes conceyved in this frayle, unconstant, and most wretched world. But my beloved: doe thou forecast all these thinges, and suffre none of these admonicions to slyppe out of thy mynde. That thou mayest eschewe and esCAPE eternall payne and punishment, and attayne unto the joyes which shall endure worlde without ende. Amen.

A LETTER WRYTTEN

by I, B. unto his famyliar frende G. P. teaching remedies against the bytternesse of Death.

WHen I remember your request made unto me at our last parting, which was, that I should wryte somewhat unto you, either to ingender in you a meditacion of contented death, or at the least to diminish the desyre of long lyfe, I can not but much lyke and commend in you that disposition, wherby it appeareth your desyre and mynde is set not in the love of things transitory, but in knowledge, and in that knowledge, which of all other is moste perfect and meete for a wyse man: For if that be worth the learning that is necessary, and that for every age, degree, and sexe, all creatures must necessarily dye, and no man of reason dyeth better, and more lyke a man, then he that hath learned the Science thereof. And if that knowledge be worth the learning, whereof commeth certeyne and great commoditie, none can be compared with the Scyence of well dying, the fruite whereof is comfort, and lyfe never endynge.

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And as this knowledge is most perfect & worthie learninge, so have you taken a verie meete and convenient tyme for the atteyninge of it, which is youth the flower of your age, having in it selfe strengthe and habilitie to learne any Scyence, and leaving tyme to practise that is well learned. For as none other science profitable (being lyberall) is sodenly learned, neither is it enough to byd a man though he be wytty, sodenly to drawe a figure in Geometrie, make a proporcion by Arithmiticke, be a good sowldier, ingenier or other lyke, (for he may say he lacketh tyme, teaching, and exercise to atteyne such knowledge,) even so is the science of dying wel, to be learnid with tyme, meditacion, and exercise. And who so sayth to a sicke man not practised herein, be content to dye, & forgo this mortal life, may here of him againe: I know, what it is to lyve by experience, but to dye I have not learned, and the lesson is not so easie as you thinke it. Wherein if many would doo, as you seeme to meane, that is, to learne to dye when they may best lyve, they should bothe lyve more quiet, and dye better contented.

And now somewhat to satisfie your desyre, and to entre into this treatie, which I entende not to make longe, I wyl keepe this ordre, Fyrst to shew that unto a Christian man, Death is not to be fledde, but rather to be desyred, or at the least well to be taken, no plague, but benefyt, no losse, but gayne. Next I will shewe what the lettes and causes be that make us judge otherwise. And thirdly tell how those lettes may be removed, and our opinion somewhat changed, to thincke of Death and lyfe as they are without prejudice that men commonly bringe with them. To the heathen not knowing GOD, nor the vertue of the lyfe to come, the first parte, that Death is not to be fledde, shonnid, and terrible, is a lesson harde, or rather unposs[i]ble to be taught. For lyfe being good as all men thinke, and of it selfe it is, no man can willingly leave the good, but for the better, for otherwise he shall thinke him selfe, to make suche a bargaine, as the Poete sayth, Glaucus made with Diomedes, & change gold for copper. And bicause the heathen knowe not the better (which knowledge is learned onely in Christes schole) none of their bookes, though they wrote many of the contempt of Death, with fayre and glorious woordes, could make either them selves or their heires

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with right judgement content to dye, if they might live, to leave presēt life which thei thought good and were content with, for an other to come, whereof their knowledge was none or doubtfull and uncertayne.

And therefore a Philosop[h]er among the reste most learned, Aristo. sayde, of all thinges dredefull most dreadfull is Death.

And the excelent Oratour, who in health and wealth spake lyke Cicero. a whole man, and as a man learnid, perswaded other, being for a tyme banished, was him self without all comfort. And when he drewe towards death, perceived he had sayde more then he could justifie, and performe in him selfe.

In lyke case was the Emperour for wisdomes so much renowned, who approching neere to death, and speaking as he founde cause by prooffe, and tryall, and not as he before had vaynely thought, sayde, he was t[r]oubled with the feare of Death, bicause he knewe not whether he should goe, nor what the gods immortali (for so he termid them) had determined of him, unto whome he recommendid him selfe with this doubt, that if they had appoynted any good of him, they should then shew it.

These three examples of the best, with other able to fill a great volume, doe well shewe that the heathen were not learned in this sciēce, and much lesse meete to be scholemaisters and teachers to them that will rightly learne it, and therefore I intende not to use their examples, though they make a faire muster, which when I see other men do in this argument, wryting unto a christian reader, I thinke they doe not wel remember what is meete for the argument they take in hande, and for the person to whome they wryte.

But as to the heathen the ende of lyfe & being, is and (for causes aforesayd) must be dreadfull, so unto a christian man it neither is nor should seeme so, unto whom death is y^e beginning of lyfe, the gate of blysse, the ende of sorow and mortal greefe. Whereof he is not onely informed by conjecture lyke to be true, but assured by promise of him y^t can be all thinges saving false, so that a scholer of Christe should rather doubt whether the Sunne shyne by daye, or whether he feele being awaked, then whether the promises made thereof be assured or no.

Then if it be so that Death endeth all sorow, payne, misery,

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and travayle, and setteth us in place of solace, comfort, blysse, and quiet, and that such, as neither hath enterlacing of the contrary, nor ende of it selfe, Who is sorye to make this change, but he that beleveth not how good it is, and how well made, or how shall we thinke he beleveth it to be good, and also true, who flyeth from it, when it is comminge towarde him, or would not have it true in him selfe that he beleveth? Let him feare Deathe who hath not hard of Christe, to whome Christe hathe promised naught, desyrous neither to heare of him, to see him, nor to be with him, whome fantasie leadeth, vanitie pleaseth, lust ruleth, and the world blyndeth, seekinge for rest in trouble, for joye in sorow, for ease in payne, for assuraunce, where nothinge is but flyttinge, for contentacion, where nothinge pleasethe longe.

But he that is a Citizen of Jerusalem, a souldier under Christes banner, armed with Fayth, shylded with Hope, strengthned with Charitie, who knoweth in whome he hath put his truste, and where he looketh for his meede, Such a one is content to use this lyfe as his pilgrimage, contented if it be short, not offended if it be long, desyringe neyther the one nor the other, but still lookinge to his home, bearing with the rest, bicause he appoynteth his quiet ther. Unto him (bicause Christ is lyfe) death can not be but gayne, bicause he findeth that he seeketh, and atteyneth that he loveth, content to leave the world which loved not him, or which he lovid not, whose commodities if he sought, he founde nothing but either occasion to envie them he should love, or to stryve with them, that would enjoy them as well as him selfe, to be angry with them that kept him from the atteynning them, whome being men he should embrace. Yea though he hatid nor misused no man (which is harde in that cause to avoyd) yet loving the world and the commodities thereof, he found meanes whereby he was moved, to forget his journey and the ende thereof, to make his Inne his home, to syt downe before his wayes ende, to turne his love from the better to the worse, from heaven to earthe, from God to him selfe, or rather from and agaynste him selfe, to thinges vayne, which first would make him worse then they founde him, and afterward leave him whan he began to love thẽ, and leave him in that evill estate they founde him

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not. So if the world doe undoubtedly hurt them that love it, and be but payne and travayle to them that love it not, because they have no delite nor pleasure where they love not, then followeth it, that love is onely to be bestowed on God, and that man must desyre to be wher his love is, for so nature moveth if the love be true. And surely if ther be in us the true charitie and love of god, we can not be afrayde of that which bringeth us to him, nor loathe to heare of that, without which we can not come to him. And if there were no more benefit in Death but that he maketh an ende of sinne, sithe sinne displeaseth God, and charitie willeth us to love that he loveth, and flee that he hateth, we can neither be afrayde nor ill content with deathe, which bringeth us out of the occasion of sinne, and daunger thereby to displease God.

And although this seeme unto many hard, and unto some almost unposs[i]ble, measuring all other by their owne foote, y^t any man who may enjoy lyfe should be cōtent or desirous to leve y^e same, yet is it not only aproved most undoubted & true by y^e teching of scriptures, which no man can deny, but also by y^e exāple of infinit martirs, wherof each coūtry hath had great nūbers, who having libertie to flye & therby to live, inflamed only w^t the fire of charitie & love of god, were not only cōtēt to be taken, but offered thē selves for his sake, whom they lovid, and that not onely men, in whome naturally courage is, but women and children, whose weake sexe and tender age declared more playnely what true and hartie love is able to worke, which as it brought Christ downe from heaven into earth, so being truely rooted in man it is able to draw him from earth into heaven, without respect had to him selfe, or any thing that is his.

And thus much spoken of the first parte doth now make the waye open to bring in the second, for it may be sayde, if there be any meanes to take away the feare of Death, and diminish the desire of lyfe, who should atteyne to the same so soone as christian men. And sith we be all of that number, howe commeth it then to passe that so fewe are contented to dye, and many so affrayde thereof, that neither them selves will thinke of it, nor willingly heare other speake of it. To the which question, although I might in fewe woordes aunswere, and say that there lacketh in us that lyvely and perfect love

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of God and the lyfe to come, which should be in us and was in them of whome I spake. Yet to make this point more playne (for it is lesse to saye all then to touche eache parte of all) I finde three causes especiall that make men desirous to live and lothe to dye.

1 The one is our weakenesse which seemeth to have some excuse, bicause nature desireth the concervacion of it selfe, & abhorreth dissolucion which both taketh away our being, and also bringeth with it great greefe and paynes, which men seeing in other and flying in them selfe, feare Deathe, whose servants and messengers they are.

2 The second cause is, either the lacke or the small quantitie of fayth in us, whereby we beleve not, or fayntly beleve the mervailous promises of incomparable blysse promised by GOD unto his faythfull, after this transitory and present lyfe.

3 But the greatest cause is the third, which is a love and sweetnesse conceaved of this lyfe, the goods and commodyties of the same, wherewith who so is possessed, it can not be avoided, but unto him the very remēbrāce of death which taketh frō him that he loveth, must be sower & bitter, as the scripture saith. To say somewhat to these three things which maketh lyfe sweet & death sower, is the third part of my matter, which I promised to entreate of.

And for the first, which is a naturall weaknes ingēdering of it selfe the feare of death, we can not say it hath no power in us mortal men, sith Christ our patron being more thā man confessed to have some feeling of it in him selfe. But if we cōsider y^t he was weak to make us strong, who gave the onset, & made the conquest of death & weaknes, & that not for him selfe, but for us, & in our nature, saying afterwarde to us, be bolde & feare not, I have made a conquest of the world, And y^t he hath by taking on him our nature, mervelously joyned & incorporated us unto him, so that by grace & participaciō y^t is true in us, which by perfection of nature was true in him, thē fynde we that this weaknes remayneth not as before in his force, but is inforced & cōtervayled by a strēgth geven us besides our selves, which bicause we should firmly beleve, not to be imagined or onely in words, but true & in deedes, God hath shewed it by the example of thousandes of his martirs,

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not flying as before is said, but desiring death, not fearing but contēning it, triumphing in tormēt, cōquering in weakenes, not saying, sad & heavie is myne hart until death be past, but I desire to be in the feeling to begin to lyve, sweete is the torture, colde is the fire, dul is the axe, for what is ther in death dreadful unto a faythfull & christian man, is it the dissolucion of the bodie? that a christian man desireth? who is able to say I long to be dissolved: is it that death bringeth an ende of life & being heare? that is not much to him that knoweth he hath an other lyfe to come, in comparison of which this is no lyfe but death, no joy but sorow, no ease but travayle, no quiet but misery. So that either there is in deade very smal & weake faith in us to beleve gods promises infallibly made to all his. Or if we doo assuredly beleve thē, the greatest feare in that behalfe is past, for he that loseth his lyfe temporall, fyndeth eternal, goeth frō labour to rest, from y^e sea into the haven, frō weaknes to strength, from sicknes to health, from death to lyfe, from sinne to justice, from sorow, hevines, & paine, to the place where there is no greefe nor sighinge, those former parts are then past. Let the heathen feare to dye, who may truely say, I know not whether I goe, nor what is ordeyned for me, to what ende the gods have created me, whether it be good or no, who are borne in sin, & not new borne in holines, who have neither teaching or knowledge of life, neither promis of the same. But a christiā man being taught y^t death is the entre to lyfe, that he is ordeyned to lyve with Christ, created to be partaker of his glory, regenerat & sanctified by him with promis of blisse inestimable, if he after all this retorne to the same love of lyfe & feare of death y^t is in y^e gentil, what doth he then else, but practise to be come a gentil & heathen again, selling away his enheritāce for lesse then a messe of potage, and renoūcing his priviledge wherunto he is singularly and especially called.

But as we have sayd before, weaknes may be a great cause to make a man feare death, & lack of beleefe a greater, but yet are they not y^e greatest, for perfect love overcōmeth weaknes increaseth & reviveth faith, wher love is whole & sounde, the rest is soone recovered, if it be lost, or increased if it be decaied. But if love be either devided betwene god & this world & lyfe present, or wholly trāslated frō god unto things trāsitory, How

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should a man be content to parte frō y^t he loveth, and seeke that he careth not for, sithe it is so true saying, y^t where the man loveth, he lyveth, and unpossible is it, that who so is delited here & possessed with the love of this lyfe, should willingly heare of death, which can onely be welcome to them, that therby desire to be with Christ, whom they love better then thēselves or this lyfe, & so can be cōtent to leave y^e good for y^e better, their welbeloved for the best beloved, or y^t they esteeme light, for that which they entirely and tenderly love: For if it be asked what is the thing of such force y^t is able to make a man content to forsake his goods, his living, him selfe and his life if we will answere truely and in fewe words, we must say it is love & nothing else, which wher so ever it be fastned maketh al other things seeme nothing in cōparison of y^t it lyketh.

And herein to use some exāples, it was none other thing y^t made the Philosopher cast himselfe into the burning fire of Aetna, nor the Romain ge[n]tleman on horse backe to leape in wher y^e earth gaped, y^e young man after y^e reading of Platoes booke, to break his neck, So many captains & souldiers wyllingly & wittingly to goe to their death, but love: They lovid something better then lyfe, the wysest their coūtry and frendes whome they would preserve, thother fame, and as they called it immortalitie, the lightest vayne estimacion & glory, but every one somewhat wherewith they were ledde.

Sith thē love is of such force, as y^e same is able to bereve a man not only of his goods & treasure, but also of his lyfe and that by his owne will and cōsent, the right waye to learne cōtentidly to receave death when god sendeth it, is to learne to employ wel & fasten our love wher it should be & is due, that is uppō god, and the lyfe to come, loving that onely for it selfe, and other things so much and so farre, as we neither change nor remove y^t out of his place, which lesson if it be not onely beleved but practised, maketh the lyfe godly and comfortable, and y^e death easy. And who so ever marieth him to the love of the world, following y^e desires thereof, and making the desyres of it his delight, y^t man may speake boldly of death until it come. But when he shal stand upon his gard to receve y^e assault, he must & will undoubtedly shrink & shew him selfe a weake souldier, lacking y^e armour y^t should thē defend him, for if faith his buckler byd him be strong, & thinck upon

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ye cōquest, y^t Christ his captaine hath made, & upon y^t triumph y^t is provided for him, his owne hart & cōscience, which is neere him than his armour, will saye, all y^t is provided for such as beare their love & true hart to their onely captaine, whome they promised to serve, for such as before in y^e time of their service dyd resist his enimie & his attēptes, and not for such as yelded themselves prisoners unto him, content to be in his Campe, and to fight under his banner. His sword which is the worde of God, being not well handeled of him before, nor much occupied, wyll then agree ill with his hand, & he for lack of exercise, not able to give a strong blow therewith, his curates of charitie so thin, that eache dart & arrow shal perce it, his helm of hope unlyned, neither wel fitting to his head, nor able to keepe of the force of y^e byll. Is it possible think ye y^t a souldier thus armed, & besides this not exercised in feates of warre, shold withstād a mightie, strōg practised & wel armed man? no verely. He wil either runne away, if the groūd serve him or with shame be takē prisoner and captive.

When I consider the maner of dying of such as were in gods favour, of whom we reade in the Scriptures old & new & cōpare our selves with thē, how willing, ready, & glad they were to leave this lyfe, how loath, backward, & sory, we are for the greater part to doe the same, I mervaile we should be called one mans children, that are so unlyke in condicion.

Moses being tolde he should no longer lyve, & therefore to provide his successour dyd w^t his own hands ordre & appoynt Josua without cōplaynt, sorow, or token of greefe, providing for thē y^t shold lyve, as it were nothing thinking on him selfe.

Isaac byd his sonne go hunt, provide & gett him meat, that he might blesse him before he dyed. The lycke cōtentaciō appeared in Jacob, Tobias, David, & sundry other whome we finde not onely never to have shunned death, but cōtentedly to have receaved it. The love they bare unto God & his will in their lyfe, kept thē from disorderid love of the world, and frō the cōmon sinnes & vices, which men for worldly thinges cōmit, & being not troubled with conscience & remorse therof, sawe no cause to shunne & to feare death. And as this love of god, & his wil, encreased in the new testament, where the holy ghost, the spirit of love, was & is more plētiously powred in to

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y^e harts of y^e right belevīg. So y^e love of lyfe decreased, & the desire of death increased in y^e best professors therof, the appostles & martirs infinite, not only cōtented to leve this life, but also desired death, who recevīg y^e faith & gospel, & beīg taught therby to cōforme thē selves to y^e life & image of Christ, did w^t perfect faith plētious charitie, & full hope cōmēd thē selves to y^e will of God, & y^e expectation of the life to come, which they knew was provided for them y^t loveth God, neither is there any other cause why we dye not like thē, but bicause we live not like them, we feare death bicause we live not wel, some more & some lesse, according as y^e order of our lives hath ben, and who so saith y^t the maner of death is a touchstone to way the life, is not much deceived, I wil not say but many men may dye wel y^t liveth ill, for mercie is above judgement, but none cōtent to dye, but he y^t by death loketh to be with Christ, which is he y^t by his life showeth that he knoweth & loveth Christ, without which love y^e more faith at y^t time, the lesse comfort. For faith teacheth Gods mercy, & his justice, and if justice be all against us, either faith ingendreth in us sorow of such a life, and so repentance which is good, & an entry toward life, or if it ingender not an earnest repentance, it bringeth nothing to comfort, ease, & releve us, but all contrary.

And therfore he y^t wil live in cōtinual meditation of death, which is y^e way to make him a familier, & so no dreadful gest, nor stranger, must live in love, I meane y^e love of uprightness, honestie, cleannesse, justice, & integritie, doing good where hee can, & having intēt to hurt none, getting uprightly to sustain him self & his, & of that remaīneth departing liberally to the poore as he seeth cause, & is able, to such a man y^e remēbrance of death cā not be unpleasant, for it shal neither take him unprovided, nether berive him of any thing wherwith he is disorderly in love. Such a man living cōtētedly in y^e place wherin he is called, & traveling carefully to fil & satisfie the same, whē death approcheth, doth meekly say to God with Christ, I have done y^e worke thou sentest me to doe. And albeit there hath bene much weaknesse & many infirmities in his travel and accomplishing that worke he was sent to doe, yet with a great indifferencie, he shal be able to use y^e words of y^e vertuous & learned Bishop, neither have I lived so among

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you that I should be ashamed to live, neither doe I feare to die, bicause we have a good Lord & master. The man so livyng, and so thinking is onely happie, neither troubled with inordinate desire of highe estate, which he taketh but for a place to travayle for many, neither affrayde to be in meaner then he is, knowing that where so ever God placeth him he hath his worke to doe, wherwith he may please him, ever quyet, content to dye, and not unwilling to live.

But here some man may say, although he be not disordridly desirous of life, yet can he well be cōtēt to live, though not for him self, or for his owne sake, yet for others, & therin wisheth nothing ungodly, but decētly to keepe y^e place wherunto he is called, which he can fill, if not better, yet as wel as an other mā, to help such as need him, to bring up his childrē, to see thē disposed, & finally to bestow y^e benifits y^t God hath lent unto him; he y^t maketh this objectiō, & lieth not on him self, is not of y^e worst sort, nor much to be misliked, unto whō nevertheles it must be answered, if his desire be to live for others, who by him may be y^e better, he must cōsider y^t wel doing is not all his own, wherof though mā be y^e minister, God is the giver, & who will dispose him self to doe many good, and none hurt, & so cōtinue, God knoweth, man knoweth not, but this mā knoweth, y^t w^tout gods giving he doth it not, & wel knoweth he also, y^t happie had bene Salomō if he had ben taken in his youth, & wel doing, the like may ye read of many, & say by experience of some, & whither he would be one of them by long life he knoweth not, if ther were no daūger, it shuld not have ben writtē, he y^t stādeth, let him take heed y^t he fal not, if he think there were no daūger in him self, thē is he proud, and lyke to be one of them that would fall, if he doubt, then is it wisdom to put him self to him that knoweth. And sith he knoweth and is sure that after death no sinne is done, better is the choyse to go with safetie as Gods servant whē God willeth, then in continuaunce to put that in a hazarde, which if it goe amisse, at the ende can not be recovered, nor the losse redubled. Deepe in payne lye many, who by long lyfe fell into sinne, and therby into their damnation, who had they dyed in their youth, had lyved with Christ, and howe much they bewaile their long life, & the occasiō of their pain, no tonge can tell, nor harte thinke. But to returne to the matter, if he say he would doe

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many good in long tyme, and lyve accordyng to his place and calling, let him shewe that in the tyme he hath given him, and if (in so doing) he be takē, sith he may say to God, I have done the worke thou sentest me to doe, and when God calleth hym away, hee knoweth there is no more appointed for hym to doe, he knoweth also there is no more cause for him to lyve, bicause desire of doing good was the only cause why he would lyve. His childrē are Gods more then his, who leaveth not the seede of the just, who calleth him selfe the father of Orphans, and judge of Widdows, whose blessing if they have, they shal prosper, though they lacke a mortall father. And if they lacke that, much sorow and small comforte should the father have, to see that he could not amend, for eche good father neither maketh, nor leaveth a good chyld. And yet doeth not such a man lacke wyfe and friendes to whom he may commit the care of children, and if his friendes will doe much for them at his request and recommendation, why should he mistrust Gods provydence, helpe and dyrection, if hee commend them unto hym? By whom hym selfe lyved, wyfe and friends, wit, strength, goods, and revenue with other lyke, which to injoy men desire to live, good giftes are to be taken thankfully at the givers handes, and so long to be kept as may stand with the givers will, and good contentation, but as no civil gyfte delivered upon condition may curteously be required beyond and agaynst the gyvers mynde, although he be our equal, or inferior, so Gods giftes who oweth no man ought, and giveth all without cause, have much more this condition to be rendered at his call, freely and willingly as they were, delivered, or rather lent, which giftes of his as love tokens, should not serve to make us wishe long to be from him, for then is his love ill recompensed, but should make us desire to bee with hym, and to see him, of whom we have received them.

As the Prince, who sendeth to his servant being in a forren cuntry farre from him, Jewels precious in token of remembrance, doth therby move a kynd & loving servant the sooner to return to y^e presence of so good & mindful a Lord, especially if y^e presence of his sayd Lord shalbe infinitely more worth to him then all his former tokens, for although it bee not blame worthie for any man to use Gods gifts, & to delite in thē, yet if he love y^e gifts, & forget y^e giver, he is very unkynd

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& if he love both y^e gifts, & the giver, unlesse y^e one love so farre surmount the other, that in comparison of y^e greater, the lesse be drowned, & appeare nothing, that love is disordered, taking good for the best, & resting where it should begin. I leave here unsaid, that health and strength of bodie may impayre by sicknesse, wife be lost by death, & friends turne to enimy^{es}, goods and renews casuall, suche as may decay, or without desert be taken away to y^e occasion of great heaviness & sorrow, of al which who so maketh otherwise his accompte is farre deceived, so that to leave them whole untouched of any mishap before rehersed, and many other that may chaunce, is not los[s], but gaine. This have you made me in an argument, handeled by many men excelent in vertue, learning, and wit, put my pen to the booke, that is to say to paynte after Apelles, and grave after Lysippus, which wise Artificers ever shunned to doe. But bicause you sayd that circumstances might commend the matter, and the love of the writer move you the more attentively to read, although I have not satisfied my self in the argument, yet have I gone about to satisfie your affection. Wherein as love hath caused me to doe against my will, so must the same move you to beare withall that is to little, or to muche, and so amisse, which is all I feare. And therfore doe recommend the same to be corrected by men of better judgement, and your selfe unto the tuition of the almightie.

FINIS.

æ A delicate Diet,
for daintiemouthde
Droonkardes.

æ *Wherein the fowle a-*
buse of common Carowsing,
and Quaffing with hartie
draughtes, is honestlie
admonished.

By George Gascoyne
Esquier.

Tam Marti quam Mercurio.

æ Imprinted at Lon-
don by Richard Jhones.

Aug. 22. 1576.

æ To the right Wor-
shipfull his synguler good

friend, *Lewes Dyve of Broomeham*,
in the Countie of Bedforde, Es-
quyer, *George Gascoigne*
wysheth continuance
of Gods favour.

(. .)

SYR, you maye possibly condempne me of greate ingratitude, who (having combed the whole worlde with my thryftlesse workes) have yet never remembred to present you with any of them: And in deede your great friendshippe woulde rather challenge at my handes, the preheminence of suche pleasures, togeather with the redoubling of greater good wyll, as God shall please to enable mee.

But Syr, when my wanton (and worse smelling) Poesies, presumed fyrst to pearke abroade, they came forth sooner then I wyshed, and muche before they deserved to be lyked. So that (as you maye sithens perceyve) I was more combed with correction of them, then comforted in the constructions, whereunto they were subject. And too make amendes for the lost time which I misbestowed in wryting so wantonlie: I have of latter dayes used al my travaile in matters both serious and Morall.

I wrote first a tragicall commedie called *The Glasse of Government*: and nowe this last spring, I translated and collected a worthy peece of worke, called *The Droomme of Doomes daie*, and dedicated the same to my Lord and Maister: And I invented a *Satyre*, and an *Ellegie*, called *The Steele glasse*: and *The complaint of Phylomene*. Both which I dedicated to your good Lord and myne, the *Lorde Greye of Wylton*: These works or Pamphlets, I esteeme both Morall and Godly: whereof although I presented you no Coppies, yet am I not therein so blamefull as unhappy. Surely I must needes alledge that I had verie fewe Coppies thereof my selte: and yet of those fewe, I had one readie to have sent you, the last time that my Brother *John Dyve* was in the Cittye.

THE EPISTLE DEDICATORIE

But at the very instant of his departure it was not redie:
So that I fayled thereby of my determynation, and remayne at
your curtesie for the acceptance of this just excuse, wherunto
I hope the rather to persuade you, by presenting this small
pamphlet called, *A delycate Diet for Droonkards*, unto your name
and patronage, the which I beseech you to accept as a pawne
and token of my contynuing good wyll. I knowe you, and the
world hath alwayes esteemed you, for a paterne of Sobryetie,
and one that doth zelously detest the beastlie vyce of droonken-
nesse: This small worke is therefore so much the meeter to
bee dedicated unto you: I present it, both for that respecte,
and for mine owne discharge: and therewithall the Coppies of the
workes before named: I dyd often reveale, but never prevayled,
in the errande which my brother *John* commytted to my
sollycytyng when wee last were together. I praye you accept

my good wyll in all things: and soone
after M[ig]helmas (by Gods leave) I
wyll see you. The God of our
Forefathers continue his
mercy and grace to us
all, now and ever.

From my lodging in London,
the .10. of August, 1576.

¶ Your bounden and assured
George Gascoigne.

☞ A delycate Diet for
Dronkardes.

W*Hyles I travayled in Translation, and collection of my Droomme of Doomes daye :* and was busyed in sorting of the same (for I gathered the whole out of sundry Pamphlets :) I chaunced at passage, to espye one shorte Epistle, written against Dronkenness. And though the rest of such Treatises, as I founde in the same Coppie, dyd carrye none expresse name of theyr severall Authours : yet this Epistle was therein entytuled :

An Admonition of Saint Augustine the Bishoppe, for the eschewing of Droonkenness.

Which Epistle, both for the credite of the Authour, and for the tytles sake I thought good to peruse : fynding the same compendious, and eloquent, as the same Authour dyd commonlye wryte.

But when I had throughly considered it, and therewithall had some consideration of the huge enormyties, and shames which daylie followe that sinne : yea, when I had fullye advised mee, howe commonly it is nowe a dayes exercised amongste us : and how slylie it stealeth into this Realme through continuall custome of cheering, and banquetting : I thought it shoulde not be unprofitable, nor any way unpleasaunt (unlesse it be to such as can not abyde to heare of vertue, for feare least they might be ashamed of theyr vyce) to adde some Authorityties and examples for the more speedy extyrpation of this monstrous plant, lately crepte into the pleasaunt Orchyardes of Englande.

And surely it is time (yea more then tyme) that we shoulde foresee, and learne to avoyde, those Mermaydes of myschiefe, which pype so pleasantly in every Pott, that men be thereby allured to sayle into the Ilandes of all evyll. And there (being justly depryved of Gods grace,) are transformed into most ugly shapes of brute Beastes.

And least I seeme over sodainly to leape into my matter, and over rashly to rayle before good prooffe of reproofe, let mee

A DELICATE DYET

set downe this for my generall proposition, *That all Droonkardes are Beastes*: yea, let mee not shrinke to affyrme that not onely, all common Droonkardes are Beasts, but even the wysest counsellour, the gravest Philosopher, the cooningest Artificer, the skylfullest wryter, and the most perfect of all sortes and Estates, if they chance at any time to bee infected, and contamynate with this Beastly vice, shall be (in that dooing) very Beastes also.

Mary, as there are on earth sundrye sortes of Beastes, so seemeth it that this Sorceresse (*Drinke*) doth also in her transformed Crewes, observe a wonderfull varyetie: For some men delyghting in her onely for pleasure, and good fellowship (as they terme it) doo no furder excede then into a certaine jocunde myrth, and dallyaunce: and yet therein also they chaunce most commonly to geve no small cause of offence. Then, this sorte of Droonkards, I can best compare unto Apes, whose peevishe propertie, is to bee delyghted with everie fonde toye, and tryfle: and whose busie nature can seldome or never be exercysed, without hurt or damage.

Another sort of men, stepping a foote further, doo fall unto brawlyng and quarrellyng: not unlyke to the Beares and Boares of the Forrest, whose chiefe delyght consisteth in peryticular combat with theyr owne kind.

Another sort (of a more mallicious nature) wyll lye in wayte (in theyr droonkenness) to entrap their companions with some disceypt. And such I accoumpt (for all theyr cunning) transformed into Foxes, and wyly Wolves. What shoulde I speake of the Lecherous Droonkarde, who (lyke a Goate) wyll spare neyther Sex, Age, Kyndred, nor companion, in the fylthy heate of his lewde concupyscence. Or of the prowde Droonkarde, whiche (Peacocklike) doth jet in every streete: Neyther ashamed to shew his vyle vanytie, nor yet never abashed, tyll hee fall downe in the channel, as the Peacocks pride is abated when hee looketh towardes his feete.

To conclude, they are all eyther hoggishly dronke, and then lye vomitting and belching with great griefe, and greater offence, or else they become Asses, and sluggishly consume in sleepe, that Golden tyme which is lent us to use and bestowe to the honour of God, and for our owne awayle.

So that (as I sayde) I dare take in hande to defende this

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proposition, that *All Droonkards are Beastes*. And since God hath made none other so notable difference betweene Man and Beast, as that he hath endewed the one, and deprived the other of reason and understanding: I thought meete both to translate the foresayde Epistle, and also somewhat of my selfe, to wryte as an Invectyve, against this so perryllous a Theefe, which so robbeth and despoyleth men of the most precious Jewell and treasure whiche God bestoweth upon them. And to beginne with the Epistle of S. *Augustine*, the wordes thereof are these.

A *Lthough, my deerly beloved*, I hope y^t you through the grace of Christ, wyll feare Droonkenesse, as you feare the pit of Hell: and that not only you wyl drinke no more then is convenient, but also that you wyll not compell or allure any other to drinke more then wyll suffice: yet shall you take in good part this counsell of mine, because it can not be chosen, but that some will be negligent, and are not able to keepe them selves sober. But you which doo alwayes banquette soberlie, and temperately, take not this as spoken to your reproche: for it is necessarie that we do sometimes rebuke dronkardes.

Then whereas (welbeloved brethren) Droonkenesse is a great evyll, and an odious sin unto God: yet is it so growen in use, with many menne through the whole world: that with such as wyll not understand Gods cōmaundements, it is now taken to be no great sinne: so that they mocke and scoffe in their banquettes, at suche as can not beare many Cuppes, and are not ashamed to bynde men by an envious knotte of friendship that they shall drinke more then behoveth. But he which compelleth another man to make him selfe dronken by often bybbing: it were lesse evyll for that man, if he should wounde his fleshe with the sworde, then that he kyll his soule by droonkenesse: And because our bodyes are earthly, evē as when there hath beene some over greate dashe or glut of raine continuing long, the earth is soaked and resolved in myre, so that no tyllage can be made in the same: In lyke maner our flesh being made droonken, can neyther receive the spirituall tyllage, nor yet the bread and foode, which is necessarie for the soule. And as all men doo desyre to have sufficient and competent showres of rayne in their fieldes and closes, so that they maye

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bee able both to exercise tyllage, and to enioye the plentie of their fruites and encrease: so in this field they shoulde drinke but so much as behoveth: least by excesse and droonkenesse, the verie earth of their body, (being as it were turned into a verie Fenne and Quagmyre) may better serve to breede Woormes and Serpentes of vice and sinne, then it shoulde bee able to bringe forth the fruits of charitie. For all Droonkardes are even such as Fennes & Marishes seeme to be in al respects: you are not ignoraunt (welbeloved) what groweth in Fens: for whatsoever groweth therin, bringeth forth no fruite, therein breede Serpentes & sundrie kinds of Worms, which doo bring more horroure & dread, then encrease of victual: Evẽ such are Dronkardes, being fyt for no profite, or commoditie: for oftentimes in theyr droonkenesse they know neither them selves, nor any body else: neither can they goe, stande, nor speake any thing that pertayneth unto reason: yea, oftentimes they are not ashamed to cramme up their stomacks, even to vomitting, and quaffe (out of al measure) by Cuppes of assise and measure: then he which can get the upperhande, desireth praise of his fowle and filthye faulte.

But they which delight therin, doo goe about wonderfully to excuse themselves, saying: I shoulde use my friend but uncurteously, if as often as I byd him to my house, I gave him not as many Cuppes as hee would call for: But let him be no friende of thine, which wyll make thee his enemie, & which is enemie both to thee & to him selfe: if thou make both thy self & another man droonken, thou maist have that man thy frend for a tyme: but thou shalt have God for thy perpetual enemie. Then consider wisely, whether it bee commaunded that thou shouldest separate thy selfe frõ God, to joyne in league with a Droonkard.

And to conclude, do thou neither compel any man to drink, nor binde any man by oathes to drinke: but leave it unto his choyse to drinke as much and as lytle as hee lysteth: that if he wyll needes make him selfe droonken, he maye perishe alone, and not both of you bee cast away.

Let those which bee incontinent and prodigall in bybbing, consider with themselves, if they be not to be judged worse then brute Beastes: for wheras brute Beastes wyll drinke no more then that which shall suffice them, they wyl yet drink

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fowre tymes more then behoveth: and that which might have served to refreshe theyr bodies three or fowre dayes, with reasonable contentacion, they strive to spend, and rather to cast it away in one daye: yea, woulde to God that onely the drinke were cast away, & not they themselves also shoulde perishe: But if we eschew this at any tyme, peradventure the Droonkards are offended, and do murmur against us.

Well, though there want not such as wyll be so offended at us, yet by Gods grace there wyll be many which (hearing this wholesome counsell) shalbe delivered from this so grevous an enormitie & sinne: and they also which are moved & angrie with suche as speake against their yokefellowe & lemmane droonkennesse, and let them geve mee leave to pronounce this sentence with opẽ mouth: That whosoever delighteth in droonkennesse, And doeth not earnestlie repent and amende the same, but doth remaine in his droonkennesse, without cõtrition and reformation, shall doubtles perishe for ever and ever: for the holy ghost doeth not lye by the holy Apostle, saying: *The Droonkardes* shall not enheryte the kingdom of God: And therefore as many as bee Droonkardes, shall doo better, not to be offended with you, but with themselves: and let them with the helpe of God, shake them selves out of the dyrt of dregges, or out of the fylthe of droonkennesse, whiles there is yet place and time to repent: and make al the haste that they can (by Gods helpe) to ryse againe. For droonkennesse (even like unto hell) whomesoever it overcommeth, (unlesse worthy repentaunce do folow, and amendment also beare it company,) it doeth so stoutlie challenge them unto it selfe, that it suffreth them not (at al) to returne out of the darke py[t] of hell, unto the light of Chari[t]ie, or sobrietie.

Wherefore (brethren) whyles I put you in minde of these things, I doo absolve and discharge my selfe before God: and whosoever contempneth to heare mee, and is prone and prompte to bybbing, or wyll sweare & compel other men at his banquets to drinke, shalbe guiltie at the day of judgement both for himselfe, and for other men: Yea, and (that which is more abhominab[le]) some of the Clergie which ought to forbid this, doo them selves also constraine many to drinke more then is expedient for them. Well, let them begin to amend and correct them selves, and then let them chastise others, that

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when they come before y^e Tribunal seate of Christ, they encurre not the danger of punishment for other mens drunkennesse, but rather that they may deserve to attaine everlasting rewarde, whyles they amende themselves, and c[ea]se not to chastise & correct others also.

And this above al things I beseech you, and by the dreadful day of judgement, I conjure you, that as often as you banquette among your selves, you doo banishe and spew out of your Feasts and meryments, (even as it were the poyson of the Devyl himselve) that filthy custome, whereby three and three doo use without all measure, to drinke eyther against their wyls, or at the least without any appetite to drinke: for that unhappy and mischevous custome, doth yet smell of the smoake of Paganisme: and whosoever useth it, or suffreth it eyther at his owne table, or any other company, let him not doubt, but that he maketh him selfe a sacrifice to the Devyll, synce therefore proceedeth that not only the body is weakned, but also the Soule is thereby wounded and slaine: Wherefore, I beseech God of his mercie, that he vouchsafe to enspire you with such grace, that this so shamefull and lamentable an evyl and wickednesse, maye become such an horreur unto you, as that you suffer it never to be committed, but that you convert that to helpe & refresh the poore, which shoulde have bene cast away in superfluous droonkennesse. And this by the helpe & grace of our Lorde Jesus Christ, who with the Father and the holy ghost, lyveth and reigneth God, world without ende. *Amen.*

H*Y*therto the words of S. *Augustine*, in such sort as hee wrote the sayde Epystle: whereunto I meane now to adde this short Treatise following, to the same ende and purpose that the sayde *Augustine* dyd wryte the same Epistle: And yet doo confesse a trueth, It is commonlye seene, that as in all activities, or common sortes of exercises, wee straine curtsie, and refraine to shewe our cunning, immediatly after that any excellent man hath dealt in the same before us: least thereby wee might sooner detect our owne weakenesse, then better & amend the doings of others: (yet when *Apelles* was present, meaner Painters woulde not prease to take pensyl in hande: neither would *Marsias* wel vaunt of his gaine in cōmendation, by striving to warble upō the Harpe, which *Apollo* had erst layde

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asyde) so it may seeme no lesse wonder, that I being a simple wryter generally, and peticularly (for *Divinitie*) altogether unskylfull, woulde presume to take pen in hande, after so holy a Father as *Augustine*, so profoundly studied, and so well adorned with skyll to endight, both pleasantly, and pythily.

But for that my purpose and enterprise is not to contend in cunning, but rather to consent in doctrine, not to strive in curiositie, but to agree in uniformitie, nor to hunt for peticular prayses, but to labour for a generall profite, therfore I am bold (in so honest a cause) to doo my best: Beseeching the Reader, neither to regard the unpleasauntnesse of my Style, nor the nakednesse of my simplicitie: but only to consider the necessity of my reprehensions, constrained by the extremitie of this beastly vice, which *Augustine* in his tyme dyd so sharply rebuke.

And surely if our common custome therein practised, dyd not much more excede in the superlative degree, then the shortnesse of this his Epistle before rehearsed, doth minister occasion of further treatie, I coulde have bene better contented to have kept scilence, then thus to have sowed a patche of Chamlette, in a garment of Satten: One comfort (I must confesse) I have conceyved, that I can speede no worse in this small travayle, then a number of learned & Godly teachers have done before mee. Who calling and crying dayly against this horrible, & beastly custome, have the deafe eare turned unto their spirituall admonitions, and are constrayned (with great grieve of minde) to leave this swynishe sorte of people, wallowing in the dyrt & myre of their most execrable droonkenesse. Such is the very nature and property of sinne generally (but of this sinne especially) that where it once getteth y^e maistry and upperhand by continuall custome, it hardneth the hart, blindeth the eyes, amaseth the understanding, bewitcheth the senses, benoometh the members, dulleth the wyts, provoketh unto beastlynnesse, discourageth from vertuous exercise, maketh lovely to seeme lothsome, hasteneth crooked age, fostereth infirmities, defyleth the body openly, & woüdeth the soule unseen.

This is that *Circe*, or *Medea*, which can Metamorphose, & transforme men into ougly mishapen monsters, yea, the gallauntest peeres, into sencelesse Stocks, and mightiest Monarkes into brute Beastes. For was not *Noah* (even the chosen Genes. servaunt of God) through this beastly vice, so Metamorphosed,

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that he lay in his Tent uncovered, and shewed thereby the secreets which shame and nature forbyd us to disclose? But what punishment fell upon his yongest Sonnes posteritie therefore? even a perpetual bondage & servitude, and in lyke manner, what shoulde wee account *Loth* and his Daughters but Beasts, who in theyr droonkenesse, cōmitted abhominable incest in the sight of God? Or what prevayled unto *Sampson*, the marveilous force & strength wherewith God had blessed him, to overcome so many enemies in battayle, (when wallowing in concupiscence, which is a cosen to this lothsome vice) he bewrayed unto *Dalya* the secreets of Gods misteries, and so became a mocking stocke unto his enemies? of a mighty Champion, he became a mylksop: of a Giant a Gnat, and of a Patrone & defendor, a Babe & a weakling, ready to crave defence of others: suffering his eyes to be plucked out of his head, and his body to be led about as a common skorne and pastime for the *Philistines*.

Genes. 19.
Judges. 16.
Judith. 12.
13. 14.

Holofernes, in all the pompe of his pride, and in the very middest of his huge hoast and armie, (being brought droonke a bed) left his head in pawne with those whome he thought to have subdued, & so discomforted his souldiors by the suddaine terror of his death, that the poore Cittizens of *Bethulia*, (whose people they earst determined to have devowred) could nowe boldly yssue out of their walles, & put them to shameful flight and slaughter: O wonderful exchange, the stoute Chaptaine which in his owne blynde imaginacion, thought hymselfe strong enough, (with his hoste) to have subdued the whole world, was (through the shamefull defect of this beastly vyce) conquered in the middest of all his force by one weake womans hande: I might rehearse sundry famous examples out of the holy scripture, sufficient to terrifie and withdraw any Christian mind from this horrible and beastly abomination. But as I have partly begonne with the best & principal authority, so wyl I yet recite some examples out of Heathen Aućthors, who wrote of the ages passed, and then consequēty descend unto our owne age present: in which this enormity doth so farre exceede that (if dead men might be called againe) the Forefathers should not want sufficient cause to wōder at our impudencie, who having not the cloked excuse of ignorance, and lacke of instruction, which the Heathen might (after a sort)

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alledge in defence of their defects, are not ashamed to proceede, & to surpasse all ages, in so lothsome and beastly a transgression: whereas in all Morall vertues, we can neverthesse be content to come farre behind them.

Alexander the Macedonian, who by his valiaunce & prowesse, in lesse then twelve yeeres, conquered & subdued, *Illiria*, now called *Slavonia*, the Cittie of *Thebes*, with the Territories and Countreyes adjoyning: yea al *Greece*, *Asia*, *Persia*, and *India*, with the East parts of the whole world: being settled in peaceable possession of his dominions, gave himselfe over unto vanity & pleasures, and at the last to excessive droonkenesse: whereby hee became so odious unto his people generally, that they privily conspired his death, & executed the same: So that they having respect to the excellencie of his singuler vertues, and therewithall weying that his overthrowe came chiefly by this detestable vice: I can not better terme him then a mighty man, transfourmed into a brute Beast. *Apitius* not contented to distemper his owne body continually with wine & delicate fare, and after much & great consumption thereof, to find an hole in his bags, as bigge as five hundreth fowre score & three thousand, fifty & fowre pounds sterlings, did yet infect the whole City of *Rome*, with poisõ of y^tsame abomination: which in times past had bene a perfect Myrror of temperance to other Nations: but in the ende he beastly & most ungodly, dyd wilfully drink poyson, and destroyed himself, fearing lest the remnant of his substaunce would not minister sufficiẽtly unto the plotforme or fõudation which he had layd in this abominable bybbing, banquetting, & quaffing: and what shall I name this man, but a beastly *Metamorphoser*, both of himself & of others?

Lucullus a famous Romane, both for learning & skyl in Martial feats, after a nomber of great victories, & exceding Fame got by temperaunce in justice, and pollitique goverment, dyd geve him selfe over unto such an *Epicures* lyfe, and soonke so deepe into the gulfe of this odious enormity, that in th, end he lost his wyts and memory, & with all his substaunce was lyke a chylde, committed unto the charge & direction of others: and was not this a playne *Metamorphosis*? What should I rehearse the Histories of *Lucius verus*, *Marcus Bibulus*, *Sergius*, and sundry other *Romaines*? who wallowing and delyghting in

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this beastly vice, Metamorphosed thēselves most monstrously. For we must not thinke that the auncient Poettes in theyr most famous works, dyd dyrectly meane as the lytterall text of theyr Fables do import: but they dyd Clarkly in figures, set before us sundry tales, which (being wel marked) might serve as examples, to terrifie the posteritie frō falling into sundry vanities, and pestilent misgovernments: and therupon, they feigned y^t *Medea*, *Circe*, and such other coulde Metamorphose & transforme men into Beastes, Byrdes, Plantes, and Flowres: meaning therby, that whosoever is so blinded in sensuality, that forgetting his intellectuall reasons, & the better part of his understāding, he follow the appetite and concupiscence of nature, he shal without doubt transforme him self, or be transformed from a man to a Beast, &c. For what greater imperfection can we alledge in the most brute and savage Beasts, then to follow sensuall appetyte, unto al vaine apparaunce of deylghtes? Nay, rather we must confesse that Beasts doo by a natural enstincte observe a certaine mediocritie, in many thinges whiche doo by extremitie turne into vice: The Beasts and Cattell, with Fowles, Fishes, and other such creatures, voyde of reason: doo yet covet or desyre the acte of generation, but onely at certaine times prefixed, when nature doth therunto kindle and provoke them. But men who challenge a perfection above all other creatures, doo beastly and more then beastly, and abhominably delight therein, (naye, provoke & pamper the dayly excesse therof) to the weakning of their bodies, offending of their devout & wel disposed brethren, & high displeasing of almighty God:

The Beasts, &c. never or seldome do surcharge theyr stomacke with more meate then they maye well digest, but men doo cramme them selves with Cates, untill they be constrained to vomitte: Beastes, whē they are stirred or provoked to wrath and angre, doo yet presently passe over the mallice, without entent of revenge: But men can reteyne a mallice, yeeres & ages: whereby the destruction of sundry worthy famyllies hath ensued. And now to touch our purpose more particularly: Beastes are satisfied with drinking once or twice a day at ordinary and accustomed howres, but men are not ashamed to syt bybbing, quaffing, and tossing of pottes, whole daies and nyghtes: So that a just accoumpt of their lyves being

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called, they maye seeme neyther borne to do none other thing, or else to have so guilty mispent their time, that the most brute and senceles Beastes, are able to accuse them of sundry huge enormities.

By these and sundry other reasons, I thought not impertinent to name this detestable vice of droonkenness, the *Circe* or *Medea*, which Metamorphoseth, & transfourmeth men into most ougly and monstrous shapes & proporciōs: wherof I have brought forth some examples out of holy scriptures, and others some out of the Heathen Auṡhors, which wrote the factes and governmentes of the famous *Romaines*.

But now if we consider our own age (yea our owne Nation) the verye chiefe cause which made me presume to adde this smal treatise, unto the Epistle of S. *Augustine*, we shal find by too true experience, that we doo so much exceede al those that have gone before us, that if they might seeme as men transfourmed into Beasts, we shal rather appeare as Beasts mishapen & chaunged into Devyls. And in this accusation, I doo not onely summon the *Germaines* (who of auncient tyme have bene the continuall Wardens of the Droonkards fraternitie and corporation,) but I would also cyte to appeare our newfangled Englyshe men, which thinke skorne to leave any newe fashion (so that it be evyll) untryed or unfollowed. For now a dayes what Marchaunt, what Artificer, nay, what botcher, or boongler, in any occupation, can be contented to envite his friende to dynner, or supper, unlesse he doo his best, to geve him a Cup of *Magis* (as they terme it) and beguile both the Coffer of their store, and the treasure of theyr soule, with counterfeyte names to cloake their beastly inventions: Wherin I note the vyce so much the more daungerous, since they cannot denye, that they are dayly therof both admonished and reprovved by sundry learned & godly Teachers and Preachers: who painfully and zealously doo exhort them from this Quaffing, Carowsing, and tossing of Pots.

But what amendment followeth in many of us? surely I tremble to wryte it, and it greeveth mee sufficiently to thinke thereon, that in steede of reformation, they scoffe and taunt amongst them selves, in theyr banquets, saying: *Friendes we are forbidden to Quaffe, or to Carowse, and therefore let us use none other drynking but a harty draught*: And having thus (in theyr

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Psal. 3.

owne frantike imaginations) cloaked their devyllishe & damnable intent, they proceede untill this new founde harty draught, bee found five tymes worse then theyr former Quaffing & Carowsing: O grosse blindnesse of harte: can impudent men thinke so to deceyve the almightye God, which seeth the secreets of al harts? no surely, *For hee which dwelleth in heaven shall laugh them to scorne: yea, the Lorae shall vexee them in his sore displeasure.* Let us but consider this one thing: in what civyll Realme or dominion, where the people are taught and exercised in the commandementes and counsels of God (England onely excepted) shall we see the unthriftye Artificer, or the labourer, permitted to syt bybbing and drinking of Wine in every Taverne? or what woman (even amongst the droonken *Almaines*) is suffred to followe her Husbände unto the Alehouse or Beerehouse? But it were folly to stand so much upon these meane personages, who for lacke of wytte or good education, maye easily be enclyned to thinges undecent.

Befor[your]e
Mai[stre]sse
and [my]
beloved
[wif]e,
pledge [m]e
this
[cu]pfull. &c.

I woulde (for God) that our gentrie, and the better sort of our people, were not so much acquainted with Quaffing, Carowsing, and drinking of harty draughtes, at many mery conventions: would God that we learned not (by the fore-leaders beforenamed) to charge and conjure each other unto the pledge, by the name of such as we most honour and have in estimation: Ah las, we Englishe men can mocke & scoffe at all Countreyes for theyr defectes, but before they have many times mustred before us, we can learne by lytle and lytle to exceede and passe them al, in all that which (at first sight) we accounted both vyle & vyllanous: The *Spanishe* codpeece on the bellye: the *Itallyan* waste under the hanch bones: the *Frenche* Ruffes: the *Polonian* Hose: the *Dutch* Jerken: and the *Turkie* Bonnet: all these at the first we despised, & had in derision. But immediatly (*Mutat[a] opinione*) we doo not onelye reteyne them, but we do so farre exceede them: that of a *Spanishe* Codpeece, we make an English footeball: of an *Itallyan* wast, an English Petycoate: of a *French* ruffe, an English Chytterling: of a *Polonian* Hose, an English bowgette: of a *Dutch* Jerken, an old English Habergeone, and of a *Turkie* bonnet, a Copen-tank for *Caiphas*: In lyke manner we were woont (in tymes past) to contempne and condempne the *Almaines* and other of the low Countreyes, for theyr beastly drinking and quaffing.

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But nowe a dayes (although we use it not dayly lyke them, for it seemes that they are naturally enclyned unto that vyce) yet, when we doo make banquets and merymentes, as wee terme them, we surpasse them very farre: and small difference is founde betwixt us and them, but only that they (by a custome rooted amongst them, & become next Cosẽ to nature as before-sayd) doo dayly wallow in a grosse maner of beastlines, & we think to cloake the filthinesse therof by a more honorable solemnitye, & by the cleanly tytyle of curtesie. The *Almaines* with their smal Renish wine are contented: or rather thẽ faile a cup of Beere may entreate them to stoupe: But we must have March beere, dooble dooble Beere, Dagger ale, Bragget, Renish wine, White wine, French wine, Gascoyne wine, Sack, Hollocke, Canaria wine, *Vino greco: Vinũ amabile*, & al the wines that may be gotten: Yea wine of it selfe is not sufficient, but Suger, Limons, & sũdry sortes of Spices, must be drowned therin, to minister mater unto our vaine delights & to beguile our selves with y^e baite which dronkenness doth therein lay for us. And all this must be covered with the cleanlye name of curtesy, & friendly entertainment.

But geve mee leave (O *Droonkards*) to aske you this question, if by this curtesy, & friendly entertainment of yours, a friend which is constrayned thus to pledge you, doo chance to surfeyte, & to fal thereby into such distemper, that he dye thereof: what kind of curtesie shall we then accoumpt it? or what friendship can be found in such entertainment? yea, if he escape surfeyting or daunger of death, (which is seldome avoyded in them that use drinking unmeasurably) yet if his former good fame & credyte be thereby so much touched, that his gravest friends take just occasion to reprehend him, & to withdrawe theyr good wyls from him: shall hee not have just cause to condempne this curtesy as cõterfayt, and curse this feyned friendship? At the least, though his worldly friendes wynke, and temporall death forbear him a while, let him yet not thinke to escape the just judgement of God, who punisheth the abomination of iniquitie, unto the third & fowrth generation. And in these three poynts, especially have I considered the enormity of this sinne: For that it weakeneth and endaungerth mans body dayly, it impayreth his credite openly, and woundeth his soule secretly. So that for

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mine owne perticular opinion, I could wyshe that (*Italian* or *Spaniard* lyke) we dyd altogether banishe from our banquets, the common curtesy of drinking one to another at all: not that I would seeme thereby to condempne it (of it selfe) if it be but temperately used, but because I finde that the pleasauntnesse of the drinke, and the infirmity of our nature doo beget one draught upō another, so that beginning with curtesie, we ende with madnesse and beastlynesse. And well wrote hee which sayd, that the first Cuppe quenched thyrst, the seconde enduced myrth, and rejoyssing in hart, the thyrd voluptuousnesse, the fowrth droonkennesse, the fifth wrathfulnesse, the syxt contenciousnesse, the seventh furiousnesse, the eyght sluggishnesse, and the nynth, extremitie of sycknesse.

But with us, nyne draughts: yea, nyneteene draughts: nay, somtime nine & twēty doo not suffice. And whereas the Forefathers gave no further warrāt, then for the second draught, and seemed to thinke that (passing further then that) concupiscence straight waies crept in, we ar not abashed to breake their boundes, & make concupiscence but a tryfling fault in comparison of our beastly excesse. For fyrst to speake of sicknesse and infyrmities, what knoweth he which taketh the Cup in hand to drink unto another, whether he have asmuch delyght to pledge, as he hath to drinke unto him? or whether the constitution of his body, wyll so well awaye with excessive drynking, as his owne wyll? then must it follow, that if the Pledger be not of lyke disposition, the Bryncher is guyltie of alluring unto sinne: And if he were as forwardly disposed as hee, yet at the least hee must bee guyltie in styrring him to continuauunce thereof: In lyke manner, if the Pledger bee inwardlie sicke, or have some infyrmitie, whereby too much drinke (or drynking, when nature doeth not desyre it) doo empayre his health, and shorten his lyfe, then doeth the Bryncher seeme to bee guyltie of his death: Yea, though he bee of a lustye dysposition and constitution of body, (considering the sundrie sicknesses which growe uppon surfeytes) the Bryncher doth at the least, put a naked Sworde in a mad mannes hande: and is culpable both of his owne transgression, and of his fellowes faulte: this is then one braunche of this droonken curtesie.

But to speake of empayring the credite both of himselfe,

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and his companion, what greater shame can bee shewed, then to weaken reason and understanding, which are the pryncipall gyftes that we receyve of God? to leese the power, to guyde or governe our handes? feete? tongue? and other members, whiche are lent us of God, to serve him with honour? to bleare our eyes? puffed up our face? and to cast our heayre? whiche are the ornamentes of nature, to bee used unto the glorie of our creatour? to buylde a kingdome for lust and concupiscence? to chase vertue from our company? to bewraye secreetes? to become our enemies jesting stocke, and our friendes cause of lamentation? to ronne headlong into every peryll, to begyn lyke Apes, & to ende lyke Asses? to geve occasion of strife lyke wrathfull Boares, and to yeelde unto the slaughter lyke weaklings and Calves? To conclude, I knowe nothing that maye more impayre mans credite, then of a reasonable soule to become a brute & senceles Beast: and this is the second braunche of this curtesie & friendship which we use in drynking and Quaffing: Nowe finally to prove that it woundeth mans soule, is evident, in that almighty God hath aswell by his Prophets, as also by his Apostles, so often and so manifoldly reprov'd & forbydden the same. And we must fymely beleewe, that whosoever doth wytingly trāsgresse the counsels or commandements of almighty God, contened in his holy word, doth manifestly wound and hurt his own soule: in that he doth aggravate his original imperfections, & render himselfe more and more culpable of Gods judgements. For the Prophet *Esai* in his fowrth Chap. hath these words: *Wo be unto them that ryse up early to folow droonkennesse*: now this word (*Wo*) in the holy Scriptures is commonly taken for a greevous curse and threatning: but the Prophet doth proceede more plainly, saying: *In their feastes are Harps and Lutes, Tabrets, Pipes, & wine: but they regard not the Lord, and consider not the operatio[n] of his handes: therefore commeth my folke unto captivity, because they have none understanding: their glory is famished with hunger, a[n]d their multytude (or plentye) dried up with thyrst: therfore gapeth hell* (sayth he) *and openeth hir mouth marvailous wyde, that their glory, multitude, and wealth, with such as rejoyce therein, may descend into it*: And againe in his .xxviii. Chapt. speaking of the prowde Potestates, he sayth: *Wo bee unto the crowne of pryde, even unto the droonken people of Ephraim, whose great pompe is as*

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a flowre, &c. And speaking against false Judges and Teachers, he sayth: *They are out of the way, by reason of wine, yea, farre out of the waye, through strong drinke.*

And Salomon in his Proverbs hath sūdry passages against this lothsome vyce: as in the .xx. Chap. he sayeth. *Wine maketh a man scorneful, and strong drinke causeth a mā to be unquiet: who so delighteth therein shall not be wyse.* And in the .xxx. Cha. he sayth: *O Lamuel, it is not for Kings, it is not for Kings (I saye) to drinke wine, nor Princes strong drinke: least they by drinking forgette the Lawe, and pervert the judgement of all poore mennes chyldren:* The Prophete *Amos* in the sixt Chapter, reproving the Princes of *Israell*, for wallowing in vayne delyghtes, reckoneth up the abhomination of a Droonkard in these words: *They drinke wine in Bowles (sayth hee) and annoynt them selves with chiefe oyntmennts, but no man is sorie for the affliction of Joseph.* *Micheas* also in his seconde Chapter, taunting and reprooving the chyldishnesse, and ignoraunce of the people, sayth: *If a man lye falsely, saying, I wyll prophesie to thee of wine, and strong drinke, that were a meete Prophet for this people.* And the Prophete *Abacuc* in his seconde Chapter, seemeth to joyne the prowde man and the Droonkard together, where he sayeth: *Yea in deede the prowde man, is as hee that transgresseth by wine, therefore shall he not endure: because hee hath enlarged his desyre as the hell, and is as death:* And in the end of the same Chapter he sayeth: *Woo bee unto him that geveth his neyghbour drinke: thou joynest thy rage, and makest him droonken also, that thou mayst see theyr privities: thou arte fylled with shame, for glorie: drinke thou also, and bee made naked, the Cuppe of the Lordes right hande, shall be turned unto thee, and shamefull spewing shalbe for thy glorie.*

But to conclude this proposition, although I myght heere alledge, very many other textes of holy Scriptures, which doo expressedly reprove this lothsome abhomination, I thinke it sufficient to recyte the wordes of *Paule*, in the sixt Chapter of his fyrst Epistle to the *Corinthians*, where (amongste sundrye other vyces) hee pronounceth playne sentence against Droonkardes, saying: *That they shall not inheryte the kingdome of God:* And in his fyfth Chapter to the *Galathians*, and to the *Ephesians*, hee repeateth (in manner) the selfe same wordes. This is then the thyrde branche of the fruites which grow by this beastly

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vyce, even the wrath of God, and losse of the heavenly habitation.

Nowe if these aucthorities, examples, counsels, and commandements, seeme not sufficient to terrifye us from falling into this swynish and filthye abhominacion, I can doo no more, but praye unto God, that some better learned, and more eloquent then I, maye (by assistance of his holy spyrite) be made able to set downe such wholsome lessons for the avoyding thereof, that the excesse and custome of the same, maye generallye throughout all Christendome, and especially heere in England, be reformed: And the plagues and punishmentes by him threatened and pronounced (by his clemency and mercy) may be withdrawn and remytted: So that in all cleannesse and

purenesse of hart, we maye praise his
name: To whome with the Sonne
and the holy Ghost, bee all dominion,
power and glory,
nowe and for ever.
So bee it.

FINIS.



The Tale of Hemetes the Heremyte

BEHOLDE (good Quene) A poett with a Speare
(straundge sightes well markt are understode the better)
A Soldyer armde, with pensyle in his eare
with penn to fighte, and sworde to wryte a letter,
his gowne haulffe of, his blade not fully bownde
In dowbtfull doompes, which waye were best to take
with humble harte, and knees that kysse the grownde
presenntes hymselffe, to yõ for dewtyes sake
And thus he saithe, no daunger (I protest)
shall ever lett this loyall harte I beare
to serve yõ so as maye become me beste
In feilde, in Towne, in Cowrte, or any where./
Then peereles prince, employe this willinge man
In your affayres to do the beste he cann/

Tam Marti quàm Mercurio./

To the Quenes most excellent Ma^{tye}

WELL worthy Quene, & my most gracyous sovraigne,
it hathe byn wrytten in authority, and observed by
experience, that thonder “often tymes bruseth the bones,
wthowt blemysing of y^e flesh/ or (as some have held opynyon)
yt hathe byn sene to breke the sword, without hurt don to the
scaberd/” The w^{ch} as yt is a rare and straunge adventure, so
in my judgement yt deserveth deeply to be considered/, and
being ones well weyed it requyreth also to be well remembred./
The chaunces w^{ch} happen unto man, are infynyte, & full of
wonderfull varyetie/ yet are theare none of them (in my judge-
ment) so sleight or ridiculous, but that they carry wth them some
presage or forewarnyng/ And being thriftely used, may be-
come as profitable to the willing mynde, “as the drye Tyme
is to the Bees hyve/” much more then are thos accidents to be
marked, w^{ch} in them selves bewray that they are sent from
above, as manyfest tokens of gods wrathe or will/ And because
I knowe yor Ma^{tye} to be as depe in judgem^t, as you are graciows
in favorable construccion, I will (by your highnes leave) p^rsume
to allegoryse this *Adage* in such simple sorte as my slender
capacity is able/ referring bothe my tryfelyng travayle, & myne
unsemely self, to y^e dome w^{ch} my duty bodeth, and the grace
w^{ch} your sovraignty will vouch safe/ Thonder then (say I) is
an apparant token of gods wrath and displeasure/ not only because
it hath byn by poetically invencōns so expounded, but because
we see by experience y^t it never (or very seldom) bringeth good
effects wth yt/ wheras as all other sodeyn change in the ayre or
planets, are ether of them selves comfortable and p^{ff}itable, or ells
they are some myttigacōn of greter extremities/ The parch-
ing Soonshyne, dryeth up & clereth all unholosome mysts &
vapoures The great dashes of rayn, allay y^e extremities of
heate uppon the face of y^e erthe/ The frost seasoneth y^e
ground/ The snow comforteth both grasse & corne/ and y^e

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hayle (w^{ch} of y^e rest is most vehem^t) doth drawe downe grosse humors congealed in y^e ayre, w^{ch} otherwise might grow to greater inconvenyence/ only Thonder (wth lightening his messenger) do beat down corne grasse & fruite, consume the foyson of y^e erth, and many tymes do destroy or habytacōns and restinge places wheareby we maye playnlye perceyve, that it is a type, or perfecte token, of gods wrath and indignacōn conceived agaynst us/

Well yt weare high tyme, that I shoulde shorten this tedyous preamble, and retourne to paraphrase uppon my *Adage*, according to my promesse/ since I may sooner mynyster matter to make y^{or} mat^{ye} smyle att my folly, then sett downe such reasons as are worthy the attentyve readyng of so lerned a pryncesse./

Shall we then take this Text grossely or litterally as yt standeth? saying thatt *Thoonder bruseth the bones withoute blemyshe seen on the fleshe? or breaketh the sword and hurteth not the skaberd?* God forbyd.

“But thonder (being as I have sayd) the wrath of god, doth often punyshe the sowle of man, when his body seemeth to florishe in greatest prosperytie/ ytt secretly cracketh the skyes of his conscyens, when he tryumpheth most to the owtward eye of the world/ ytt breaketh the blade of his rashe determynacōns, though ytt leave the skaberd of dissimulacōn whole and untouched/ for trewly (my good soveraigne) I cōmpt the thoughtes of man to be fowle, how fayr soever his pretences are/ nott unlike the filthynes of his fleshe and entrayles, w^{ch} are clenly covered with a fyne fyllme of comely skynne/” And this allegorycall expositiō of *Thoonder*, have I pretely pyked owt of myne owne youthfull pranks/ fyndyng by deare experyens, that God (seeing the crokednes of my wayes) hath brused my bones though not blemyshe my fleshe/ and broken my swerd not touching the skaberd/ he hath overwhelmed my pryvy thoughts wth contynuall regreates, though owtwardly I march amongst the ranks of delightfull darlyngs/ he hath brused my bones wth the scourge of repentānce, though my body beare the shew of a wanton and waveryng worldling/ and he hath broken the blade of my headye will, though the skaberd of my wishinge remayn hole & att lybertye/ But synce the judgem^{ts} of thallmighty are nott moveable, synce tyme past can

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not be called agayne, synce *Had I wylst* is a symple signe of discrete governement, I am forced in theis extremities to take comforte in one other observacōn w^{ch} we fynde in worldly occurrents/ "for we see that one self same soonshyne doth both harden the clay, and dissolve the waxe/ wherby I am encouraged to gather, that as god (by his wrath justly conceyved) hath strooken me, so (by his mercy pyttefully enclyned), he may when ytt pleaseth hym gracyowsly recomfort me/ and the same Sooñe w^{ch} shyneth in his Justice to correctt stubborne offendor^s, may also glister in his grāce to forgeve the penytent synner."/

Theis thinges (liege Lady) I am bold thus rudely to draw in sequens, before the skylfull eyes of your lerned mat^{ye}/ fyndyng my youth myspent, my substaūce ympayred, my credytt ac-crased, my tallent hydden, my follyes laughed att, my rewyne unpyttyed, and my trewth unemployed/ all w^{ch} extremities as they have of long tyme astonyed myne understanding, So have they of late openly called me to gods gates and yor mat^{ye} being of God, godly, and (on earth) owr god (by god) appoynted, I presume lykewyse to knock att the gates of yor gracyous goodnes/ hopyng that yor highnes will sett me on worke though yt were noone and past before I soughte service/

ffor (most gracyows lady) although I have overlong loytered, although I have garishly gadded, although I tyllled the soyle of fancy, and reaped the fruits of folly, I may not yet allwaies wander wyldlye, nor fynallie conclude to dispayre cowardly/ I maye "not (like a babe) for one tryfle taken frome me, throwe away the rest w^{ch} mighte have heaped my contentacōn/" I may not so much mervayle att other mens good happes, that in the meane whyle I forgett myne owne deftes/

"ffor as fencers before they be made maisters, must challeng and abyde all comers, so *Magnanymy* and true *Fortitude* must be content to abyde all frownes of fortune before they atteyne to the height of her wheele/ and more comendable is he, w^{ch} (in poverty) stryveth that no man excell hym for vertews, then he (w^{ch} in prosperytie) grudgeth att another mans advancement."

And will yor mat^{ye} geve me leave a little to playe with my self? or arrogantly to tomble owt of myne owne mowth, a speeche thatt wth much more modesty mighte have byn delivered by others? I will saye then that I fynd in my self some suffycyency to serve yor highnes/ w^{ch} causeth me thus pre-

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sumpteowsly to present you wth theis rude lynes/ having turned the eloquent tale of *Hemetes* the *Heremyte* (wherwth I saw yo^r lerned judgment greatly pleased at Woodstock) into latyne, Italyan and frenche/ nott that I thinke any of the same transla-cōns any waie comparable with the first invencōn/ for if yo^r highnes compare myne ignorance wth thaucto^{rs} skylle, or have regard to my rude phrases compared with his well polished style, you shall fynde my sentences as much disordered, as arrowes shott owt of ploughes/ and my theames as inaptly prosecuted, as hares hunted wth oxen/ for my latyne is rustye, myne Italyan mustye, and my french forgrowne./ I meane my lattyne over long yeared, myne Italyan to lately lerned, and my frenche altogether owt of fashyon/

But yet suche Italyan as I have lerned in London, and such lattyn as I forgatt att Cantabridge, suche frenche as I borrowed in Holland, and suche English as I stale in westmerland, even such & no better (my worthy soveraigne) have I here poured forth before you/ most humbly beseching yo^r matie, that you will vouchsafe gracyowsly to looke ynto yo^r loyall subject/ and behold me (coomly Queene) nott as I have byn, butt as I am/ or rather not as I am but as I would be/ for I spare not here to protest, that I have no will to be, but as I should be/

Behold here (learned pryncesse) nott *Gascoigne* the ydle poett, wryting tryfles of the green knight, but *Gascoigne* the *Satyricall* wryter, medytating eche *Muse* that may expresse his reformatiōn/ fforgett (most excellent lady) the poesies w^{ch} I have scattered in the world, and I vowe to wryte volumes of profitable poems, wherwth yo^r matie may be pleased/ Only employ me (good Quene) and I trust to be proved as dillygent as *Clearchus*, as resolute as *Mutius*, and as faythfull as *Curtius*/ Yo^r matie shall ever fynde me wth a penne in my righte hand, and a sharpe sword girt to my lefte syde, *in utramq; paratū*/ as gladd to goe forwards when any occasyon of yo^r service may dryve me, as willing to attend yo^r person in any calling that you shall pleas to appoynt me/ my vaunting vayne being nowe pretly well breathed, and myne arrogant speeches almost spent, lett me most humbly beseche yo^r highnes, that you vouchsafe to pardon my boldnes, and deigne to accepte this my simple new yeres gifte/

Some newes may yt seme unto yo^r matie that a poore gent

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of Engld: wthowt travell or instructions (lattyne except) should any way be able to deale wth so manye straunge languages/ more newes should yt be to my frendes if they heard that any vertue had advanced me to youre service/ but most gladsome newes should I thinke them, if I mighte understand that yo^r noble and worthy mynde had but onely vouchsafed to peruse theis rude lynes/

ffor my comfort & satisfaction herin, I shall chefelie crave that if your matie doe any way mislike this my bold attempt, yow will yet vouchsafe to kepe yt from my knowledge/ “for yt is one especiall comfort, a man to be void of understanding when the successe of his occurrentes is contrary to his desire.”/

I am yo^r mates loyall subject/ borne to enheryte the fredom of yo^r domynyons/ and thearewthall have byn (more then ones) recomforted wth the plesant sownd of yo^r cherefull voyce/ so that yo^r highnes hath vouchsafed to knowe me/ and that (wth the rest) emboldened this enterpryse/ wherin I presume (by contemplacōn) righte humbly to kysse the delycacy of yo^r imperiall handes/ beseeching thallmighty to blesse you wth many prosperous newe yeres, and to enable me for yo^r service according to my desiers this first of January 1576 and ever

Your Mates loyall, and depely

affectionate subject

G. GASCOIGNE.

The tale of *Hemetes* the heremyte

Pronounced before the Q. Majesty att
Woodstocke 1575

NO more most valyant knights/ vyolence must geve place
 to vertue/ and the doubtfull hazard you be in, by a most
 noble helpe must be ended. Thus the Iñmortall gods by un-
 moveable destynny have decreed/ therefore cease your fighte and
 follow me/ so shall you heare that yow woulde litle beleeeve/
 and shall have wth me, that will most behoove you. And you
 (faire lady) fall into this fellowshipp wheare yt shall appere
Sibilla said true, and youre infortunes shall have end./

he speaketh
 to two
 knights that
 foughte
 there

he speaketh
 to A Ladie
 p^{re}sent

Most excellent princesse : forepoynted from above, with yo^r
 presens to please, and yo^r vertue to profit, more then you are
 aware of; how muche you are bownd to the Iñmortall godds,
 and mortall men be bownd to yow, oure present case will partly
 proove/ But before you und^rstand the worth of yo^r vertue, it
 may pleas yow to heare the varyablenes of o^r adventures/ Not
 longe since in the country of *Cambaya* w^{ch} is scytuate neere
 the mouthe of the riche ryver *Indus*, a mighty duke bare
 domynyon called *Occanon*/ who had heire to his estate but one
 onely daughter named *Gandina*/ This ladie then more faire
 then fortunate, lyved most deare to her father and most beloved
 of his people. But “(to prove that beawtie is not ever a benefitt,
 nor highe estates be allwaies the happiest)” it happened within
 a while, *Gandina* soughte by many that were great, and served
 by many that were worthy, had more competyto^{rs} of her
 beawtie, then did either well content her, or proove yt cōmo-
 dyous unto her/ ffor “love w^{ch} is not leadd by order, nor chuseth
 by appoyntment,” lymed her affection unmoveably wth the
 likyng of a knight (of estate but meane but of value very
 great) called *Contarenius* who exceedingly loved her. So the
 desires of many other was somewhat for her glory, but nothinge
 for her gaine. In small proces of tyme, (the secrett fiers of their

he speaketh
 to her matye

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fancies discovered) the smoke of their desires, bewrayed this matter to her father longe before they woold. The duke dissembling what he sawe, determyning to disappoint that he most misliked, neither made challenge to the knight nor charged his daughter for any love was betwixt them. But devysed a way (as he thoughte) most sure, but (as it prooved) most sorowfull, to sett theis lovers in soonder. By the worke of an enchantresse (most cunnyng in her kynde) he caused *Contarenius* to be caughte upp and carryed in the ayre from the coaste of *Cambaya* to the very bondes of the *Ocean* sea: w^{ch} cost *Occanon* xx^{ti} thousande crownes: A deare price of repentaunce. "But it is no novellty for princes to make their willes very costly, and sometyme to pay deare for their owne displeasure."

Contarenius thus straungely devyded from his joy, and pplexed above measure, was charged by his enchauntres to weare this punyshmt wth paciens/ w^{ch} necessity did putt on, and destynyn wold putt of/ And ere seven yeres came aboute, she truly assured hym he should have for his reward the height of his desire. But first he should fighte wth the hardyest knight, and see the worthiest ladie in the whole worlde/ Now (the whilest) she tould hym he must take the garde of a blynd heremyte, who shold recover his sighte, and he his satisfaction, bothe at one tyme/ So she lefte hym on the erth and toke her way agayne into the ayre.

Gandina now lacking longe that she loked for, (the sighte and service of her knight) fell soone into those diseases y^t accompany suche desire as she was accombred with, mistrust, curyosity, and exceeding unrest. At last "(as princes doe fewe thinges so pryvly but, they have ptakers of their counsell, and heires to crownes lack never servantes of hope, w^{ch} be curyous to please them)" the devyse & dealynge of *Occanon* came to the eares of his dawghter/ the w^{ch} beeng tould her, and is it even so (q *Gandina*)? "Care kinges for no righte? and righte cares for no kingdome/" It is neither the court of *Occanon*, nor the countrey of *Cambaya* that I can accompte of, if *Contarenius* be gonne/ farewell unhappy countrey, and most cruell father that tournes me to this fortune to follow my fayth/ w^{ch} neither gretnes of estate, nor hazard of myne adventures shall make me forsake But if I loose not my lyfe, I will fynde *Contarenius*, if he be in the world. This sayd, she pursued her most hard determynacōn:

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and taking onely a damsell wth her in simple habyte wth suche thinges as were necessary, she streighte conveyed her self most closely from the borders of *Cambaya*, and with toyle to longe to tell, passed pills past beleefe, till at last she arryved att the grott of *Sibilla*/ wheare by chaunce she mett a most noble knighte cleped *Loricus*/ by love lykewyse drawne thither, to learne what should betyde hym/ This *Loricus* loved a lady that was matchles, in suche mann^r as was straunge/ ffor after muche devyse and dyllygens to attayn to that favour, that she wold be pleased, he mighte but love her, wthoute lookinge for rewarde; seing no glympse of her liking his utmost devocioñ, (to fynde surely owte her fancie w^{ch} she carryed most closely) he made a straunge assay: wth all semblaunt that mighte be, he shewed to sett by her but litle, that was so soughte for of all/ and the better to color the passyon he was not able to conquere, he made shew of choyce of a new m^{rs} that lyved ev^{ry} day in her eye (a pece surely of price, butt farre from suche a perle as his hert onely esteemed) and to this Idoll he semed to offer all his love, and his service/ leaving no mann^r of observaunce y^t to love apperteyneth/ as wearing her color^s on his back, and her picture in his bosome/ keeping her company before all other, and contynuing most att her comaundem^t/ w^{ch} espied by the ladie that in dede was like no moe (for whatsoever man may thinke might be come or content) though she cared not for his choyce, she shewed skorne of his chaunge/ and disclosed by jealousy that love cold not discov^r. W^{ch} *Loricus* p^{ce}iving he fell by and by to consider, yt was the want of his worthe that made his service unacceptable, and no impossibyllyty in her will, to receyve them to serve her, that meryted the honor of suche favor. Therefore he lefte his owne country and betooke hym self altogether to travell and to armes desiering wth most endeavor but to deserve that reputacōn, as this greate and noble mistres wold but thinke hym worthy to be her's, though she would never be none of his. So thinking no toyle to tough nor no attempt to hard to attayne to renowne, he wandred through the world till by paynfull waies he came to *Sybyllas* grott, where he mett *Gandina*. Theare theis two lovers having occasion to unfold all their fortunes, the lady seking to know the ende of her travell, and the knighte some advyse for the ease of his hope, they bothe receyved this aunswer of *Sybilla*/ that as

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they were now coupled by fortune, they should never part fellowships till they had found owte a place, wheare men were moste stronge, and women most fayre, the country most fertyll the people most welthy, the gov^rmn^t most just, and the princes most wourthy/ So should the lady see that would content her, so should the knighte here that wold comforte hym/ Now most deare and best deserving ladie ytt falles to my purpose and yo^r prayse to say somewhat of my self. Oulde though you see me here and wrynked cast into a corner, yet ones have I byn otherwyse/ a knighte knowne, and accepted of wth the best in the world and lyving in a court of most fame, amongst a swarme of knightes and ladies of greate worthe & greate vertue/ wheare beawty bad the base, and desire soughte the goale/ Itt chaunced me to love a lady to be beloved of love hym self, if he could have but seen her/ Butt as she was suche as didd excell, so was she wonderfull of condicōn/ wthoute dayne to be desiered, but most deynty to be dealt with/ ffor touche her & she would tourne to twenty dyvers shapes/ yet to none but to content me as me thoughte, that thoughte still to touche her was a heaven/ And so yt semed by my hold that was most loath to lett her goe, till she liked (alas) at y^e last, to putt on the shape of a Tigresse so terrible to behould as I durst holde her no longer/ And being so escaped I cold nev^r more sett eye on her/ Madame thus began my payn, but you here not yet my punyshmt^t, being shifted from y^e sighte of y^t I sought above all thinges in the world, & then litle delighting to loke on any thinge ells, I toke by & by a pilgrimage to *Paphos* in *Cyprus*, trusting to here of my m^{rs} theare where *Venus* was most honoured/ whither when I was cōme, as I began to steppe in att y^e dores of her temple I was sodenly stricken blynde/ astonyed at my mischaunce, and understanding no cause, I fell on my knees & sayd, O fayrest of the goddesses & farthest from cruellty, what hath byn my fault that you are thus offended? Thy folly & p^rsumpcōn, q^d *Venus* chapleyn (as I gesse)/ from my youth up (q^d I) I have byn an honourer of vertue, a delighter in lernyng, & a servant of love/ But it is no parted affection (q^d he) that *Venus* wilbe honored wth/ Bookes & bewty make no matche/ and it is a whole man (or no man) y^t this goddesse will have serve her/ And therwthall taking me by y^e shoulders he thrust me oute of y^e temple/ So wth sighes & sorrow I sate

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downe in ye porche, making inſceſſyon to *Apollo*, (the peculyer god I honoured,) to have compaſſyon of myne eſtate/ Now faithfull preyers being harde ere they be ended, *Mercury* cōmes unto me & bids me be of good comfort/ “the gods (q^d he) be juſt though women be angrie” The goddeſſes be all fownde to have this fault/ *Diana* wth *Aetion*: *Pallas* wth *Arachne*: *Juno* wth *Tyresias*, were angry withoute meaſure/ ſo is *Venus* now wth the/ The cauſe (wth the remedy) ſhalbe tould the at *Delphos*/ whither ſtreighte I muſt carry the/ w^{ch} he had no ſooner ſpoken, but by & by I was ſett in the temple of *Apollo*/ wheare firſt demaunding my fault, the oracle made aunſwer: Thy feare and not thie faith. And what (q I) may be my remedye? The beſt beſide the beawtyfulleſt, the oracle ſtreighte aunſwered/ And wth this *Apollo* his preiſt, toke me by the hand recompting unto me the whole corſe of my life/ whome I loved and how I loſt her/ And when I told hym of the faythfullnes of my ſervice, and faultleſnes of my meanyng, of the varyablenes of her condicōn, and at laſt of the fearfullnes of her appearaunce: Ah good *Hemetes* (q he) “It is not the kynde of wemen to be cruell, it is but their countenānce/ and touching theire varyablenes, who will not apply hym ſelf therto, ſhall not muche pleaſe them, nor longe hould them: neither is it to be found fault with: *Nature* yt ſelf loveth varyety, ſo it be withoute deceipt/” now for thy faultleſnes, it ſuffiſeth not/ The ſervant of *Venus* muſt not onely have faith, but alſo lack feare, ffeare loſt the thy m^{rs}ts, and thy boldenes to enter into *Venus* temple being unacceptable, made her ſtrike the blynde/ Butt *Appollo* biddes me tell the, “the gods will receave whome women forſake/ and eyes ſhutt from delighe have myndes more open to underſtanding/” This punyſhmt ſhalbe thy proffitt/ *Venus* can barre the but from her felicitye of love/ but for the devotion thou beareſt to *Apollo*, he geveſt the this gifte/ to be able to diſcypher the deſtyny of ev^{ry} one in love, and better to advyſe them, than the beſt of her dearlinges/ And further now doth promyſe the in revolution of yeres thou ſhalt recov^r thy ſighte/ but this ſhall not betyde the, tyll att one tyme and in one place, in a country of moſt peas, two of the moſt valyaunt knightes ſhall fighte, two of the moſt conſtant lovers ſhall meete, & the moſt vertuous lady in the world ſhalbe theare to looke on/ And when thyne eies

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may beholde that thy harte delighteth in, a ladie in whome enhabiteth the most vertue learnyng, and beawtie, that ever was in creature, then shall they be opened/ and that shalbe thy warrant/ All *Apollo* saieth is soothe/ the whilst, yt is determyned thoue shalt dwell in an hermytage, wheare nothinge that longs to natures use shalbe lacking unto the/ So sodeynly I was shifted to this hill hard by, wheare I have wyntered many a yere farre from the woes & wronges, the world besides is full of/ And nowe best ladie and most beawtyfull, so termed of the Oracle, and so thoughte of in the world, what the enchauntresse told *Contarenius*, *Sybilla* shewed *Gandina* and *Loricus*, and what *Appollo* said to me, by your most happy comyng is verified/ The most hardy knightes *Contarenius* and *Loricus* here have foughte/ the most constaunt lovers *Loricus* and *Gandina* here be mett/ and I poore *Hemetes* (as this knight knoweth) full longe blynde have receyved agayne my sighte/ All w^{ch} happened by the grace of yo^r vertue, w^{ch} the best so muche honor, and we are now most bounde to/ And so I p^sent theis noble p^sons, to pleas yow with their service, and my self to serve yow wth my prayers/ and leaving the lovers to theare delighte, must leave *Loricus* this advyse/ knighte p^secute thy purpose, it is noble/ learnyng by me not to feare/ and of thy self to take payne/ remembring nothinge notable is wooⁿe wthowte difficulty. *Hercules* had by his labors his renowne, and his ruyn by his love/ *Loricus* thyne ende wilbe rewarde/ att least most reputacōn, w^{ch} noblest women must esteeme/ But I feare I have to longe tyred yo^r most noble eares, and therefore onely now I beseche yo^r Matie wth youre happy presens to honour my poore home, whither I meane straighte to guide you.

This tale ended he ledde her to his hermytage wheare when he was cōme he used theis words following and so did leave her.

Here most noble lady have I now broughte you to this most symple hermytage/ wheare as you shall see small cunnyng but of nature, and no cost but of good will/ myne hower approacheth for my orysones/ w^{ch} according to my vowe I must never breake/ I must here leave yo^r Matie, p^mysing to pray (as for my soule) that whosoever wishe you best, may never wishe in vayne./



Fabula ab *Hemete* Heremita, corā Maiestate regia Woodstocki prolata 1575

Alloquitur
equites duos
qui tunc
tēporis ibidē
pugnā ini-
ebāt.

Alloquitur
Heroīnam
quandam ibi
presentem.

Alloquitur
Reginam.

SATIS iam (milites Inviētissimi) satis decertatū est/ virtuti vim cedere oportet/ ancepsq; martis alea nobilissimo auxilio dirimenda est/ Sic dii īmortales inevitabili fato decreverunt/ Absistite itaq; pugna, meq; sequimini/ Sic audietis ea quæ minime credituri estis, mecūq; eo fruemini quod vestri permagni intererit/ Tu autem (virgo venustissima) ad hanc te societatem adiūge/ ubi facile constabit vera esse ea omnia, quæ fatidico ore cecinit futuri præsaga *Sibilla*, et tuis iam tandem adventare finem ærumnis/

Ilustrissima Princeps: divinitus dimissa ut esses, quæ et presentia nos oblectares, & virtute (opinionē magis) prodesse tua, quantū diis debeas īmortalibus, mortales autē tibi; huius nostri acerbissimi casus recordatio demonstrabit/ Sed priusquā tantæ virtutis tam admirabilem (excellētissimam principis) dignitatem dispicias, placeat quæso Maiestati tuæ, varios casus, & crebras fortunæ nostræ cōmutationes, intueri/

Non ita multis abhinc diebus, in terra *Cambaix* quæ sita est ad ostiū *Indi* fluminis prædivitis, *Occanon*; Dux quidē magni nominis, et fama percelebri, rerū potiebatur unicā quā duntaxat habebat filiā *Gandinam* (sic enim appellabatur) principatus sui relicturus heredem/ Hæc a forma (magis quam fortuna) fælix, ut chara patri, sic omni grata populo, & periucunda fuit/ Ceterū non semp formæ decus possessores beat suos, nec sublimis semper fortuna fælix/ Exemplo erit *Gandina*/ ad quam cū (eximia oris incensi pulchritudine) permulti Nobiles proci, nec pauciores haud mediocri dignitate servi confluxissent, longē plures formæ rivales habuit, quā aut ipsa pcuperet, aut rationibus suis magnopere expediret/ Siquidē Amor (qui nullius ad vota consilio directis vestigiis insistit, sed cæco semper præceps impetu ruit,) sese huic dulcissimę virgini in venas atq; medullas sensim infudit/ mentemq; illius *Contareni* cuiusdam desyderio qui eam quoq; miserē deperibat (haud magni sane loci

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militis, sed maxime virtutis) incendit/ Unde adeo factū est ut ille tantus nobiliū amatorū concursus plus ad formæ famā, quā ad mentis tranquillitatem delectationis attulerunt/ etenim non ita multis interiectis diebus, igneus ille ardor qui secreto intus exestuabat incendio, se prodit/ et longe anteq^m illi volebant, ex fumo flammās, incensis subesse pectoribus persensit pater/ Verūtamen Dux quæ vidisset dissimulanda ratus, atq; id quod tantopere displicebat novo atq; inaudito comento avertere cogitans neq; equitē neq; filiam ullius unquā insimulandū amoris existimabat/ Ceterū quo infelices q^m primū disiūgeret amantes, firmissimū ad id ipse (opinionis errore) consiliū suscepit, sed ut exitus docuit infaustū nimis et perlugubre/ Veneficæ cuiusdam artificio (quæ in suo genere scientia longē ceteris omnibus antecellebat,) *Contarenū* in aerē magno miraculo sublimē rapi fecit/ atq; *Cambaia* in ultimas Oceani oras transferri/ quod ut fieret viginti aureorū milia veneficæ dederat/ “Magna herclē penitentiae merces verū illud principibus in viris neq; novū, neque inusitatū videri debet/ quorū plerūq; desideria imanib⁹ solent condiri sumptibus/ magnoq; maxima interdū emūtur incommoda/” *Contarenus* interea tam admirabili modo ab amore divulsus suo, consternatus atq; animo supra q^m dici potest anxius, a venefica admonebatur uti eam quā fatalis inflixerat eandēq; brevi depulsura foret Necessitas calamitatē, equo et recto animo pferret/ futurū namq; (idq; persancte recepit) ut nondū peracto septennio, patientiae præmiū obtineret suæ, voti q; compos fieret/ Ante tamen cū perstrenuo sibi milite depugnandū, & Heroinā etiā videndā, unā omniū quas sustinet terrarū orbis præcellentissimā/ Interea vero cęci Heremitæ curā susciperet/ & quo is tempore amissū recuperaret lumen, eodem illū id ipsū quod tantopere cupiebat consequaturū/ His dictis equidem tristiti et lamentabili fato eū relinquens in aerem denuo subvolavit./

At *Gandina* dū nusquā *Contarenū* videt suū, nusq^mq; eū quem antea quotidie (incredibili cū voluptate) suis irradiantem ocellulis intueri consueverat, ægra animi, iis morbis conflictari cepit, quæ inseparabiles taliū plerūq; cupiditatū comites existunt/ suspicionibus nimirū et crebris curiosarū querelarū procellis, tum a[n]xiferis undiq; cogitationibus, et acerbissimis cruciamentis divexari/ Tandem “(neq; enim magnorum principū negotia ita clam tractantur ut non multos hēant consiliorū participes, regūq; heredibus nunquā desunt spei satellites, qui futuræ felici-

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tatis expectatione illeſti quodvis facinus ſuſcipere recuſant) ” ad aures infelicis filiæ, paternæ crudelitatis fama peruenit/ Quæ a luſtu in rabiem verſa (tantas perbibit medullas amor) itane vero (inquit)? “Nullane regibus Iuſticiæ cura? Nec igitur regnandi Iuſticiæ/” Neq; enim *Ocanonis* aulam neq; *Cambaia* regnũ tanti eſtimo, ſi ſine meo mihi *Contareno* contabescendũ fuerit/ Infælix o patria tuq; o crudeliſſime pater valete/ qui me hanc huius nefandæ tempeſtatis calamitatem ſubire cogitis, te ut ſequar (alma fides) quã utiq; ut violem, neq; celsa fortunæ meæ dignitas, effecerit neq; periculi magnitudo/ Etenim ſi non ſquallore prius et lachrimis confecta, hanc miſerabilem et erũnoſiſſimã animulã dimiſero, nũq^m deſiſtam donec te, te, (mi *Contarene*) ubicũq; terrarũ es invenero/ Hæc fata, iſtituti itineris conſiliũ proſequitur/ unaq; duntaxat pediſequa adhibita, vilibus induta veſtibus, (rebuſq; oĩbus ad vitã pertenuẽ et lugubrem ſuſtẽtandã poſitis atq; inſtructis) clam *Cambaya* proficiſ[c]itur/ In itinere vero quas quantasq; moleſtias pertulerit quibuſq; fuerit iactata caſib⁹, cõmemorare et longũ foret et auditu certe incredibile/ Nihilominus tandẽ poſt anxios ancipiteſq; labores, ad *Sybillæ* antrũ devenit/ Ibi *Loricum* quendam equitẽ perilluſtrem, qui eo quoq; sævo compulſus amore, fati eruendi cauſa conceſſerat offendit. Heroĩnam amabat *Loricus* iſte, qua naturæ, qua fortunæ dotib⁹ plane incomparabilem/ ſed amore mirabili inuſitatoq; Nam cũ omnem operã õeſq; ingenii ac induſtriæ machinas adhibuiſſet, eam uti ſe apud illam in gratiam poneret, nullo ut quamvis alio propoſito præmio, permitteret tamen ſemet ipſum ab illo duntaxat amari, Illa autem immitem ſe ſemper atq; inexorablem præberet, nihilo proruſ illiuſ inſleſti vel ſedulitate vel obſervantia comoveri videretur: ſtatuit miro quodam artificio arcana mentis conſilia quæ illa tã cautẽ contexerat expiſcari/ Eam itaq; cuiuſ amore õiũ inflamarentur animi (tanta erat vultuſ venuſtaſ) vili ſe pendere præ ſe tulit/ quoq; meliuſ cordiſ (quod reſtinguere nequierat,) diſſimularet incendiũ novam ſibi Heroĩnam deligit quæ quotidie repudiate oculiſ obſervaretur/ pulchram illam quidem & peramabileẽ, ſed nihil ad hanc quã animo medullituſ adamarat/ Huic ſe Divæ totũ dederat/ Huic ſacra quotidie faciebat, õiq; obſequio, cultu et obſervantia, ſeſe ad illiuſ fixit arbitriũ/ Nihil omiſit eorũ quæ a percurioſiſ amantibuſ fieri cõſueſcũt adeo ut humeriſ coloreſ ipſiuſ geſtarit (obſequii et

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amoris insignia) in sinu autem expressam imaginis formam (a perito artifice eleganter depictā) circūtulerit/ Accedit preterea quod ceteris oībus preteritis, in illius se penitus consuetudinem imēserit/ seseq, totum ad ipsius nutū voluntatēq, converterit. Hæc cū animadvertissit præstans illa quę parem oīb⁹ corporis atq, animi quæ conferri a natura possent munerib⁹ nullam unquā invenit, quamvis de delectu magnopere non laboraret, immutati tamen amoris contumeliam indignius ferre visa est/ unde factū est ut quod Amor nequierat, zelotipia detexerit/ Siquidē *Lo[ric]us* plane pspexit indignitatem illius, (non autem ullā Heroinæ implacabilem natura importunitatem) facere ne grata viderentur ea quæ ab illo proficiscerentur officia/ facilem quippe ipsam/ perq, benignā videri: talemq, prorsus quæ tanto dignos honore protinus susceptura foret, meritosq, meritis affectura præmiis/ Itaq, relicta patria labori atq, armis totū se devovit, oīq, conatu in hanc duntaxat cogitationem incubuit eam ut demū (meritorū fama) consequeretur gratiam, uti ab hac nobilissima oīq, laudis splendore circūfluēte Heroina dignus censeretur qui ipsius esset, quāvis ipsa illius nūq^m futura foret/ proin deserta patria, nullos non experiūdos subeundosq, labores, nullū non audendū quamvis perarduū facinus existimans, miseris actus errorib⁹, omnē penē terrarū orbem, itineribus asperimis, difficillimisq, peragravit/ Donec tandem ad *Sibillæ* antrū, ubi *Gandini*[æ] obviā dederat pervenit/ Ibi vero duo Amantes isti oēm fortunę suæ acerbitem oēs, quas perpassi fuerant ærūnas, exponūt/ *Gandina* etenim prælongi laboris finem prænoscere avebat/ *Loricus* autem curarū et spei solamen exoptabat/ utriq, tandem *Sibilla* hanc in sententiā respondit/ Quod quemadmodū iā societate coniuncti ērant ita a consortio non se abstraherent, donec eo tandem pervenissēt, ubi homines strenuissimi, terra fertilissima, fæminę pulcherimæ, populus ditissimus, regimen iustissimū princepsq, dignissima invenirentur/ Sic autem Heroina quod magis optaret videret, milesq, solamen animi sui exaudiret/ Iam præstantissima Princeps, oīq, virtutis decore circūfusa, tū huius instituti sermonis ratio, tū laudū tuarū præcellens splendor et dignitas admirabilis, postulare videntur ut de me ipso nonnihil dicam/ Senem quamvis me (Regina) videas effætū viribus, squallidū, rugis deformem, et velut mortaliū oīū exclusissimū, hanc in solitudinem et tenebras detrusū, tamen fui (Regina) fui quondā inclyti nominis eques, sūmoq, in

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honore habebat ab his qui fortitudinis tū fama perinsignes, totū pene terrarū orbem (rerū gestarū gloria) compleverant/ versanti autem mihi quotidie in aula celebri atq, pernobili fortissimis undiq, equitibus ac Heroinis excellenti venustate ac virtute præditis affluentibus (ubi pulchritudo formaq, palmam temere, meritis autē præmia cessere,) evenit ut cuiusdam Heroine amore, miser implicarer/ Cuius in ore tantus fluxit honos tantaq, maiestas, *Veneris* ut ipse filius si eam conspexisset, eodem procul dubio proflagrasset incendio/ Verum enimvero quemadmodū illius in ore *Venus* omnes suavitates atq, delicias illigarat suas, ita Natura fluctuoso illam ingenio finxit, et plane mirabili/ Siquidem amantes illa quidem non est aspernata suos, sed inexpiablem se semper præbuit ac difficilē/ ōiūq, quę unq^m vixerunt, maximē intraçtabilem/ Etenim si quando tetigissem, in centū se protinus verteret formas/ Nullam autem speciem unq^m suscipere visa est quę non oculos meos incredibili voluptate perfunderit/ Sic nimirū (Regina) eo contactu afficiebar, ut quoties is mihi contigit, in cælo cū diis immortalibus versari viderer/ facile autem id quivis intelligere potuisset quandoquidē semel si apprehendissem, denuo demittere mortis erat instar/ Donec se tandem in Tigridem convertit/ Tū vero monstro conterritus amplius contueri non audebā/ itaq, mihi e manibus elapsa, nūq^m se postea conspiciendā præbuit/ Ex hoc fonte (Regina) in[i]tio dolores redundarūt mei/ Nondū tamen audis quę pena hanc tantā acerbiterit exceperit/ Nam cū hunc in modū eius rei privarer aspectu, quam supra terrena ōia concupiverem/ adeo ut assidue in eam intuens, in eaq, oculis semper et cogitatione defixus, nullam prorsus ceteris in rebus contemplandis voluptatem pceperim, statim *Ciprū* versus ad insulam *Paphos* peregrinari cepi/ meq, hac spe miser consolabar, fore ut illic aliquid certi de mea cognoscerem/ quandoquidem *Venus* ibidē religiosisime coleretur/ Eo cū venissem atq, templi iam limen institissem, illico me oculis captū sensi/ Tam horrendo obstupefactus casu (neq, ullius mihi conscius sceleris), in genua provolutus, hæc lamētabili voce profudi/ Alma *Venus* dearū ōiū pulcherrima quęq, ab ōi prorsus crudelitate abhorres, quod in te tantū facinus admisi, quo numen mihi tuū tã infestū reddiderim? Stultitia et Temeritas tua, respondit (uti reor) *Veneris* Antistes/ at inquā a teneris unguiquulis virtutis amator fui, Doctrinæ cliens/ captivus Amoris/ Imo vero (inquit

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ille) simplex non dispartitus esse debet is qui *Veneri* defertur honos/ Invigilare studiis non adeo *Veneri* convenit/ Totū nempe Dea hōiem, aut omnino nullū requirit/ His dictis continuo per humeros violenter arreptum, Templo me præcipitem eiecit/ Tū vero acri percitus dolore, ægrisq, imo ductis pectore suspiriis, in porticu ubi mæstus consederā, *Apollinem* peculiarē meū quem præ ceteris semper colui Deū obsecrabā, ut supplicis sui sortem indignā cōmiseresceret/ Enimvero quæ fide concupiūtur vota, iis vix dū finitis, protinus occurrūt cœlites/ astitit namq, mihi precanti/ *Mercurius*, & bono sis (inquit) animo/ quāvis enim Mulieres ira et indignatione acrius interdū effervescent, Dii tamen æqui semper atq, placabiles esse consueverūt/ hoc morbo laborant pleræq, omnes Deæ/ sic *Diana Aëteoni*, *Arachnæ Pallas*, *Tyresisæ Iuno*, præter modū ōes adversæ infestæq, fuerunt, veluti iam tibi quoq, *Venus*/ Tantarū autem irarū causæ una cū remedio *Delphis* tibi postmodū aperientur/ quò transferri te confestim oportebit/ Hæc fatus in Templo *Apollinis* protinus me constituit/ ubi primū cū ab *Apolline* suscitarer qua in re deliquissē, editū est oraculū huiuscemodi/ Formido, non tua fides/ et quod igitur (inquā) remediū? præter (inquit) Pulcherrima, Præstantissima/ Exinde vero *Apollinis* Sacerdos manu me prehendit/ omnesq, anteaçtæ vitæ meæ misérias, atq, ærūnas enumeravit/ Cuius amoris me dederā, ac quibus eam modis perdideram/ atq, hic cum ego fidei constantiā, mentis integritatem, *Heræ* meæ varios volubilesq, mores, speciem deniq, in quā se induerat terribilem, indicassem, Ah bone *Hemetes* (inquit) Non ita medius fidius natura Mulieres implacabiles sunt atq, iñmites, sed vultu duntaxat itā se componunt, ut quamvis non sint, crudeles videantur tamen/ At varietatem quis in fæmina reprehenderit? quin potius tempestatibus obsequeris, teq, ad earū voluntates, atq, ingenia accomodes/ secus enim qui fecerit, is certe neq, placere multū poterit, neq, expetitis diu perfruetur voluptatibus/ Quāq, quid est quod eo nōie mulieres in crimen voces? Ipsa natura siquidē quā non insidiosæ varietatis amans? de iñocentia vero quid attinet dicere? Iñocentem ēe, non hoc quidem ad id quod queritur satis est/ *Veneris* enim Clientes non fide solū præditos esse oportet, sed ōis formidinis expertes/ Nam quod desyderiū amiseris tuū, timoris erat id quidem tui/ quod oculos, audaciæ/ quippe qui *Veneris* Templū alienissimo etiā tempore invisus

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intrare non dubitares/ verūtamen hæc uti renuntiarem mandavit *Appollo*, consuesse Deos im̃ortales eos in fidem suscipere quos a se mulieres ablegarint: & clausis ad libidem oculis p̃clara tamen scientiæ lumine sæpenumero collustrari./

Et quidem hæc penæ calamitas plus tibi ad vitam recte instituendam momenti attulerit, quā oculorū tuorū cæcitas damni aut dedecoris inflixerit/ oculis enim te duntaxat & amoris fælicitate privavit *Venus*/ *Apollo* vero (tanti est apud ipsū is quo eū prosequeris honos) hoc tibi concessit/ futuri ut prescius quo quisquis fato amet, prænosceres/ plusq; consilio multo quā qui sit ex *Veneris* delitiis, valeres/ pollicetur deinceps fore ut post aliquot annos amissū lumen recuperes/ sed hoc non ante tibi contigerit, quā uno eodem et loco, et tempore in regione pacis atq; otii gloria florentissima dū inter se equites strenuissimi duo conflixerint/ totidēq; constantissimi amantes obvii ibidem erūt, intereritq; huic spectaculo præstabili insigniq; virtute *Heroïna* una oīū quas orbis terrarū sustinet amplissima/ Cum itaq; oculis tuis contra tueri licebit id quod tibi maximè cordi futurū scio, (præcellenti virtute Principem, et eruditione incomparabili redundantem, naturæ vero ipsius habitu tam divino, nullo ut unquā mortali in corpore par decus ac pulchritudo exstiterit), tū demū (nam id tibi signi instar erit) oculi confestim aperientur/ Nihil *Apollinis* oraculo certius/ Tibi autem interea ista dū eveniant, solitaria quadā in cellula manendū est, ubi oīa ad usū naturæ necessaria suppeditabuntur/ His dictis hoc in colle quem iuxta vides protinus constitutus sū/ quo in loco multos iā annos incultam quidem et sordidam, sed tranquillam vitam extraxi, ærūnarū earū oīū atq; iniuriarū expers, quibus impurus atq; lachrimabilis mundus undiq; scatet/ Nunc igitur, Princeps Augustissima, mortaliū et optima ōnia et pulcherima, sic *Apollinis* oraculo dicta, sic universi terrarū orbis consensu celebrata; quicquid *Contareno* venefica, *Gandinæ* et *Lorico Sybilla*, mihi autem *Apollo* prædixerant, ea ōnia tuo fælicissimo illustrantur adventu/ *Contareno* et *Loricus* milites impigerrimi, depugnarūt/ *Loricus* et *Gandina* (Amatores fidelissimi) convenerūt/ Ego autem pauper *Hemetes*, qui perdiu quēadmodum scit Miles iste/ in hisce silvosis latebris cæcus dilitui, nunc tandem te (Regina) sexus tui lumen et totius orbis stellam intueor/ Hæc excellenti et padmirabili tuæ virtutis magnitudine confecta sunt/ quæ ut optimi cuiusq; mentē sacra veneratione

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perfundit, sic nos sibi devotos æternū obstrinxit/ Quapropter hos nobilissimos ac perillustri præditos virtute viros tuæ Maiestati (Regina) comendo, obsequio procul dubio et observantia magno tibi semper usui ac voluptati futuros/ me autem ipsū qui ardentissimis apud Deū opt: max: votis pro incolumitate tua susceptis, amplitudini ut tuæ perpetuo deserviam/ Prius tamen quā amatores hos expetitis desyderiis reliquero, *Loricus* paucis admonendus mihi videtur/ Macte itaq, virtute Miles, disce ex me (siquidem apprime tibi utile fuerit) nihil timere/ a te autem ipso dura pati/ Amat ardua virtus/ Nihilq, præclarū, non idem difficile/ Labor *Herculi* famam attulit, mortē autē amor/ *Lorice* ne dubita hic exitus erit/ virtutis tuæ præmiū (saltem nominis gloriā) consequere/ quā Nobilissimæ fæminæ ceteris oib⁹ rebus anteponunt Sed vereor ne Celsitudinis tuæ auribus nimis diu submolesta et iniucūda fuerit oratio mea/

Quapropter hoc unū deprecor ut humilem hanc meam et subagrestem Casulam quo te confestim deductur⁹ sū claris, et præfulgentibus Maiestatis tuæ radiis illustrare digneris.

His dictis atq, peractis, Maiestatem regiam in Cellulam deduxit suam/ ubi his veniam ab eadem petiit verbis.

Iam iam (Regina modis omnibus dignissima) Matem tuam in hanc Cellulam agrestem conducere præ me tuli/ ubi non artem, sed Naturæ dona, neque sumptus inofficiosos, aut conditioni meæ dissimiles videre dignabere/ Hora enim (orationib⁹ meis assignata) appropinquant, (vota namq, maximis occasionib⁹ obstantib⁹ perimplenda sunt) Maiestatē tuam ibidem derelicturus veniam peto. Deum tamen ipsū obtestor, me clementiā misericordiāq, suam (non secus quam pro anima mea) deprecaturū, ut qui optimē Celsitudini tuæ voluerint, id nusquā nūquamve frustra deprecari valeant./

Tam Marti quam Mercurio.

*Chi tropo abbraccia niente spesso tiene
 cost se vede vn huomo ingordo & vile
 Contrario a me ma piu di volte auiene
 per far mostrar vn nuouo & strano stile
 piangendo io vo pe'l molto ben bramare
 che tiene l tutto & niente puo abbracciare./*



Favola di *Hemete* heremita raccon- tata in presenza di sua Maestà a Wood- stok. 1575.

NON più valorosissimi Cavaglieri, bisogna che la violenza ceda alla virtù, e che il vostro dubbioso pericolo con un nobilissimo soccorso si finisca. Così gli Dei immortali con loro destino impermutabile hanno decretato. però cessate di combattere, e seguitate mi; cossi facendo udirete cose difficili a credere, et havrete meco cio, che più vi conviene. E voi (bella Donna) siate ancor di nostra compagnia: così vi sarà manifesto, che la *Sibilla* havea profetizzato il vero, e che le vostre sciagure haverão ancor fine.

parlando a
duoi Cavag-
lieri com-
battenti.

parlando a
una Doña
presente./

Eccellentissima Regina, predestinata da cieli per piacer con la vostra presenza, e per giovar con la vostra Virtù piu che stimate; quanto vostra Altezza a i Dei immortali, e gli huomini mortali a vostra Eccellenza siano ubligati, hora lo stato nostro ne farà pruova manifesta. Ma prima che intendiate il valore delle Virtù vostre, piacciavi d' udire i varii casi de la nostra fortuna. Ei non è gran tempo, che nel paese di *Cambaia* presso a la bocca del ricchissimo fiume chiamato *Indo*, regnava un Duca potentissimo *Occanon* addomandato: il qual haveva una figliuolla unica et herede del suo stato *Gandina* nominata. Era questa giovane al suo padre, et al suo popolo tutto carissima, e molto piu bella che fortunata. Percioche non essendo la bellezza, ne gli alti stati sempre felici, avvenne che presto essendo ella da molti grandi, e degni huomini amata et servita, et havēdo per la sua rara bellezza gran numero di rivali men convenienti al suo stato, da se stessa (come cōmunmente amore mai si lascia dal consiglio condurre, ne far sua scielta per volere d' altrui) havea volto tutto l' animo suo ad amare un Cavagliero *Cont[a]reno* chiamato, d' assai bassa conditione, ben che di molto alto valore. Ella amava adunque sopra modo questo Cavagliere, tanto che quel che facevan tanti altri (del

parlando a
sua Maestà.

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che ella non dimeno si gloriava) tutto era nulla. Ma non passarón molti di che essendo la troppo gran fiamma di *Gandina* e di *Cont[a]reno* scoperte, fù ancor da lontano il fumo dal Ducca veduto. Del che ei senti grandissimo dolore: non dimeno dissimulando cio che vedea, e proponendo di rompere con bel modo i lor disegni, non volle cossi presto accusare il Cavagliere, o riprendere la sua figliuola. per la qual cosa trovò una astutia: la quale, si come al' hora gli parve sicura, cossi la trovò poi (come spesso avviene) dolorosa. e la astutia fù questa, di far dividere gli duoi amanti. impero che con l' aiuto duna Maga ne la sua arte accortissima fe pigliare il Cavagliere, e alzandolo nel' aria il fe trasportare da i confini di *Cambaia* fin al ultimo litto del mare *Oceano*. Questa devisa gli costò ventimila ducati, prezzo assai caro per la seguita penitenza, ma non è cosa nuova, che a i Principi costi assai il lor volere, & che tal volta comprino troppo caro il lor dispiacere. *Contareno* essendo in questa strana maniera da la sua carissima innamorata separato, e sopra modo pensoso, la medesima Maga il confortò, che patientemēte quella angoscia sopportasse essendo da la necessità costretto; che il medesimo destino poi glielne libererebbe. poi gli promise, che innanzi che passassero sette anni acquisterebbe il suo alto desio in premio de suoi travagli: ma prima combatterebbe col piu valoroso Cavagliere, e vederebbe la piu degna Donna di tutto 'l mōdo. In questo mentre ella gli disse che gli bisognava esser guidato da un Heremita cieco, il quale riceverebbe la sua vista, & egli in un medesimo tempo il suo contento;/ cosi lasciato lo in terra, ei sen' andò via per l' aria. Hora *Gandina* privata tanto tempo di cio, che piu bramava, cio è de la compagnia, & servitio del suo Cavagliere, fù presto aggravata da quelle malatie che si fatti desii accompagnano; cio è di diffidenza, di curiosità, & di grandissimo affanno, et inquietudine d' animo. Ultimamente (si come i Principi fanno pochissime cose senza cōmunicarle ad altri, et a quegli che hanno ad esser heredi de la Corona non mancano mai servitori per la speranza del futuro premio, per il che si sforzano di far loro ogni piacere) la devisa & modo d' *Occanon* furon à *Gandina* pienamente detti e racconti; & la cosa intesa, disse la povera giovane, e sta la cosa cosi? non hanno i Principi debita cura del dritto? bene, & il dritto ancor non si cura de regni. Ne la Corte d' *Occanon*, n' ancor la terra di *Cambaia* mi saran di

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nessuna stima havendo perso il mio dolcissimo *Contareno*. A Dio patria infelice, à Dio crudelissimo padre, che mi sforzi à tante miserie per mantener la mia fede, laquale io non voglio rompere ne per altezza di corona, n' ancor per pericolo, quantunque duro, e terribile sia. Ma mentre a Dio piacerà ch' io viva, io vo a cercar il mio *Contareno* ovunque sia nel mondo. E cossi detto messo in essecutione le sue fierissime risoluzioni, & accompagnata duna sola damigella, vestita vilmente, con provisione de cose necessarie pel loro vivere secretamente uscì da i confini di *Cambaia*, & con grandissimo travaglio, passando per incredibili pericoli, finalmente pervenne a la spelonca d' una *Sibilla*, dove per caso incontrossi in un Cavagliero valorosissimo chiamato *Lorico* d' amore la condotto similmente per saper dalla *Maga* del fine che i suoi desii haverebbono. Questo Cavagliero amava sopra modo una Donna che nõ haveva pari nel mondo: per il che dopo molti devisi, & diligenza grandissima per ottenere il suo favore, accioche solamente le piacesse esser da lui amata senza altro premio de' suoi servitii, & vedendo nessuno inditio ne sembianza, che ella gli volesse in alcuno modo quello concedere, egli per poter penetrare ancora nel secreto de le fantasie di quella, fece una strana pruova, impero che in tutto quel che faceva, faceva sembianza di non curarsi piu di lei, la quale d' ogni altro Cavagliero era tanto amata. & per dar piu vivo colore a la sua intolerabil passione, fè sembiante de haver posto il suo cuore in una nuova Signora, la quale vedeva, e parlava ogni dì. Era questa Donna veramente rara, ma non d' accomparare a l' altra, che tanto havea già scritta nel cuore; non dimeno come a un Idolo continuoamente l' adorava, non mancandole di quelle debite riverenze, che gli amanti far sogliono, come d' esser vestito de suoi colori, & di portare secretamente il suo ritratto, accompagnandola sempre innanzi ad ogni altra Donna, et offerendosi continovamente al suo cõmando. il che vedendo la Donna (la quale in fatti era incomparabile) ben che non si curava di quella novità non gli aggradiva ancor troppo quel cambio. per la qual cosa per la porta de la gelosia, scoopri cioche l' amore sempre celato teneva. del che avedendosi *Lorico* frà se stesso imaginò, che 'l mancamento de suo valore gli rendeva ogni suo servitio vano, & che non era impossibile che la sua Signora accettasse in bona parte il servitio di tanti, che pur favor meritavano, però abbandonata la

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patria si diede in tutto a peregrinar pe'l mondo, et seguitar l' arme, bramando con ogni industria d' acquistare solamente tanta riputation nel mondo, che questa sua grandissima & Illustrissima Signora lo riputasse degno d' esser suo servidore, ben che ella già mai al suo volere inchinava. & cossi poco curandosi d' alcun travaglio & meno temendo alcuno pericolo, pur che lo conducesse ad honore, pel mondo errava, fin che alla spelonca de la *Sibilla* parimenti arrivò; & trovandosi la *Gandina* (come ho già detto) i duoi amanti cōminciarono a palesare l' un a l' altro le lor fortune. Onde la Donna cercando d' intendere il fine de suoi travagli, e'l Cavagliero non meno sperando d' haver qual che conforto della sua speranza, ad ambidua la *Sibilla* così rispose; che si come per caso s' erano insieme quivi ritrovati, così non si dividerebbono l' un dal' altro, fin che pervenissero ad un luogo, dove troverebbono gli huomini più forti, le donne più belle, il paese più fertile, il populo più ricco, la repubblica più giusta, & la Principessa più degna, Il che facendo la donna vedrebbe ciò che più le contentarebbe, & il Cavagliero udirebbe il suo conforto.

Hor carissima, e degnissima Regina mi conviene (senza tacere le vostre lodi) di mè stesso ancora ragionare un poco. vostra Maestà mi vede male in arnese, vecchio & de rinze pieno, in questo cantone dal mondo solitario; non di meno io sono stato Cavagliero ben conosciuto & riputato frà i più valenti del mondo; con ciò io sono stato in una corte molto famosa in compagnia di molti degni Cavaglieri, & di donne virtuose, la dove la beltà se fe innanzi, & il desiderio si sforzò di haverne la vittoria. Hora avvène che per sorte amai là una donna veramente degna d' esser dall' amore stesso (quando gli fosse stato possibile di vederla) amata. Ma si come ella era sopra ogni altra eccellente, così era di strane maniere anzi ammirabili. Ella non sdegnando d' esser amata, non era però mai accostevole/, et essèdo tal volta toccata in varie e nuove forme subito si trasformava; ma in nessuna tanto horribile (al parer mio) che non pigliassi piacer di vederla, e quando tal volta la tocai mi pareva d' esser nel paradiso. E la teneva sì volentieri che mai la lasciava da mè partire, fin che (ahi lasso mè) in una tigre ultimamēte si trasformò, la quale mi pareva tanto terribile che più toccarla non ardiva. per la qual cosa partitasi quella, non mi fù mai fortuna poi tanto favorevole di reviderla. Eccovi serenissima

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Regina le mie pene, ma non sapete ancora i miei altri martirii. Impero che essendo separato da quella, che sopra ogni altra amava, aspetando ò mirando mal volentieri ogni altra, io andai in pelegrinaggio a *Pafos* in *Cipri* sperando udir novelle della mia Signora, la dove *Venere* con piu grande divotione, è riverita & adorata. Essend' io adunq. là gionto, & volendo entrare al suo Tempio subito diveni ciecco; Ma atonito & astupefatto per la sciagura mia senza mia colpa (come io pensava) avvenuta, Io mi messi in ginochioni dicendo, O *Venere* piu bella di tutte le Dee, & da ogni crudeltà alienissima, qual delitto mio te ha mossa a tanta indignatione? La sciocchezza, & presuntion tua rispose (com' io credo) il suo sacerdote. Io replicai dicendo; io ho pur in fin dalla gioventù mia havuto sempre in prezzo la virtù, & ancor dilettrandomi delle lettere son stato sempre mai servo d' amore. rispose il Sacerdote, *Venere* non vol esser servita d' una affettione divisa et imperfetta: Come s'acconcordano le lettere con la bellezza? Bisogna che con tutto 'l suo cuore (over nulla) serva colui, che a questa Dea serve. e questo detto mi prese per gli homeri, e mi scacciò fuor del suo Tempio. Al' hora io con lagrime, & con sospiri sedendo al portico di detta *Venere* supplicai *Apolline*, (che è il Deo, al quale havea spetial divotione,) di voler haver compassione de lo stato mio tanto accerbo. Hor, si come le orationi fideli sono esaudite in cielo, prima che sian finite in terra, *Mercurio* mi vene a confortare dicendo, gli Dei sono giusti, ben che le donne siano sdegnose, e questa malatia hanno ancor le Dee: come *Diana* contra *Aeteone*, *Pallade* contra *Arachne*, *Junove* contra *Tyresia*, tutte sono state sopra modo adirate. cosi parimenti è *Venere* adesso contra di tè. La causa insieme col rimedio ti fia manifesta in *Delfos*, dove mi bisogna subito trasporta[r]ti. Non hebbe ancor finito il suo parlare, quando subito mi trouai nel Tempio d' *Apolline*, e la, domandogli qual fosse il mio delitto, il tuo timore, & non la tua fede, rispose l' horaculo. che rimedio mi troverai, diss' io? Il rimedio è la buonissima oltre che è bellissima, diss' egli. & questo detto il Sacerdote mi pigliò per la mano, e mi raccontò tutta la mia vita passata, che donna amava tanto, & come l' havea persa: & ripetendomi la fedeltà mia servitù, & la pura mia intentione, le varietà de le sue conditioni insieme con la sua horribil forma, deh povero te disse *Mercurio*: caro *Hemete* le donne di lor natura non son crudeli,

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ecceto solamente in apparenza. & quãto a la lor varietà colui, che non vi si sa accomodare, non può longo tempo compiacerle, n' anche ritenerle. Non è cosa degna di riprehentione, la natura stessa si diletta di varietà, quando si fa senza fraude. Quanto alla tua fedeltà, ella non era assai. Impero che i servi di *Venere* deono esser non solamente di fede pieni, ma ancor di paura voti. il tuo timore t' hà tolta la tua Signora, & *Venere* per la tua presuntione di voler senza licenza entrar al suo sacro Tempio ti hà tolto la luce degli occhii.

Hora *Apolline* hà voluto, ch' io ti narri, che gli Dei per la lor bontà vogliono volentieri ricevere tal volta quelli, che dalle donne sono stati abbandonati, e hanno ancor detto che gli occhii ritirati da piaceri mondani fanno la mente piu attenta ad intendere il bene. Questa punitione (disse) ti sarà utile. *Venere* solamente ti potrà torre la felicità d' amore, ma in premio della divotione, che tù hai sempre havuto ad *Apolline*, egli ti fà gratia di poter predire gli destini d' ogni amante, & ancor di aconsigliargli molto meglio che non saprà alcun altro a *Venere* carissimo, & oltre a cio ti promette che col tempo la vista ti sara resa/ ma cio non t' avverrà fatto se non quando in un momento, & in un medesimo luogo nel paese di pace, due valorosissimi cavaglieri combatteranno, e due fidelissimi amanti s' incontreranno, & la piu divina donna del mondo sarà presente allo spettacolo. Al' hora quando colli occhii tu potrai mirare, quel che piu t' agrada, cio è una donna la piu compiuta d' ogni virtù, di lettere, & di beltà, al' hora dico ti sarà resa la vista, & questo sarà infallibil segno: che *Apolline* non predisse mai il falso. fra tanto egli è stato ancor risoluto che tu ti ritiri ad un hermitagio, la dove ogni cosa necessaria ti sarà proveduta, & cosi io fui subito trasportato a questo prossimo monticello, dove molti anni invernai lontano dalle miserie, & injurie del mondo.

Hora Signora dal' oracolo chiamata la migliore e la piu bella del mondo, e cosi creduta da tutti i immortali, quel che la Incantatrice disse a *Contareno*, e tutto quel che a *Lorico* & *Gandina* predisse la *Sibilla*, e tutto quel che a mè *Apolline* promise con la vostra real e felice presenza è verificato.

I valentissimi Cavaglieri *Contareno* and *Lorico* han qui combattuto: i fidelissimi amanti *Lorico* & *Gandina*, si sono qui incontrati: et io povero *Hemete* (come ben sa questo cavagliere) essendo stato molti anni cieco ho ricoverato la luce de gli

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occhii: & tutto questo è avvenuto per la gran gratia de le vostre infinite e singolari virtù, le quali i boni ammirano, e noi parimenti per obbligo riveriamo.

E però io vi voglio presentare queste persone nobili, & mè stesso con prieghi devotissimi per servirvi, ma lasciando gli amanti a lor piaceri, bisogna che prima io ammonischi un poco *Lorico*,

Cavagliere sta fermo nel tuo proposito: per che e veramente degno & nobile: imparando da mè a non haver paura et a durare da tè stesso ogni fatica: non ti dimenticare che le cose grandi non s'acquistano senza gran difficoltà. *Hercule* per sua industria, e grandissimi travagli acquistò gloria, & per l'amore la morte. *Lorico*, il tuo fine havrà il suo premio al meno riputatiõe grande, la quale alle donne nobili più piace. Ma per non dar piu fastidio a vostra Maestà, humilmente vi supplico che con la vostra reale & felicissima presenza honoriate la mia povera stanza, dove desidero condurvi.

Finito il suo parlare, conduse *Hemete* la sua Maestà al suo hermitagio, dove entrato con queste parolle prese da lei licenza.

Illustrissima Regina, la mia presùtione v' hà condotta quà a questa povera stanza inculta, & manca d'ogni cosa, se non di quel che la natura produce, non vi essendo nessuna spesa se non solamente buona volontà. Ma essendo già venuta l' hora debita delle mie divotioni (per che i voti non si deono per niente rompere) humilmente bacio le vostre reali mani, sempre fidelmente promettendo di porgere humili preghiere a Dio (come per la mia propria vita) che il desiderio di quelli che vi desiderano ogni bene e grandezza, non rieschi loro vano.

Tam Marti quam Mercurio



Les bons Noÿers sont (pour leur fruct) battúz
 dez hom̃es ingratz. auxquelz ilz font profit
 mais plus grand bien. poursuyue leur merit
 car plus fertilz ilz sont & reuestuz.
 Moy malheureux. le mond se'sbat dez miens
 & suis stéril (battu) mon fruct n'est riens.

La Fable d'*hemêtes* l'hermite, Prononcée devant sa Majesté a Wood- stock 1575

HOLA, hola (Chevaliers treshardis) il faut que la violence se rende a vertu, et que voz perilz tant douteux par un secours tresnoble soient finis/ Voila le decret imobil des dieux immortelz/ pourtant cessez plus oultre combâttre et me suivez/ car en ce faisant il vous fera entendre choses bien difficiles a croire, et vous menerai a ce qui plus vous peut complaire/ Et vous (Madame tresbelle) nous accompagnez aussi, Et vous sera manifeste que la *Sibile* vous avoit veritablement prophetizé/ Et que voz malheurs auront leur fin/

Tresexcelente Princesse predestinée des Dieux (de par voſ presence angelique) a complaire et proffiter plus que ne pensez, combien voſ hauteſſe aux Dieux Immortelz et les hômes mortelz a voſ excelence soient obligez, noſ cas presentement pourra bien manifester/ Mais devant que vous entendiez la valeur de voz vertus, ne vous desplaie d'escouter a la varieté de noz aventures/ Il n'y a pas encores longtemps que au pays de *Cambaye* (lequel est situé bien prez a la bouche de ceste tresriche riviere qu'on appelle *Indus*) y avoit un trespuissant Duc qui y regnoit nommé *Occanon*/ ayant seulement une fille heritiere a son roiaume qui s'appelloit *Gandine*/ Ceste Dame alors plus belle que bien fortunée, vivoit longtemps bien aimée de son pere, et tresaimée de son peuple/ Mais pour faire voir que la beauté n'est pas tousjours un benefice et que les grands estats n'y sont point en tout les plus heùreux, survient que la belle *Gandine*, tantost de plusieurs grands et dignes personnages desiré et servy avoit desja gaigné plus grand nombre de compititeurs a sa beauté qu'elle ny vouloit ou a son estat estoit cōmode/ Pour ce que l'amour qui jamais se conduit en ordre, n'y fait son election selon le vouloir d'un autre, avoit desja imobilement congelutinés ses affections d'aimer un Chevalier

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assez bas de parentage mais de tresgrand valeur/ nōmé *Contarenus*/ lequel sur toutes l'aimoit en telle maniere que les desseins de plusieurs autres, bien glorieux (mais moins cōmodes) a elle estoient, et en peu de jours, les flames secretes de leurs fantasies estans decouverts) la fumée de leurs vouldoirs trop tost decouvroit l'entur au Duc mesme mais luy dissimulant ce qu'il vid a l'oel, et deliberant rompre leurs desseins a luy tant despiteux n'a point encores voulu ou accuser le Chevalier, ou condamner la fille de leurs amours cachés/ mais il fit un devis (a son advis plus seur, mais a l'issue douloureuse assez) de faire partir les deux amants car par l'assistance d'une Enchanteresse tresrenōmée pour son art, il fit prendre le Chevalier/ et le haussant en l'air luy fist transporter des confins de *Cambaye* jusques aux rives plus loingtaines de la mer *Occane*. Ce devis luy couste vingt mil escus/ assez grand prix pour la penitence/ mais ce ne sont point des nouvelles que les Princes payent assez pour leur vouldoirs/ et aucunesfois achetent trop cher leur malcontent/ *Contarenus* en ceste maniere estrangemēt separé d'aveq' sa treschere amye, estant a cest heur extremement douloureux, avoit advis de la mesme Enchanteresse de suporter en patience ceste punition/ quand la necessité luy l'avoit imposé, et son destin, luy l'osterait/ promettant qu'en moyns de sept ans, il attendroit son haut desir en guerdon de ses travaux/ mais que premieremēt il combattroit le Chevalier plus valeureux et voirroit la Dame de plus grand merite, en tout l'univers, Cependant (dit elle) il luy faudroit avoir pour guide un hermite aveugle/ lequel a un mesme instant le voir, avecq, son contentement retourneroient/ Par ainsy elle a la terre l'abandonnoit et fit son recours a l'air/ ores *Gandine* privée de ce qui estoit le plus agreable (je veux dire la compagnie et service de son Chevalier) estoit incontinent surprise des malladies qui accompaignent telz desirs/ assavoir diffidence, curiosité et tresgrand travail des pensiers/ mais a la fin comme les Princes font bien peu de choses sans en faire participer leur conseil aux autres, et aux heritirs d'une Couronne ny faillent jamais serviteurs d'esperance qui sont trescurieux de leur complaire en toutes choses, les devis et faitz d'*Occanon* furent a *Gandine* plainement advertis et declariz/ et le tout entendu la povre Dame disoit en soy mesme, et si vaut il par ainsy? que les Princes n'ont point d'esgard a la raison? bien dit elle et la

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raison ne s'en soucie pas des royaumes/ Car ny la court d'*Occanon*, n'encores le pays de *Cambaye*, me feront oncques resjouir, quand j'auray perdu mon trescher amy *Contarenius*/ A Dieu je recommande la patrie malheureuse ensemble avecq, mon pere trescruel, qui me contrainst a ceste fortune tant amere/ et seulement pour avoir voulu inviolablement garder ma foy/ laquelle ny hauteur d'estat, ny peril de mes erres me feront oncques abandonner/ Mais (vivant) je trouveray mon *Contarenius* quand il feroit encores sur la terre/

Après ces motz elle poursuivit incontinent ses resolutions/ et accompagnée tant seulement d'une Damoiselle bien pauvrement vestue, et ayans provision necessaire, elle se convoya secretement hors des confins de *Cambaye* et aprez treslongs travaux, ayans passé perilz incroïables, a la fin elle se trouva a la Caverne de *Sibilla*/ la ou par aventure elle trouva un Chevalier tresvaillant nommé *Loricus*, d'amour pareillement y venu pour scavoir quel seroit l'issue de ses aventures. Iceluy aimoit une Dame nompareille/ mais fort estrangement/ Car après plusieurs devis, et ayant fait son extreme devoir de tant gagner que seulement elle daigneroit d'estre aimée, sans autre guerdon, et voyant que nullement elle s'en souciast de sa devotion: (pour plus seurement congnoistre sa fantasie tant secreta) il fit encores un autre preuve/ assavoir, il fit tout semblant de l'estimer bien peu nonobstant la poursuite continuelle que tout le monde faisoit/ et pour mieux cacher sa passion laquelle il ne scavoit aucunement dominer, il faisoit mine d'avoir choisy une autre maistresse, laquelle (a la premiere) estoit tousjours en compagnie une Dame certes assez belle/ mais bien loing d'estre mise en balance avecq, celle la qui de tout son cœur il amoit/ A celle nouvelle idole (neantmoins) il fit semblant de vouloir entierement servir et faire la reverence/ et n'y falloit point des observations qu'a l'amour pertinent. Car il estoit (pour le plus) vestu de ses couleurs/ et portoit secretement sa contrefaict, l'accompagnant plus que nulle autre/ comme celui qui estoit tousjours a sa commande/ Mais toutes ces choses estans (de la Dame nompareille) apperceuz, combien qu'elle ne s'en souciast gueres de son choiz, encores la chance luy tournoit a mal-seant tellement que par jalousie elle descouvroit ce que l'amour avoit tant caché/ Ores *Loricus* tournant sa disposition conclud la soymesmes que le peu de son vaillant (non pas l'impossibilité de faire gagner sa Dame)

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l'avoit tousjours mis a rebours/ et qu'elle estoit courtoise assez de recevoir en service ceux qui le meritoient/ pourtant il abandonna son pays et se mit entierement en faitz d'armes/ desirant sur tout que tant seulement il pourroit meriter la reputation d'estre a son commandement combien qu'elle ne voulsit jamais estre sienne/ et par ainsi n'espargnant nul travail, ny craignant peril quelconq, il s'en pourmena tout par tout, fin qu'aprez grandes journées il arriva a la Caverne de *Sibilla*, la ou il rencontra la belle *Gandine* comme dessus est dit/ et la deux amants prindrent occasion de manifester (l'un a l'autre) toutes leurs aventures. La Dame cherchant savoir la fin de ces travaux, et le Chevalier d'avoir quelque soulas pour mieux maintenir son espoir/ et la *Sibille* fit telle response a tous deux/ que si comme ilz estoient desja accompagnez, ilz ne partiront jamais fin qu'ilz eussent trouvé un lieu de repos ou la seroient trouvez les plus fortz, les dames plus belles, la terre plus fertile, le peuple plus riche le regiment plus juste, et la Princesse de plus grand merite/ Alors la Dame veirroit ce qui plus luy seroit agreable, et le Chevalier y entendroit choses de tresgrand confort/ Ores (treschere et plus digne Dame) il me vient tresbien apropos (non impartinent a voz louanges) pour dire quelque chose de moymesme/ Vous me voyez vieillard tout plein de fronces abject icy, et retiré des autres/ Mais au temps passé j'ay esté un Chevalier bien congnu et tresrenommé amy le plus parfait/ menant alors ma vie en une Court la ou il y avoit tout plein de Chevaliers et Dames de grand merite/ la Beauté tenoit la Palme qui menoit la dance a leur desirs/ et la il m'avenoit d'aimer une Dame digne certes d'estre aymée du mesme *Cupid* quand il l'eust sceu voir./ Mais si comme elle estoit en toute perfection tresexcelente, elle avoit aussi facons de faire bien estranges/ elle ny desdaignoit point d'estre aimée mais elle estoit trescoye de l'approche/ Car n'estant que tant seulement touchée, se transformeroit en plusieurs formes nulle forme (pourtant) malseante a la contentacion/ Ce di-je (a mon advis) que je m'estimois au Ciel quand je ne l'avois que touchée et m'estoit tesmoing ma resolution de luy tenir/ quand je ne l'abandonnois jamais jusques a tant qu'elle se transformoit (Helas) en une Tygre tant terrible que je ne l'ay voulu plus outre tenir./ Et l'ayant par ceste occasion remise, je ne l'ay sceu jamais onques revoir/ par ainsi (Madame) commençoient mes peines;

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mais vous ne scavez encores quelle estoit ma punition, Car estant par ce moyen séparé d'elle (chose que sur toutes autres j'estimois) et moins me jouissant de contempler quelque autre, j'entreprendois incontinent un voyage (en habit de pelerin) a L'isle de *Paphos* en *Cypre*/ esperant y entendre quelques nouvelles de ma maistresse la ou la deesse *Venus* estoit en tresgrande reputation/ Et y estant venu, et tout prest d'entrer dans le Temple; je me trouvois subitement aveuglé/ esbahy pourtant a mon malheur, et ny sachant nullement la cause; je me mis a genous, disant; Tu q̃ es la plus belle entre les Deesses, et celle qui plus est eslongnée de la cruauté, quelle offense ay-je commis de te faire tellement offensé? Tes folies et presumptions, respondit (a mon scavoir) le prestre de ladiçte Deesse/ Helas (di-je) des mon enfance j'ay eu en tresgrand estime toutes les vertus/ aussi j'ai prins tresgrand plaisir en toute sorte de Doctrine, et ay tousjours esté serviteur d'amour/ Mais (dit-il) la Deesse ny veut point d'affections séparées en parties/ les livres sont malseants a les propos d'amour/ aussy fault il qu'il soit un homme entier (ou nul) qui servira a ma maistresse/ ce dit, il me print par les espauls et me poussa lourdement hors du Temple/ alors tout plein de regretz et surchargé de souspirs, je m'asseois a la porte; tres-humblement suppliant *Apollo* (mon Dieu particulier) d'avoir en cōmiseration mon pauvre estat. Ores (si comme les devotions fideles sont tousjours entendus et receuz premier que parachevées) *Mercur* me vient a consoler disant/ que les Dieux sont tresjustes combien que les Dames sont coleriques/ Les Deesses (dit il) sont trestoutes (pour le plus) subjectes a ceste maladie/ *Dyane* avecques *Aëteon*, *Palas* avecq, *Arachne*, et *Juno* avecq, *Tyresias* ont esté fort courroucées/ pareillement *Venus* avecq, toy maintenant/ Mais la cause (dit il) ensemble avecques le remede t'i seront manifestées a *Delphos*/ et la il me fault te convoyer tout incontinent/ Ces motz a grand peine parachevés, je me trouvois subitement dans le Temple d'*Apolo*/ et demandant quelle seroit mon offense, il me fit response par l'oracle disant Ton peur et non pas la purité de ta foy./ Et qui me sera le remede? (repliquay-je?) La plus Bonne, nonobstant que la plus Belle dit il/ Jointement son prestre me print par la main et me raconta toute la course de ma vie passée/ quelle elle estoit que je tant aimois, et cōment je l'avois perdu/

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et pendant que je luy recitois la fidelité de mes services, ensemble avecques l'innocence de mes intentions, les varietez des condicions de ma maistresse joinct avecq le terrible regard de son dernier metamorphose, Helas bon *Hemêtes* (dit il) les Dames sont point cruelles synon que seulement a la mine/ et quant a la varieté de leurs conditions, celui, qui ne se pourra a elle appliquer et l'endurer, il ne luy complaira gueres n'encores les tiendra longtemps/ aussi n'est elle pas a blâmer/ la nature mesme aime la varieté quand elle seroit sans fraude/ ores touchant ton innocence il n'estoit point suffisant/ Car il fault que les serviteurs de *Venus* n'ayent point tant seulement leur foi immuable mais aussi qu'ilz soient privées de toute peur et crainte. Ta peur ta fait perdre ta maistresse/ et ta presumption de vouloir entrer dans le temple de *Venus* sans congé ta fait perdre ton voir/ Mais *Apolo* ma voulu te faire congnoistre q̃ les Dieux souventesfois recevront ceux qui des Dames sont abandonnes et que les yeux clos de delices mondaines, sont pourtant plus capables des sciences/ Ceste punition te sera profitable/ *Venus* te pourra tant seulement priver de sa felicité en amour/ mais en guerdon des devotions que tu as tousjours faitz a *Apolo*, il te fera desormais scavant et descyphrer la destin des amantz/ et de pouvoir mieux les conseiller, que quelq'un de ses mignons combien gallant qu'il soit/ plus oultre il te promist qu'avecq le temps tu regaigneras ton voir/ mais que cela ne t'advieindra pas jusques q̃ a un mesme instant, et en un mesme lieu dans un pays tresflorissant en paix, deux Chevaliers treshardis combattront, deux amantz tresfideles se rencontreront, et la Dame plus vertueuse de tout l'univers y sera presente a tel spectacle/ alors quand tes yeux contempleront, ce que ton cœur plus desire, (assavoir) une Dame douée et enrichie des plus grandes Vertus, Doctrine, et Beauté, plus que nulle autre des le cōmencement/ alors (dit il) tes yeux revoiront/ et cela te le fera congnoistre/ Tout ce que *Apolo* predict est veritable/ Cependant (dit) il est ordonné que tu auras ton habitation en une maison d'hermite/ la ou tu auras bonne provision de toutes choses necessaires/ et subitement; je me trouvoy transporté en une petite montaigne cy prés/ la ou j'ay esté plusieurs ans/ bien eslongné des miseres et injures desquelz le monde est tout remply./ Ores tresbonne et tresbelle Dame ainsi renommee de par l'oracle, et confirmée de par les opinions

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universelles de l'univers, Ce que l'enchanteresse a *Contarenius*, *Sibilla* a *Loricus* et *Gandine*; et *Apolo* a moy avoient predict, de par vostre presence tres magnifique est verifié/ Les Chevaliers treshardis *Contarenius* et *Loricus* ont icy entrebattus/ les tres-fidèles et constantz amantz *Loricus* et *Gandine* icy se sont rencontréz. Et quant a mon (pauvre *Hemêtes*) qui ay esté longtemps aveugle (cōme bien scait le chevalier present) suis a ceste heure restitué a mon voir/ et toutes ces choses sont accomplies de par voſ grace et vertu tant honoré des meilleurs/ et a laquelle nous sommes tant obligez. pourtant je vous presenteray a ceste heure presenter ces personnages tresnobles pour vous complaire en leur services et ma pauvre personne pour vous servir en oraisons et remettant ces amantz a leur delices, il me faut donner conseil a *Loricus* en telle maniere/ Chevalier poursuy ton enterprinse car il est tresnoble/ de par moy tu pourras apprendre de ne jamais craindre, et de par toymesme, a estre industrieux en travaux/ sachant bien que les choses notables ne sont jamais sans grande difficulté parachevées/ *Hercules* par ses labeurs et travaux gaigna sa renommée/ et sa ruyne par amour/ *Loricus* a la fin tu seras guerdonné au moins tu gaigneras la reputation; qui aux Dames tresnobles est plus agreable/ Mais j'ay desja trop longtemps detenu voſ patience avecq, ce discours tant tedieux/ pourtant je seulement suppliray voſ Majesté de me faire l'honneur que d'entrer en ma pauvre maisonnette/ Et la je vous conduirai tantost/

Ces paroles finies, il l'amena en son Caverne/ et y venu, il print son congé disant comme s'ensuit/

Icy (Madame tresnoble) je vous ay amenée en ma tres-pauvre maison/ la ou il n'y á point d'art synon le naturel, ny de fournitures sumptueuses/ tant seulement y a quelques enseignes de bon vouloir/ mais l'heure aprochant de mes oraisons (laquelle pour chose quelconque il me fault tousjours observer) je vous laisseray. Icy promettant de prier Dieu (si comme pour mon ame) pour voſ Majesté, Que ceux qui luy veulent plus grand bien ne le peuvent jamais soubhaiter en vain/

Tam Marti quam Mercurio

EPILOGISMUS

A SIGHE sometymes maye ease a swellinge harte
as soden blastes, do cleare the clowdye skyes
and teares (liekwyse maye somewhatt ease some smarte
as Showers allaye, the dustes frome earthe w^{ch} ryse
for thinges (which byde, extremytye) be glade,
to feele the leaste, relyef that may he hade/
Butt as the rayne, which dothe ensew such blaste
(from heaven on highe) wth greater force dothe fall
and as the duste, when little droppes be paste
dothe quickly drye, and mucche encrease wthall
so sighes and teares, (yf soveraigne grace be greved)
cōsume the harte, whose lightes they earst relieved
Good Quene: I cōmpt, this Booke a sighe to be
and eÿye leafe, a teare of trew entennte
which (truthe to tell) do somewhatt comforte me
in hope they maye, be tane as they be ment
but if my Queene, shulde not accepte them well
they kyll his harte, w^{ch} (now) for Joye doth swell.

Tam Marti quam Mercurio

YF god wolde deigne to make, a *Petrarks* heire of me
the coomlyest Queene that ever was, my *Lawra* nedes
must be

THE GRIEF OF JOYE.

*Certeyne Elegies: wherein the doubtfull
delightes of manes lyfe,
are displaied.*

Written to the Queenes
moste excellent Matie.

Tam Marti quam Mercurio.

TO THE highe and mightie pryn-
cesse, ELIZABETH, by y^e grace of god
Queene of England, France, and Ireland, de-
fendor of the faith, &c: George Gascoigne esquier
one of her Maties most humble and faithfull Servants,
wishethe longe lyfe, wth trew felicitie
nowe and ever.

THE lyfe of Mann (my most *gracious and soveraigne lady*) is besett wth sundrie enemyes, and subjected to manye perilles. Neither have wee in this worlde any joye that maie be accoupted sure and stable, nor yet any suche stabilitie, as maie yelde us sufficient cause of perfect Joye and contentation. But amongst all other occurrents, I have noted, that even in greatest prosperities, Man is oftentimes burdened with greate cares, and beareth continually on his shoulders an untollerable weight of woos./ Soe that owre age seemethe (unto mee) a flyeng chase, continuallie hunted wth the Callamities./ And even as the harte, hare, or Foxe, do oftentimes light in the nett or snare (unseene) whyles they flye to eschew the open mowthd hownde, in like manner do we most comonly fall into the botomles pitt of abuse, whiles wee seeke things that seeme most necessarie for sustentation of owre bodies/ Yea as hunters doe sonest kyll their chase, whiche (standing on a cleare wynde) can finde the same at feede, even so those daungers doe soonest entrapp us, whiche lurke in the faire pretence of oure fading pleasures, And lye closely wrapped upp in the mantle of owre posting felicities/ To conclude, as the stowtest Chieftaines, have often founde muche travaile, to keepe the victorie whiche they had (wth payne and danger) ones obtained, even so the wisest and most polletyke braynes shall hardly holld their heapes from diminishing, and wth the muche adoo shall they so bridle theire affections, as that extreeme delights do not sometymes carrie

THE GRIEF

them into depth of secret dollors and greves:/ For well wrott hee whiche said: *Omnis commoditas, sua fert incomoda secum.*

Upon thes considerations (*peereles Queene*) I have presumed to employ my penn in this small worke which I call the griefe of joye./ And with greater presumption have I adventured to present the same unto youre royall and most perfect judgement/ Not that I thinke my *Poemes* any waie worthie to bee ones redd or beheld of youre heavenly eyes, but that I might make youre Majestie witnesse, how the *Interims* and vacant howres of those daies which I spent this soñner in your service have byn bestowed/

Surely Madame, the leaves of this paũphlett have passed with mee in all my perilles/ neither coulde any daies travaile so tyre mee but that the night had some conference withe my restles (and yet worthles) Muze/ Suche care I had to prepare soñne present for youre Imperiall person/ and suche was myne arrogance that I assured my selfe, youre infinite vertues would easely be accompanied withe a gracious benignity in receiving and accepting so symple a gifte.

For thoughte the height of youre honour might justly disdain so worthles a trifle, yet I hoope that the depthe of youre discretion will consider, *The sum of his good will is not small, which presenteth hym selfe and all that he bathe.*

Towching the *Method* and *Invention*, even as *Petrark* in his workes *De remediis utriusque fortunæ*, dothe recoũpt the uncerteine Joyes of men in severall dialogues, so have I in thes *Elegies* distributed the same into sundrie songes/ And have hetherto perfected but fowre of the first/ the which I humbly commend unto your noble sensure and gracious correction/ And therewithall I proffer in like manner that if your Matie shall lyke the woorke, and deeme yt worthy of publication I will then shrink for no paynes untill I have (in suche songes) touched all the common places of mans perylous pleasures.

But without the confirmation of your favorable acceptauns (your Matie well knoweth) I will never presume to publishe any thing hereafter/ and that being well considered (compared also withe the unspeakeable comfort whiche I have conceived in your Maties undeserved favor) maie sufficientlie witnes without further triall, that doubtfull greeves, and grevous doubtles, do often accompany oure greatest Joyes./

OF JOYE

Howsoever it be, I right humbly beseeche youre heighnes to accept this Nifle for a newyeres gyfte/ and therewithall to pardon the boldnes of your servaunt who eftsones presumethe (by contemplation) to kysse your delicate and most honorable handes/ and vowethe willingly to purchase the continewance of youre confort, by any deathe, or perill, whiche occasion maie present for accomplishment of any least service acceptable to so worthie a *Queene*/ Whome God preserve, this first of January, 1577 and ever./ Amen.

Your Maties joyfull greeved servãnt

GEORGE GASCOIGNE.

THE Preface.

MOWNT mynd & muze, you come before a *Queene*
before a *Queene*, whose Bewtye skornes compare/
for yett on earth hath selde (or nott) bene seene,
A *Queene* so fraught with gyfts & graces rare
then (that your words, her worthy wyll may pearce)
mount mynde and muze, the *Queene* shall reade y^r verse.

And in your verse, be bolld to tell her playne,
that in my lyfe (one onely Joye except)
I never fownd delighte that could remayne,
styll permanent/ nor free from dole be kept
A thowsand Joyes, my Jollye yowth hath tryed
yett none but one, could styll with me abyde.

One sweete there ys, which never yett seemd sowre
one Joye of Joyes, whom never gryef disgraste,
one worlde of myrth, withowt one mowrnfull howre,
one happy thoughte, which (yett) no dowbt defast
what is ytt? speake! (my mynde & muze) be bolld
ytt is butt this: my *Queene* for to behold.

L'ENVOIE.

Queene by your leave, hath bene (yn olden dayes)
A pretye playe/ wheryn the prynce gave chardge,
(So that the pale, were styll kept hole allwayes)
to take the best, and leave the rest att large./
Queene, by your leave: my muze the best hathi fownde,
and yett I hope, the pale ys safe and sownde./

Tam Marti Quam Mercurio.

THE greeves or discommodities of lustie yowth.

THE grieve of joye, in worthie wise to write,
That by the vice, the vertue might be founde,
Requireth skyll, and cunning to endight./
First: skill to judge, of everie grieve the grounde,
Then arte to tell, wherein menns joyes abownde./
My muse therefore (not causelesse) dreadeth blame,
Whose arte and skill, (God knowes) long since were lame.

2 The wandring waies, of reckles ranging youth,
Made will forgett, the little skill I had,/
And wanton rimes, whereof no frewte ensewth,
Have made my style, (whiche never good was) badde/
Well maie I then, accompted be but madd,
To take in hande, a worke so greate and grave,
Withe those fewe tooles, which yet untoucht I have./

3 But as the man, whiche serves his prentishooode,
With Artisanes, whose cunning doth excell.
Although his skill, be never halfe so good,
As theirs hathe bene, whose brute did beare the bell:
Yet will the worlde, expect he shulde doe well,
And partely graunt, that he deserveth fame,
Because his masters, were of worthie name;

4 EVEN so my selfe, (who sometyne bare the bookes,
Of suche as weere, greate Clerkes and men of skill)
Presume to thinke, that everie bodie lookes,
I shulde be lyke, unto my teachers still
And thereupon I venter my good will
Yn barreyne verse, to doe the best I can,
Lyke *Chaucers* boye, and *Petrarks* jorneyman.

THE FIRST SONGE

non cuiuis
contigit
adire Corin-
thum

5 You then: who reade, and rife in my rimes,
To seeke the rose, where nothing growes but thornes,
Of curtesie, yet pardone hym which clymes,
To purchase praise, although, he fynd but skornes/
Full well wott you, that *Corynth shoyng hornes*
Maie not be made, like everie noddies nose,
No Buckler serves, to beare all kynde of blowes./

6 But if some Englishe woorde, herein seme sweet,
Let *Chaucers* name, exalted be therefore,/
Yf any verse, doe passe on plesānt feet,
The praise thereof, redownd to *Petrarks* lore/
Few words to use, yf either lesse or more,
Be fownde herei[n], which seeme to merite fame,
The lawde thereof, be to my Sovereigns name./

7 Reproofe myne owne, for all that is amysse:
And faults must swarme where *little skill* doth reigne./
Yet for my selfe, I can alledge but this:
The mazed man, whome bewties blazye hath slaine,
Dothe goe in greife, and yet perceyves no payne
And they whome love hathe daunted withe delight,
Fynd seldome fault, but thinke that all goeth right./

8 My Seasicke braynes, are giddie with the gaze,
Whiche fancie cast, at lovely lookes long since/
And forward still, I wander in the maze,
Where sweete deceit, my reason dothe convince/
Yet as I maie, (you see) my muze must mynce,/
Suche nyce conceiptes, as toomble in my hedde
To please her minde, who knowes what life I ledde.

9 Such pottherbes growe, where fancie diggs y^e soyle,
And hott desire, bestowes the willing seede./
But what for that? more frewtles were his toyle,
Whome any griefe, could make repent the deede,
Which once (withe joye) his jolly thoughts did feede./
One sight of heaven, might make my mynde to dwell,
Seven yeares (content) yn depth of darkesome hell.

THE FIRST SONGE

10 There is a griefe, in everie kind of joye,
That is my theame, and that I meane to prove./
And who were he, w^{ch} woulde not drinck anoye,
To tast thereby, the lightest drãme of love?
But whiles I dreame, yt better shall behove,
To wake a brayde and take my woorke in hande
Least *Will* be shent, when toyes (by trewth) are skande.

11 Then let me saie, that lyfe to man is lent,
To dwell on earthe, in jollitie and joye./
But therewithall, yt seemes that god was bent,
To visite man (in myrthe) withe much anoye./
Thes contraries, are trewth/ and like no toye.
For looke who list, and doubtles he shall finde,
Some grudge of griefe in everie joyfull mynde./

12 To passe with penn, the terror of the *Twygg*,
Which maie torment, the blythest babe that lyves.
Consider we, when youthe is waxen bigg,
What lustie life, in deepe delight he drives./
Lett see the joyes, w^{ch} God to yoonkers geves./
And first of all (from whence the rest enseweth)
Beholde wee well, the joyes of lustie youthe.

13 Of lustie youthe, then lustily to treat,
Yt is the very Mayemoone of delight/
When boldest bloodes, are full of wilfull heate,
And joye to thinke, how longe they have to fight,
In fancies feelde, before their lyfe take flight./
Synce he which latest, did the game begynne,
Dothe longest hope, to lynger styll therein./

14 „O greevous joy/ O neast of needeles myrthe,
„Full little knowes, the yongest yet that was,
„How neare his death, approcheth to hys byrth/
„Suche wyngs hath tyme, w^{ch} all things brings to passe./
„Her surest grounde, is slipperie as glasse./
„Nothing moore vayne, nor movable then youth,
„Moore wylie none, then age: w^{ch} still enseweth./

THE FIRST SONGE

15 For youthe cannot, stande still in one estate,
But flieth us from, when most thereof is made/
And age steales on, unto our privy gate,
And in y^e darke, doth (silently) invade,
Youthes fortte unwares: w^{ch} never knewe y^t trade./
So: when we thinke, age furthest from our lyfe,
Youthes doore breakes up, and y^t steppes in by strife.

16 This is one *Griefe*, yet (God he knowes) not greate,
Compared to those, which follow youthfull joyes,
„The reckles rage/ the rashe unbridled heate/
„The thirst of luste, to taste unlawfull toyes/
„The subtile snares, to catche content by coyces/
„The love/ the hate/ and all w^{ch} lyfe dothe use,
„Breeds griefe in joy, there is no choyse to chuse./

17 I see not I: whereof yong men shoulde bost,
Synce hee that is, nor fonde nor madd owtright,
Dothe knowe y^t adge, will come at last like frost,
And nipp the flowere, of all his vaine delight,/
Where findes he then, the pleasure of his plight,
„Alas alas, even whyles I write thes lynes,
„Some parte of youthe, to crooked age enclynes/

18 Unlesse (percase) of two condempnd to death,
The ladd w^{ch} last, dothe clyme the gallow tree,
(Because a while, he hath prolonged breath)
Maie seeme (to some) the happier to be/
And yet who lyst, to harken unto me,
I saie hee seemes, moore paine for to endure
Which lingers lyfe, and is to dye most sure./

19 Yet this is not, an even comparisone./
For (here) that one, maie chance some waie to scape/
Where nought but death, when all delaies ar done,
Can keepe olde age, from reaching youth by rape/
His hungrie Jawes, continually doe gape,
To swallow youth: and yf death parte them not,
Ytt needes at last must light unto his lott.

THE FIRST SONGE

20 But some triumphe, asthough ye bounds were sett,
How longe mans lyfe, might heere on earthe endure/
Put case it were, allowed wthowt lett,
Full seventie yeares, to sojorne here full sure/
And then conclude/ that he (whiche hathe the cure,
Of his owne Cource) might joye in youth full fast,
And care in age, when lusty youthe were past./

21 But therewthall, yt woulde be markt likewise,
That as the Colt, which never knewe the bytt,
Dothe soner catche, a knocke in wilfull wise,
Then dothe the horsse, w^{ch} flyngeth never a fytt,
But is content, to let his rider sitt;
Even so that age, w^{ch} lavishe is of breath,
Shall sonest light, upon the darte of deathe.

22 „For deathe is he, w^{ch} rides and breakes us all/
„Some yong, some olde, some full of witt, some fonde/
„And such as strive, and thinck to make h^y fall
„He swylles them first, in depthe of surfeyts ponde,
„And after tyes, them fast in agewes bonde./
„Untyll at last, he w^yne the wyldest wyll,
„To lye alonge, and let hym spurre his fill.

23 Weighe well my woordes, no nearer neighbours be,
Then lyfe and deathe, whose walls alwaies do touche
For yf that one, for feare doe chaunce to flee,
That other (straight) dothe never seme to gruch,
But followes fast, and thinkes no paine to muche/
Yea when they seme, in sonder quite divorst
They meete (unseene) althoughe they be not forst./

24 „And what gaynes, he that dothe prolonge his daies,
„But sorrowe, payne, care, Contecke, and unquiett?
„As sorowe first, the saulce of woorldely waies./
„And payne, the price of roonnyng after riott./
„Care keepes the booke, wherein man writes his diett./
„Contecke comptrolles, his howshold everie howre,
„And much unrest, Doth holde his strongest towre./

THE FIRST SONGE

One man
woulde lyve
as fayne as
another.

25 Thes greeves ensue, the lymityng of lyfe/
Which (being weyed, in equall ballance to)
Must needes be cause, of muche debate and strife,
Synce *He* loves lyfe/ as well as *He* can doe/
Saye one lyves longe: another asketh *Who*?
And why not I (sayth he) unequall kynde,
Who longe therefore, and yet in paynes am pyned?

Alwaies
Dole is tied
fast with
Delight.

26 So that (in deede) their vaunting is but vayne,
Who thinke in youth; to carroll voyde of care/
No, no (God knowes) eche pleasure hathe his payne/
And frolicke youthe, must meete wth sory fare/
„For thoughe delight, were formed in a gare,
„Yet kynde (whiche knewe what worke she had in hand)
„Tyed *Dole* thereto, withe everlasting band.

27 One thinks in yowthe, to floorishe evermore,
Because olde age, is furdest from his heele/
And whyles therewith, he comforteth y^e core
The flower doth fade, whiche he dothe never feele/
And drowpingly, yt downe apace dothe reele/
Oh brittle Joy, withe sodaine griefe disgrast,
Which soner partes, then yt can be embrast.

28 Another thinkes, his age to be unbroken,
Because in youth, his glasse beginnes to roone/
Who never marks, that whiles y^t worde was spoken,
Some parte therof, is now bothe past and done/
„The strongest thryd, y^t ever yet was sponne,
„(Although it never come, in clothe nor list)
„Is nockthrowen yet, even with y^e spindles twyst.

29 „The heavens on highe perpetually doe move/
„By mynutes meale, the howre dothe steale awaie/
„By howres, the daie, by daies, the monethes remove/
„And then by monethes, the yeares as fast decaie/
„Yea, *Virgills* verse, and *Tully*, truth do saie,
„That tyme flieth on, and never claps her wings,
„But rides on clowdes, & forward still she flinges.

THE FIRST SONGE

30 Muche lyke to them, who (sitting in a shipp)
 Are borne forthright, and feele no footing sturr./
 In silent sleepes, the tyme awaie dothe slipp./
 Yt neither bawlethe (like a contrie curre)
 Nor standeth styll, to byde a hasty spurre/
 But slily slydes, and never maketh noyse,
 And much bewrayes; with verie little voyce./

tyme dothe
 discover all
 things

31 Some coupt that lyfe, ascendethe styll in youthe
 Whiche dothe (indeede) unto the pytt descend/
 And oh that men, could see howe sone ensweth,
 The fatall clapp, which brings them to their ende/
 For then: this lyfe, which God to them dothe lende,
 Woulde skarcely seme, so many wynters daies,
 As earst seemd yeares, to ende their wantō waies/

32 What said I? daies? nay not so manie howres/
 Not howres? no no/ soe many mynuts nott/
 The bravest yowth, w^{ch} floorisheth lyke flowres,
 Woulde thinck his hew, to be as sone forgott,
 As tender herbes, cut up to serve the pott./
 „And then this lyfe, which he so thought to clyme,
 „Woulde shew yt selfe, but toomblyng under tyme/

33 Well: yett deceypt, by lusty yowthe is spied,
 When as it cannot well avoyded be./
 For vaine it were, with grave advise to guyde,
 The wilfull blynde, w^{ch} wyll no danger see/
 And though I be not olde, yet trust to me,
 „Youthe skornes the reade, of them w^{ch} have best skill
 „Though (by defect) yt needeth counsell still./

34 Harde of beleefe/ and unexpert withall/
 Rashe/ blynde/ yett bolde/ and setteth dang^r light/
 Soe that mee seemes, no teacher of them all,
 Maie better serve, to handle youthe aright,
 Then crooked age: w^{ch} settith in their sight,
 (Although they wynke, dissembling not to see)
 Bothe what they are, and what they ought to be./

THE FIRST SONGE

35 To tell a trewth, yf any yong man woulde,
Geve eare to age, and harken sounde advise,
That youthe might shine, & glistre bright as golde/
For then might he, eschew the toyes w^{ch} tyse,
To vaine delight, and perills of little price/
Yea then should he, eskape y^e sandes hymselfe,
And helpe his pheares, who grounded sit on shelve/

36 But youth is it, w^{ch} many hathe beguyld,
By setting joye, in vayne delightes to sale/
Whereas in deede, most comfort is compiled,
In things w^{ch} seeme, to be but bytter bale/
Marke well my woordes and trust unto my tale,
„All is not golde, w^{ch} glistereth faire and bright,
„Nor all things good, w^{ch} fairest seeme in sight.

37 „Trew joye cannot, in trifleng toyes consist/
„Nor happines, in joyes w^{ch} soone decaie/
„Then looke on yowthe, and marke yt he y^t list/
„Somtymes both borne and buried in a daye/
„Yea thoughe yt should, contynew (greene) alwaie,
„I cannot finde, what joy therein doth grow,
„Which is not staynd, wth undertwiggs of wo./

38 How many tymes, have I beheld the race,
Of reckles youth, wth sondrie greeves disgrast?
How many Joyes have I seene fade apace,
When in their roomes, repentañce hathe byn plast?
Howe oft have I, ben wytnes of y^e wast,
Whiche wilfull yowth, hath spent on worthles toyes?
To tyre the Jade, w^{ch} beares his posting Joyes?

39 „Yf waste of wealth, be cause of privie care,
„Then youthe maie bost, to care asmuche as one./
„Yf lacke of healthe, be cause of sorie fare,
„Then crooked age shall never weepe aloone,
„Synce youth (oftymes) doth gnawe the selfe same boone/
„Yea surfayting, and many a sodeyne sore,
„Breede most in yowthe, w^{ch} hunteth still therefore./

THE FIRST SONGE

40 „Yf tyme mispent, deserve a just reproofe,
„What youthe is that, w^{ch} can it selfe excuse?
„Yf grave exploytes, be most for mans behoofe,
„What youth can bost, that he the like doth use?
„Yf syñe to sew, and vertue to refuse,
„Be frewtes and flowres, w^{ch} tempt the skourge of god,
„What youth hath hope (all free) to skape his rodd?

41 I leave to lañche, or largely to reprove,
The curious cares, the great (though graces) giftes,
Which wanton youth, bestowes on luckles love/
I shame to shewe, the deepe deceitfull driftes,
Whiche lovers use, and yet such subtill shyftes,
Doe dwell withe youth, or where he lyst to lott them/
Age knowes them not (at least) he hath forgot them./

42 Well: soñe will saie, I have not soonge of all,
The gallant Joyes, w^{ch} joyned are to youthe/
As *Bewtye*, *streng[t]h*, *Actiuity* with all,
And many a sweete, w^{ch} yowthfull yeares ensewth
Who so doth saie, he telleth but a treweth/
But byde a while, my synging is not done,
Although with yowth, I fyrst y^e game begone./

43 Of *Bewties* blaze I have a song to sing/
Of *strength* lykewise, and *Active* quallities/
But synce my lute, hath broke the treble string,
Let pawse a whyle, untill I maie devise,
Some newfownd notes, to chānt in cherefull wise./
My playnesong tunes, (I feare) to long have bene,
And I wax hoarce, to sing before a Queene.

An ende of the first songe.

Tam Marti quam Mercurio.

The vanities of Bewtie.

MUSE: plaie thy parte/ & fend thy head frō blowes/
I see a swarme, w^{ch} coome thee to assayle,
Ne canst thou well, defend so many foes,
Yf harte wax feynt, or courage seme to quayle/
Behold, beholde, they come, as thyck as hayle,
And threat to pluck the tongue owt of thy jawes,
Which darest presume, to clapp on such a clawse/

2 Darest thou attempt, to find a newfound grieve,
Where Joye of Joyes, continually doth dwell?
Darest thou affirme that *Cheare* holds not in chiefe,
Of *Bewtyes* baronye, w^{ch} beares the bell?
Or darest thou (Muse) ones take in hand to tell,
That *Bewty* breedes, a grieve in greatest joyes,
Alas this trowpe, will coũpt thy trewth but toyes./

3 My *Queene* her self, coõmes formost of them all/
And best deserves, that place in eche degree/
Whose presence now must needs thy sprytes apall,
She is so faire, and Angell lyke to see/
Beholde her well (my Muse) for this is she,
Whose bewties beames, do spredd themselves full wyde,
Bothe in this Realme, and all the worlde beside./

4 This is the *Queene* whose onely looke subdewed,
Her prowdest foes, withowten speare or sheeld/
This is the *Queene*, whome never eye yet viewed,
But streight the hart, was forst thereby to yeelde/
This *Queene* it is, who (had she satt in feeld,
When *Paris* judged, that *Venus* bare the bell,)
The prize were hers, for she deserves it well/

THE SECONDE SONGE

5 And this is she, that bends her mightie mace,
To breake and bruse, thy prowde presumptuous mynde,
Which dares attempt, (with grieve) for to disgrace,
The joye wherein, most men theire pleasure finde,
Me-thinkes She smyles, and saies thine eies are blynd,
Or dazled els, with mists of much mistake,
Synce thou dost seeme, of faire so fowle to make/

6 But Princes mindes (sometymes) mistake y^e right./
So meanest thou then, thy theame for to defende/
Well well (my muse) yf thou resolve to fight,
I the advise, some better weapons bend,
Which right reliefe, in thy distresse maie lende./
For why? my *Queene* (not wont to woork by wyll)
Dothe crave consent, of right and reason styll./

7 And whereas doūbtes (engendred by debate)
Make questions rise, in any cause of weight,
My *Queene* then calles, the pyllors of her state,
And simply sowndes, the treuth from all deceit
So that her Justice (clymyng styll on height,
As lothe by powre, in perilles to decyde)
She grauntes free voyce, that verditt maye be tryde./

8 For prooffe: beholld, my *Ladie per a mount*,
Whose frowne dothe seeme (o seemely Seynt) to smyle/
Beholde y^e starre, whome cowrtiers do accompt,
Theire joye in grieve: (not grieve of joy) therewhile/
Behold, behold, how She accompts the vile,
Which hast forgott, the greene moonks dyrge so sone,
Ah Slave (sayth She) is dewty so soone doone?

E. K.

9 Of selfe same lyne, a Coūtesse doth appeare,
Whose lovely lookes, withe stately porte & grace,
Can hardly byde, to be compared here/
And for encrease, of honor to this race,
By west one workes, to wyñe the heighest place/
Forgeve me youe, w^{ch} thinke her no suche wight
The wynde satt *West*, whē I this verse did write.

C: of Ess.

A. W.

THE SECONDE SONGE

10 Next after thes, the Crowde so thycke doth throng,
As now I nott, whose name I first shoulde note/
But well I wott, that all y^e rest among,
I see one Sowle, which weares a tawny cote,
And stowtly sayes, thow lvest in thy throte,
Yf thow affirme, that *Bewtye* breeds anoye,
Whiche is indeede, one cheefest cause of Joye./

M. H. 11 To tell her name, yt were bothe fonde and vayne,
She knowes her selfe, that (next *The hollow tree*)
I alwaies thought, greate right in her did reigne,
Yf she should clayme, a Paragone to bee/
Ones *Bewtie* flowd, in suche extreeme degree,
That *Bridges* buylt, for bownties ease were plast,
And she poore wenche, *Hopt* on: though not in hast/

K. F. & M. H. 12 But why do I, streyne curtesey to tell,
The proper names, of such as fame deserve?
Three worthie dames, next these I see full well,
Whiche threaten sore, thy carping tongue to carve/
Yf gentle words, for warning maie not serve/
Howardes they be/ but w^{ch} dothe shine most bright,
Were needeles (now) in makebate verse to wryte.

M. B.
L. M. V.
M. S. 13 *Burrowe* saythe byde, and let me have a blowe,
And so saith *Vere*, that bloome of noble bloode
Sydney saieth staie/ and let me bende my bowe,
So wrathe they are, or rather raging woode
And sure they be, bothe gallant all and good,
Three fragrant flowres, of princely grace & porte,
For *Marigoldes* (of late) smelt swete in cowrte.

L. S. B. 14 Of *Bowrchers* lyne, A *Susañe* eke I see,
Which cannot brooke, to beare thy rymyng well/
Then followe next fowre dames of heighe degree,
Whose noble names, I meane lykewyse to tell/
Cs: of Hüt. *Huntingdon, Warwick, Oxforde, & the Bell,*
War. Ox: & *Of Rutlande: coñe, (attones) wth heavenly grace*
Rut. And meane (poore muse) thy doyngs to deface.

THE SECONDE SONGE

15 A bewtye rare, I spye amongst the rest,
Which graciously, dothe shyne in worthy wyse/
Bedforde: whose hew, compareth wth the best,
Yf right respect, (her age well weyed) suffyse/
And who so saies I moore then trewth the devise,
Let her but lyve, as many yeares as Shee,
And (for my lyfe) She shall no fairer bee.

C: of Bed

16 Wth her there coome, (for why: they keepe their place,
As Dames that love, in dew degree to goe)
Fowre daughters deare? but yet of sondry race/
First of her owne, two daughters, and no moe,
Then of her lordes, (whose ofspring long ago,
Dyd prayse deserve) two other Impes ther be,
Who all yfere, do seeme to menace the./

L. Gr.
L. E. R.
L. M. R.
E M.

17 *Russell and Audley, Sheffield, Shandose, Sands,*
(All Barons wyves, of bewtie rare & bright)
Make wondrows hast, withe halberts in their hands
To strike ye (muse) withe verie maine & might/
As eke ye spouse of many an hardie knight,
And comly Squyre: prepare ye force they have,
Thy worthles verse, in skorne for to deprave/

L. R. A.
Sh. Ch. et S.

18 *Drewry* desires, some sharpe revenge to make
And *Thynn* thynks longe, to see thyne ov^rthrow
What should I speake, of all y^t weapons take,
To wrecke the wrathe, w^{ch} made theire grudge to growe?
Alas (my Muse) they are in number mo,
Then my poore penn, is able (well) to wryte,
Or tongue, or breathe, have leysure to resite.

E. D.
L. Th.

19 And thyncke not strañge, although I reckon thes,
Disordred[l]y: (considryng theire degrees)/
My meaning is not, flatteringly to please,
All Dames in Cowrte, and crave a pyckthanks fees/
For synce I see them, swarme as thycke as bees,
And strive (for hast) whose hand maie (first) ye lame,
I thyncke no Syñe, to name them as they came.

THE SECONDE SONGE

20 And surely (Muse) Although my *Queene* be here,
 (Besides her place) no place can now prevayle/
 Withowt respect, they cluster every where,
 And (but to her) they doe no boñet vayle/
 All roone attones/ and all attones assaile/
 That makes my Seynt (for hast) come next her *Queene*,
 Whose bewties heate (pchañce) enflamed her spleene.

21 The selfe same humor, feedeth mo then her/
 For all afarre, I spy a troupe of Dames,
 Who come in hast, and meane to keepe a sturre/
 I see them well, yet knowe I not their names/
 But sure yt seemes, some Choller them enflames/
 What be they? ha? oh what a beast am I?
 Thes Starres of Cowrte, had bleard my better eye./

22 My *Sweetest sowre*, my Joy of all my grieffe,
 My *Frendly foe*, myne ofte *Reviving death*,
 My first *Regreate*, my right and last *Reliefe*,
 My *frewtfull cropp*, and yet my *Barreyne heath*,
 My *store* and *stocke*, w^{ch} spares & spends my breathe/
 My *Hope forlorne*, my *Heyght* of all my *Happe*,
 My *Love* first lulled, in golden fancies lappe.

23 My *Hollow tree*/ my banishment to *Bathe*,
Ferenda Shee, who eke, *Natura* hight,
 My *Ground of Greene*, w^{ch} (myxt wth black) is rathe,
 My *Porte of Peace*, whose warres yet dubd me knight,
 My *Livia*, my love, and my delight,
 Myne *A per se*, my *All*, myne onely *Sum*,
 Before this heape, in hasty heate dothe coñe/

24 O *Bartholmew*, (saithe Shee) where bee thy wyttis,
 And where the skyll, w^{ch} wont to guyde thy penn?
 Shall world conclude, that fancy comes by fyttis?
 Wilt thou be founde, as fonde as other menn,
 Who dotingly, do dally nowe and then?
 Can light concept (in thy mynd) reasone chase,
 From thate which prooffe, hathe often put in place.

THE SECONDE SONGE

25 And wth that woord (in stede of force to fight,) Shee turnes her face, and weepes wth woofull cheare/
Whiche blowe (unseene) amazeth more my spright
Then all the threatens, w^{ch} I rehearsed here/
Forgeve me (dames) and with my passion beare/
Her teares (my Queene except) doe greeve me more,
Then yf all you, should weepe youre eies full sore/

26 O ladie per a mownt, you are to wyse,
To frett hereatt/ for this is shee, in deede,
By whome my muse, hath mownted (earst) to skyes/
Whose onely fayre, my fancie long did feede/
This is loves mynte, w^{ch} onely gave me meede/
I played wth so^me, theire pacience for to prove,
But *Livia* (in earnest) had my love/

27 And worthy well, since kinde wth all her crafte,
Yet never framed, her pheare in all respects,
Blynd *Cupide*, nedethe not to spende a shafte,
Her only looke, eche lyving mynde enfects/
She is esteemd, of all estates and Sects/
Menn make her roome, and women give her place,
Love bends her bowe, and mallice beares her mace./

28 Her playfellowes, and those w^{ch} withe her marche,
Must not be named/ but one dwells at *Townes ende*/
Another hight, *The Bridge* with stony *Arche*/
Another *Oxe* (right leane) god her amend/
Thes three (not Shee) theire angry browes do bende,
Whiles *Livia* (meane while) amazeth more,
Then all they three, and all that went before/

J. T.
F. P.
C. of L.

29 And yet I see, a Dame in strange attire,
With dooblett dect, as flemysh fashion is/
Who in the Ayre, dothe fly lyke flamyng fyre,
As though the worlde, and all things, went amysse
Shee seemeth sure, so^me lampe of lovely blysse/
Who shoulde yt be? let me advise her well/
Now for my lyfe, it is my *Petronell*./

Petronella
de Alque-
made.

THE SECONDE SONGE

30 Nay then (my muse) make hast and arme apace,
 The coütrie coomes/ naye Coütries mo then one/
 Yf *Pernyll* ones, vouchesafe to byd the base,
Lysken will sweare, Shee shall not roone alone/
 And *Tanyken*, woulde melt her selfe in mone,
 Yf others wreckt, their mallice to their mynde,
 And She (for slowthe) shoulde seeme to sitt behinde.

31 Yea! shall I saye? yf ones the droome should sownde,
 And strike allarme, when ladies list to fight,
Voisgeant from *Fraunce*, woulde (all to soone) be founde,
 From Skotland *Fleming*, woulde appeare in sight
 From Holland: *Egmont*/ and one other light,
 Of *Petronells*; from Utrecht should wee see/
 Bothe: Dames of pryce, though myne the better be.

Petronella
 van Scon-
 hoven.

32 *Bella Symona*, shoulde be quickly seene,
 Yf newes were brought, to *Antwerp* of thes warres/
 And from soome landes, where I have never ben,
 Hole bands woulde comē, of blysfull blasing starres/
 Wherefore (my Muse) before thow make such jarres,
 Lett see what *Captens*, and what crew thow hast,
 Before the rest, let *Reason* (styll) be plaste/

33 I herde the saie (erewhyle) that everie joye,
 Hathe galles of griefe, in all y^e myrthe wee make/
 Saie quickly then, what cannons of anoy,
 Dare be so bolde, as ones to undertake,
 Dame *Bewties* bowre, wth Sorowes shott to shake?
 Speake quicke (my muse) before these worthies all/
 A womans wytt, is best at sodeyne call.

34 The subtyl Slyme (sayest thow) of false suspect,
 The lyme of lust, the wormes of wonton wyll,
 Doe *Bewties* bones, withe sicknes styll enfect/
 So that when fancie meanes to feede his fyll,
 Soñe chipp of chaunce, dothe all his pottage spyll/
 And he maie rise, all hungrie as he came,
 „*Bewtie fatts few, She is a deyntie Dame.*/

THE SECONDE SONGE

35 Indeede Suspect, keepes watche bothe daie & night,
 So strēight that *Bewtie*, maie her blaze repent/
 For what prevailes, a cand[1]e burning bright,
 Yf under Busshell, yt be allwaies pent:
 The fairest face, most cōmonlye is shent,
 When fowle and, blacke, maie laūghe & leape at large!
 Fyne Byrds be caged/ but who of crowes take charge?/

36 The lyme of lust, ofte lights on *Bewties* wynges/
For Harde to keepe, what many mynds desire/
 And wanton will, can seldome sett her flyngs,
 Unlesse selfelove, do blowe Dame *Bewties* fyre/
 (This question answerd) I no more require/
Who lusteth more, then doth y^e fairest face?
 Nones fancye skudds, when *Bewtie* bids the base./

37 And reasone good/ but tell me yet a trothe,
 What fault poore fancie dothe cōmytt thereby?
 All owgly thyngs, (by very kynde) wee lothe/
 All thyngs (againē) which seme to please the eye,
 Wee love and lyke, as fast as wee them spye/
 Yt seemes to me, that *God in heaven above,*
Did make them faire, because men shuld thē love/

38 The perfecter, that any thing appeare,
 Alyve, or deade, by nature or by arte,
 The greater love, unto the same wee beare
 Ne can owre mynds, that fancy well astarte/
 „A man shuld make, a verie thriftles marte,
 „Which most would geve, for thyngs we^{ch} worst doe seeme,
 „His gaynes should never quite his cost I deeme/

An
 objection/

39 And thoughe no tongue, nor peñe can well describe
 The face of *God*, whome never man beheld,
 Yet unto yt, all Scriptures do ascribe,
 The palme of praise/ his bewty wyñes the feelde/
 Yt blaseth brighter, then owre wytts can weelde/
 The nearer then, that thyngs unto hym drawe,
 The more wee ought to love them by his lawe/

THE SECONDE SONGE

40 His Angells eke, are bewtifull and bright/
 The glorie of, his heavens consistes therein/
 And who were he (w^{ch} seing suche a sight)
 Could chuse a lyttle, love for to begynne?
 For my parte (oft) in presence have I ben/
 When such sweete Seyntes, did blaze before myne eyes,
 As made the chamber, heaven above the *Skyes*/

41 But by youre leave, when I had slepte (alight)
 And fett a sighe, and me bethought withall,
 That by ye same, I had forgotten quyte,
 Aunswere. Myne owne affaires, my wytt, my selfe, and all:
 My heaven seemd hell/ my *mell* was turnd to gall
 „For all to trewe it is: that *Gallant things*,
 „*Make fancie flye, and help to ympe his wings.*

42 Not I allone, but noombers infynite,
 Of toward yowthes, have roone their race awrye,
 By glañce and gasing, at things apposite,
 Which helde them fast, and would not let thẽ flye,
 To perfect poyntes, w^{ch} placed are on heighe/
 „Thes whites and markes, w^{ch} glister here by lowe,
 „Are shootes (for shyft) but for a baser bowe./

43 The gyfts of grace, by God are never gyven,
 To be employd, in vents of vaine delight/
 And yet wee see, soome studie morne and even,
 To prynke, to pranke, to deck, and eke to dight,
 Owre flesh and Skyñe w^{ch} seemeth faire and bright/
 „Whyles (in meane tyme) owre myndes are layd asyde
 „Skarce coomly tyred, and yet pufte up wth pryde.

44 Shew me but one, that can be well content,
 To spende the forenoone, prayeng on his knees/
 But I can shewe, hole thowsands vainely bent,
 Which all the day, seeme stynged styll wth bees,
 For feare they should, the praiese of *Bewtie leese*/
 They set their ruffes, thei ruffle up their heare
 They talke farre of, their myndes are otherwhere.

THE SECONDE SONGE

45 They course the glasse, and lett yt take no rest/
They peepe and spye, who gazethe on their face/
They darkely aske, whose Bewtie semethe best/
They harke and mark, who marketh (most) their grace/
They stay their steppes, and stalk a stately pace/
They gellows are, of every sight they see/
They strive to seeme, but never care to be./

46 Thes be the frewtes, w^{ch} Bewtyes bloomes do bring/
Thes properties, the fairest folke retheyne/
Not Dames alone of men (likwise) I sing/
I never yet, coulde woman see more vayne,
Then many men, which passe in Courtyl trayne/
„The worlde is changd, (but pardon yet my penn),
„*For men are maydes, and wemen marche like men*/

47 And yet for all their prynkyng, and their cost,
No sooner fades, the flower of freshest hew,
Then they (lykewyse) their Bownties blaze have lost/
And then good night, they maie byd Courte adieu/
Nay welcome (skarce) unto the Coûtrye Crewe/
„For homely folke, who live by dayly deedes,
„Woulde fayne keepe corne, from such vaine worthles weedes.

48 „The coolest Soöne, can parche their pleasañt cheekes,
„The weakest wynde, can shake their bravest bloomes/
„The myldest frost, their secrete shadow seekes/
„The foemānes fyst, or lightest blowe that coōmes/
„Can make a crust, of all their tender crōmes/
„The fayntest fever, and the least disease,
„Can turne to pale, the redd that (most) did please/

49 What grudge & grieve, or Joyes maye then suppress?
To see owre heares, w^{ch} yellow were as golld,
Now gray as glasse? to feele and finde them lesse?
To skrape the bald skull, w^{ch} was woont to holde,
Oure lovely locks, wth curlyng stycks controld?
To looke in glasse, and spye Sr wrynckles chayre,
Sett fast on froonts, w^{ch} erst were slycke & fayre?/

THE SECONDE SONGE

50 What Joye to gaze, with graceles hollowe eyes,
Which lately lookt, lyke sparks of flamyng fyre:
What comfort comes, when every body spies,
The tootheles mowth! what dynt of vayne desire,
Can coñtrevayle, y^e cost, which yeares require,
To keepe oure teethe, from roughe and rugged plight,
Which late (like pearles) did shew both faire & white/

51 Oure Ivery necks, must needs to yellow change/
Owre showlders stowpe, w^{ch} erst stood bolt upright/
Owre pleasant voyce, (although we thinke it strange)/
Wilbe bothe hoarce, and harshe w^{thowt} delight/
Beholde owre hands, in weake and withered plight.
Owre foomblyng feete, w^{ch} nymble were of late,
And then weighe well, the staye of owre estate./

52 Fewe wordes to make, wee shall not thinke yt owres,
Which (but erewhile) we did esteeme somuch/
And all the blaze, of *Bewties* bravest bowres
Shall fall adowne, as thoughe there were none such/
When *Trewth* (*Tymes daughter*) doth owr triall touch,
Then take the Glasse and wee shall hardly knowe,
Owreselves therein/ we shalbe changed so./

53 And yet all this (in tyme) will come to passe/
Whiche tyme flyes fast, as I (of late) did singe/
Yf wee would then, continew yt w^{ch} was,
Stay tyme (in tyme) before away shee flyng/
But yf wee cannot, tyme (past) backward bring,
Then never hope, that *Bewtie* can remayne,
Yt came wth tyme, and goeth withe tyme agayne./

54 Yea whyles yt bydes, yt is of smale avayle/
For though yt please oure appetytes awhyle,
Yt dothe (likewyse) owre sences all assaile,
And all oure wytts, dothe wylily beguyle/
Yt breeds repentaunce though yt seeme to smyle/
Yt muffleth up, owr myndes w^{ch} (els) might see
Such works of worthe, as profitable bee./

THE SECONDE SONGE

55 Yt hangethe fast (like fetters) on oure feete,
Whiche (els) might treade, some tracke of better trade/
Lyke loompes of lyme, owr wyngs therwth doe meete/
Whereby owr myndes, so vyle and vayne are made,
That from the sonne, we shrug into the shade/
And drowping sitt, like hawkes surcharged wth bells,
Which proyne themselves, and can do nothing ells./

56 Yt coomes by kynde, yet is it kepte withe care
Wee bowght yt cheape, and sell yt all to deare/
Yt turnes our Joy, right soone to sory fare/
Yt makes the bolde to blush/ the stowt to feare/
Yt is a choyce that quickly changeth cheare
And seldome brings, (at coonnyng) such content,
As it procures (at parting) deepe repent.

57 A frendy foe, whiche shewes a flattering face/
A stellthe of tyme, w^{ch} were more worth then gold/
A restles worme, tormenting myndes apace/
A prooffe of payne, and passions manyfold/
A cause of strife, muche more then can be tolde
A heate which heapes (for hastie love) great hate,
Thes be the staies, of *Bewties* brave estate./

58 How muche were better (then) to decke the mynde,
And make that fayre, whose light might alwaies last?
Eternall fame, to wysdome is assignd/
And modesty, dothe purchase praise as fast/
„It hathe beñe seene, in many yeares now past,
„That greater glorie gatt some sory grace
„Then Absolon for all his lovely face.

59 And yet my meaning, is not to condempne,
The gallant glosse, which nature lendeth us/
Ne dare my Muse, dame *Bewties* blaze condempne/
I cañ not now, such questions to discusse/
But marke my wordes, and understande me thus:
„*Dame Bewtie drest, wth garments made of grace,*
„Deserves such fame, as *Tyme* cannot deface./

THE SECONDE SONGE

60 If Dames demaund, howe they the same might deeme?
I aſwere thus: the fayre which is content,
Withe natures gyftes/ and neither dothe esteeme,
Yt ſelfe to muche: nor is to lightnes bent,
Nor woulde be loved, but with a true entent:
And ſtrives in goodnes, likewise to excell,
I ſay thatt *Bewtie*, beares awaie the bell./

61 And ſuche a *Bewtie* will ſo well become,
Such modest myndes, that bothe ſhall ſhew y^e better
For *Vertue* ſeemes, the gallaſiter to ſoome,
When *Bewties* beames, full ſeemly have beſett her/
Bewtie and *Boſſtie* beſigne with a letter/
The firſt is good, the ſecond lacks no grace,
Where bothe concurre, that body is not baſe./

62 But take the firſt aloone, and by it ſelfe,
And tell me then, how (beſt) I might it call?
„A ſtately Toye/ a preciows peece of pellfe/
„A gorgeous gong/ a worthles painted wall/
„A flower (full freſhe,) yet redye ſtyll to fall/
„A ſore unſeene/ A ſweete entyſing Sowre,
„A pearle ſkarce worthe the pryce/ worſe worth y^e powre/

63 And now (deare dames) what ſaye yo^u to my muſe?
How like you *Reason*, in her foremoſt ranke?
My gracious *Queene* (I truſt) will not reſuſe,
To weighe my wordes: and then to coone me thanke,
Yt ſeemes to mee, the ſame in her ſo ſanke?
That Shee hathe layde, her mighty mace aſide
And ſtrookes my heade/ and byddeth God me guyde.

64 For Shee is wiſe, and can full well conſider,
That everie *Beſt*, maie quickly be abuſed/
„Use and Abuse, are lynked ſo together,
„That good for badd, is many tymes accuſed/
Yea thoughe the good, right graciously be uſed,
Yet everie lyfe, beares wth hym his dyſeſe,
And none ſo perfect every mynde to pleaſe/

THE SECONDE SONGE

65 Well: synce my Muse, hathe quite her selfe so well,
And satisfied (wth *Reason*) everie Dame,
I will addresse my tongue lykewise to tell,
An other grieve, owt of another game./
I meane to write of mightie strength by name/
And thoughte yt seeme, but seldome reprehended,
Yet will I shewe, wherein it maie be mended./

66 Of Strength (q^d one?) naye *Gascoigne* thẽ go trudge/
Thy muse is madde, suche theames to take in hande/
For thoughte her penne, appeased these ladies grudge,
Yet *Menn* be *Menn*/ beware of suche a bande/
Well (*Master Menn*) when you my woords have skande,
Youe will confesse, how grieve of joye is founde,
In strongest weightes, that go upon y^e grounde.

67 And for youre threatts, I sett but light thereby,
Yf Dames ones deigne, my Reasons to allowe,
Say what you list/ and what (thereof) passe I?
I honor them, I tell you playnely nowe/
As for youre bragges, my muse shall never bowe/
I have ben stronge (my selfe) and yet my force,
Hathe ben one cause, w^{ch} much consumed my corps./

68 My lovely ladyes (you whose names I past)
Forgive my guylt/ you came so thicke I feare,
I coulde not cõpte all faire/ you rãne so fast/
A payre of *Pagetts*, I remember there,
And many mo, whose bewtie brute dothe beare/
Well: thoughte my sylence, seemde to do you wronge,
Forgive mee (good), and marke my nexter songe.

Finis.

Tam Marti quam Mercurio.

THE faults of force and strength.

YTT hathe byn sayd, long synce (now) many a day,
And wilbe said, when I am deade and rott.
Come one to one, and that makes prety playe/
But two to one, can be no equall lott/
For why? the latten, proverbe saith you wott,
Sit quisq̃ similis inter suos,
Ne Hercules enim contra duos./

2 Then how shall I, my selly selfe defende,
Whiche take in hande, this weary woorke to write?
You sawe (erwhyll) how womankynd did bende,
Yt selfe against my muze, wth mayne and might/
You sawe how fast, they flocked for to fight,
Because I said y^t Bewty breedeth grieve,
Which is (thinke they) of all oure joyes the chiefe.

3 And now beholde, how men (yea men of might)
Prepare likewise, to beare my muse adowne,
Because yt dares, presume for to endight,
That might (whiche weares of manhood styll y^e crowne)
Shoulde subject bee, to fortunes greivous frowne/
Or for I dare, avowe that force and strengthe,
Begynne wth Joy, and ende wth grieve at lengthe.

4 For hast: you herde, was one could skarcely byde,
Tyll I had soong, my laster songe full owt/
You harde how lowde, in *Pilatts* voyce he cried,
As though his threatts, might dant my muze wth doubt/
You knowe he said, that thoughe I went abowt,
Weake womankynd, with wylines and wordes,
Yet Men are Men, and will abyde no boordes./

THE THIRDE SONGE

5 Yea haselwood: for Men are Men indeede/
But shall I saie this one thinge learne of mee,
Soome doughty Dames (beleeve yt as youre creede)
Can be as stowte, as many men can bee/
Nay stowter oft, as men by prooffe maye see/
By Jysse I woulde the stowtest man yt wyst,
They mayster all, let us saie what wee lyst.

6 And why should I, (then) feare to tell a truthe,
Who have the mayster of the felde my frende?
I never shroonke, to shake up lusty youthe/
And youthe is he, whiche strengthe to man must lend/
No no I vowe, though all ye worlde should bend,
Their angry browes, to blott my verse wth blame,
Playne trewth is that, whiche never yet had shame/

7 And that same treuth, dothe bydd me to demaũde,
Wherefore it is, that men doe boast somuch,
Of strengthe and force? asthough they might coñmaund,
The woorld thereby, to geve them knee & cruch/
Alas alas, who tryes them by the tuch,
„Shall fynd that when, their might p^rvayleth moste,
„Yet rewle they not, them selves: for all their boast/

8 And howe should he (then) governe other men,
Who cannot reyne his owne unrewly wyll?
So falles the horse: which never feares the feñe,
But neyes and brayes, and rooneth hedlong styll,
Untyll at last, hym selfe in myre hee swyll/
And so fall men, whiche truste unto their strength,
In dangers deepe (in deathe it selfe) at lengthe./

9 „The mighty bones, but heave the harte to highe/
„The harte ons up, the mynde can be but madde/
„And madde mens myndes (by force) from reason fly/
„No sownde advice, nor counsell can be had,
„But leave the good, and leane unto the badd,
„This grieve (withe mo) the joyfull force must fynd,
„To coũtercheck, a prowde tryumphyng mynde./

THE THIRDE SONGE

10 Withe blades embrewed they woorke theire will sometymes,
Whiche buye that bloode wth doompes of deepe repent/
For Choller cannot, cover wylfull crimes/
Yt roomes forthright where witles will is bent/
But when such will, by wiser wyttis is shent,
Att leysure then, yt maye confesse withe mee,
Were better weake, then so (to) stronge to be.

11 „For strongest wightes, attempt the greatest things/
„And greatest things, breede deepest danger styll/
„And deepest dangers, be the very springes,
„Where deathe dothe lurke, to woorke his crewell wyll/
„So that owre stronge men, hoppe against the hyll/
„Whiche hope (by force) from deathe away to gett
„When force (indeed) doth drive them to his nett./

12 I have bene stronge (I thanke my God therefore)
And did therein, rejoyce as most men dyd/
I lept, I rañe, I toylde and travailde soore,
My might and mayne, didd covett to be kidd/
But lo: beholde; my mery daies amydd,
One heady deede, my haughty harte did breake,
And since (full oft) I wisht I had bene weake./

13 Abundaunce breedes the Sooreyn of excesse,
And of excesse youe knowe that vice ensewes/
Soe that Mens force, were better to be lesse,
Then by suche force, theire bodies to abuse.
I am (my selfe) to gyllty to accuse,/

„But sure the force, of marow and of might,
„Dothe cause oure fleshe, (oft) sett oure sowles but light/

14 The weakling hee: sitts buzzing at his booke,
Or keepe full close, and loves to lyve in quyett
For lacke of force, hee warely dothe looke,
In every dishe whiche may dysturbe his dyett/
Hee neyther fights, nor roonethe after riott./
But staies his steppes, by meane & measure to,
And longer lyves, then many stronge men do./

THE THIRDE SONGE

15 *Mylø* was stronge, and few men stronger founde
But many wyser, and, muche more esteemdd/
For every greate thing going on the grownde,
Ys nott therefore, the better alwaies deemd./
Thes *Oliphants* (in tyme past) peereles seemd,
Because theire sturdy joyntes did seldome bowe,
But smaller beastes can overcome them nowe./

16 And what greate good, gott *Milo* by his strengthe,
Although in games, he gayned somtymes a gawde?
A smalle cleft e oke, gan holde hym fast at lengthe,
Untyll wth beasts, hee were bothe champ^t & chawed/
Yea *Hercules*, whose might was never awed,
By womans wyles (yet) weakely lost his lyfe/
„Suche toyes (to tame the strongest men) are ryfe.

17 „For fortune fights not as thes fencers doe,
„Withe equall blades, or weapones of assise/
„But markes her tyme, and takes her vaūtage to,
„And in awaite, full waryly Shee lyees/
„Yea when Shee lyst, Shee can suche blowes devise,
„As (unawares) doe give some sodeyne patt,
„And overthrowe, a Gyant wth a gnatt./

18 Greate laboure doth, deminish greatest force,
And darke dysease, decreasethe strength as fast/
When bothe thes fayle, the mightiest massy corps,
Ys daūnted downe, wth Ages Axe at last/
So that when wightest wrastlyng tricks be past,
Coomes crooked Elldd, and geves a selly trypp,
Tyll from deathes foote, no stowrdy strong can skyppt/

19 But I am strong (saythe one of *Mylos* mates)
Yea stronge (so strong) as never yet had peare/
Yes yes forsothe/ who so the trewth debates,
Shall finde that (who dothe most surpasse his pheare,
And of mankynd is strongest deemed here)
To many beasts, inferior yet shalbe/
What glory then, by all his force getts hee?/

THE THIRDE SONGE

20 Ytt were a boast, muche meeter for thes bulls,
Thes Beares, thes bores, and such like boystrows beasts/
„For vertue keepes, her closett in owre skulles,
„And coomes but seldome in great noddyes nests/
„Shee leues greate loompes of fleshe, for follyes feasts/
„And shrowdes her selfe, full close within y^e mynde,
„Yn bloode and bones, Shee lyttle place dothe fynde./

21 A pondrows packe, of to muche fleshe dothe clogge/
A nemble mynde, w^{ch} (els) might leape full light./
Or at the least, yt settis the harte on gogg,
And makes the body headlong rōne owtright,
Untill all vertue vanishe owt of sight/
„Trew tale is this: who *trusts to clyme by bones*
„*Shall seldome sitt, aloft by lofty ones.*/

22 Then take wee heede, that (trusting to this stay)
The staffe breake nott, and so wee catche a fall/
For Surcuydrie can drowne in deepe decaye,
The highest harte, that ever yet seemd tall/
Oftymes men take in hande to tosse a ball,
Which withe a bownde, dothe lende thēselves a blowe,
And makes the lofty crowche and lye full lowe./

23 Tell mee but this, what mighty man hathe powre,
To drive S^r deathe, one furlong from his doore?
What yowthe so strong, as to prolong his hower?
Or who can salve, S^r surfetts festring soore?
Ys yt not trewe, that moyling more and more,
Awake, on sleepe, att ease, or bating breathe,
Wee steale (by steppes) unto the gates of deathe?

24 Yf this be so, thē strengthe maye well delaye,
The daies of payment, but the debte remaynes/
And crookednes, oure creditor will stay,
Tyll att the lengthe, he have his owne withe gaynes/
Yea shall I saye? he will (for brokers paynes)
Make might and mayne, paye feblenes & fayle,
Yea lyfe at last, when quycke & queaving quayle./

THE THIRDE SONGE

25 For as the tree that straighte & tallest growes,
Is soonest soũght, and felde to buylde the bowre,
So strongest wyghtes, doe gett the greatest blowes,
And soonest learne, repentaunce of their power/
„All thinges on earthe, must learne to knowe one howre/
„(I meane one ende), but soome come sooner to yt,
„And some delaye, though yet at last they do yt/

26 „At last they dye, who thought longe tyme to lyve,
„At last they fade, whiche seemed freshe and fayre,
„At last they yeelde, w^{ch} (withe their strengthe) did strive
„And downe they fall, owt of their stately chayre/
„They must descende, (but by unequall stayre)
„For he that clombe, as soft as snayles can slyde,
„Coñes headlong downe, and maye no longer byde.

27 Mañes mynde except, I see no sure acoũpt,
(Nor all mennes mynds, I reckon in this ranke)
Whiche maie presume, in height of Joyes to moũt/
For all things els, maye quickly breake their banke/
They take muche paynes, and yet deserve small thanke/
„But sure mañes mynde, yf yt be just and good,
„Ys muche more worthe, then mighty bones and bloode./

28 Yet trust who list, in puyssaũce or in power,
I cannot force, all fancies to my mynde/
The sweete it selfe, shall teache them what is sowre,
When least shall lacke, as muche as most would fynde/
The best, or worst, bydes ever styll behynde/
Then lett the strongest (ere his force be past)
Remember styll but *Miloes* end at last./

29 And let hym thynke, that right against hym stand
Bothe Age and deathe, withe weapons redy bent/
For Age before comes leading on her hande,
A thowsand sores w^{ch} deathe to her hathe lent/
And deathe hymselfe, (when all those speares are spent)
Comes creeping on alonely withe a darte,
And therewith styckes the strongest striving harte.

THE THIRDE SONGE

30 Yea in meane while, volupteows toyes do fight,
Withe staves as strong, as age or death almost
And though they beare not weapons in or sight,
But florishe fayre, and make a gallant boast,
Yet when owr strength dothe trust upon them most,
And least regards, to fend yt selfe therefro,
They turne owre Joyes, into a worlde of wo.

31 To glorye then, in thinges so lyttle worthe
Ys (peacocklyke) to prinke in strangers plumes/
Synce all the force, that nature bringeth forthe,
Ys not owre owne, (for all owre freakes and fumes)
Yt coomes withe tyme, and eke withe tyme consumes/
And he (in tyme) w^{ch} dyd the same us lende,
At all tymes woulde, yt shoulde for his be kende.

32 Well: make an ende, and marke what erst I sayed,
Of yowthe and Bewtye, eche in theire degree,
The same might here in order well be layd,
To prove howe frayle, the freutes of forces bee/
For where thyns lyke, (in every poynt) wee see,
There lyke (lykewise) the sequell and effect,
Must followe needes, in every right respect.

33 And for advyse, I saye no more but soe,
Who bostethe most, of body styffe and strong,
Lett hym fooresee, that in his mynde eke growe,
A manly thought to marche the rest among/
„For (lett mee crave a pardon for my song)
„A cowards harte is never playner spyed,
„Then when it dothe, in strongest bones abyde.

34 This verse I venter thoughe I herde one vaunt,
As men were Gyants and woulde beare no jest/
But sett you see, his threatnyngs could not daūt,
My manly Muze, nor make my penn to rest/
My selfe am bygg, and therefore thought I best,
To shewe some lofty cowrage in my writt,
Ells some might say my bowlts my selfe dyd hytt.

THE THIRDE SONGE

35 Be as be maye, the matter is not greate,
A glancyng blowe, can make no greevous wounde/
But let me yett this sentence ones repeate,
„Inconstaunt Joyes, withowte grief are not fownde
Yf that be soe, was never force so sownde,
But sodeyne chaũce coulde chopp yt quytt in sonder!/
Yf stryfe breake strengthe (then) who can coupt yt wonder?/

36 Now he that loves mee, lett hym give me drinke,
I am so dry, that I can sing no more/
And in the cupp I will my selfe bethinke,
What force and strengthe are surest evermore/
I have yt, I/ lett syng yt owt therefore/
„The harts and love, of people more & lesse,
„Are powre (Saüs peere) who so the same possesse.

37 Nay then coöme *Queene* & clayme your dew indeede/
For then the greatest, strongest, stowtest mann,
That ever yet, sprong owt of *Adames* seede,
Cannot compare, as my good Pryncesse can/
Synce Shee it is, whose might and mercie wāne,
The love longe synce, of all bothe highe and lowe,
And holdes them styll, and wyll not lett them go./

38 Thus whyle I dranke, I lyfte the cupp so highe,
That in the bottome sawe I wrytten fayre,
Gascoigne thi Muze is taken withe a lye,
Synce force of love, no fortune can empayre,
And since thy *Queene* dothe sitt in *Trewloves* chayre/
No force: I coupt yt neyther Synne nor shame,
To lye (alight) for love of suche a Dame.

Finis.

TAM Marti quam Mercurio.

The vanities of Activityes.

ONES in my lyfe, I saw a Bakers boye,
Whiche went unto his Masters Fagott reeke,
(Beare withe me *Queene* for telling suche a toye)
Some sticks (by lyke) for Masters fyre to seeke/
One stycke he cutt, another sticke he breeke,
Some long, some shorte, some greate he tooke, some small,
Tyll on his hedd the reeke fell downe and all./

2 And there the Boye, lay grovlyng on the grownd,
Withe many fagotts rownde abowt his backe/
But when he felt hymselfe wthowten wounde,
He gan againe, some fagott sticks to cracke/
Att last his Master (doubting some such wracke)
Came angrie owt, and chidd his boye awhyle,
But afterwards, he turnd his frowne to smyle./

3 My Boye (q^d he) who badd the be so bolde,
As for to plucke an olde howse on thy hedd?
Thou shouldest foresee, that fagott sticks do hold,
Together fast, and seldome list to shedd/
Thow mightest have chanst, to bring a foole to bed,
By jesting so withe suche well joyned geare,
Touch one, styrr all, they lye so close yfear./

4 But since it was, in service of my selfe,
And since thow soughtest, but fewell for my fyre,
Bestirr thee now, packe up againe this pelfe/
None other penaunce, I of thee requyre/
The Boye was blythe, and had his deepe desire,
For so his Master laught and were well pleased,
His harme (thought he) was quychly to be eased./

THE FOURTHE SONGE

5 So (peereles prynce) my selfe maye be the Boye,
Whiche sought for styckes, amydd youre fagott reeke/
I thought to proyne some grieve from everie Joye,
And for the same, I curiously dyd seeke/
But whiles at large, unpercially I speeke,
Behold your Cowrte, comes headlong on a heape,
And on my Muse, withe might and mayne they leape/

6 In deede I shoulde have marked in my mynde,
That vertues marche, in mydest betweene extreames/
And harde yt were the fall of faults to fynde,
Withowt some shake, to fortunes better beames/
But laugh (good *Queene*) and (by those glistering gleames
Of your bright eies) I vowe to sing so long,
Tyll all youre cowrte be pleased withe my song.

7 To serve youre selfe, I tooke this woorke in hand,
And ment to make, butt fewell for youre fyre/
I meane, I ment, to make abuses skand,
That use of good, (therby) might clyme the higher/
And though my woords, maie move some mynds to Ire,
Forgive me (*Queene*) and I will worke amayne,
Tyll fancies fagotts, piled be agayne./

8 Thus much I syng, because my playnesong note,
Must yett be herd, much lowder then before,
And I must cleare, my hoarce unpleasant throat,
To make yow view, some vanities yet moore/
I must be bolde, (thoughe rudely) for to roore,
That in all active qualitties, wee use,
Some grieve unseene, the smoothest Joye ensewes./

9 Now as the Captayne (w^{ch} at one fyeld fought,
Hathe happely ones gott the upper hande)
Wyll at the next conflict, conduct in doubt,
Least fortune turne, and overthrow his band,
Even so my Muze dothe dread to come on sande,
Although Shee ones, have sayled by the same/
„Tydes turne, wynds wane, and grudge comes aftr game.

THE FOURTHE SONGE

10 For now my woords waxe generall and large,
So large as leave, no pleasure free from payne/
A harde attempt, and yett an easie charge,
To prove a trewth, whereas the case is playne/
And yf my *Queene* free hearing do me deigne,
I hoope herselfe, will soone confesse withe me,
That grieve maie growe, in all the joyes that be.

11 I graunt yong mynds, maye yowthfully delight,
Yn sondrie sortes, of exercyse and sporte/
I graunt the meane, to heale a heavy spright,
Ys myrthe and glee, where jolly guests resort/
I graunt that pastyme ys the lowly porte,
Wherein mans mynde, maie shrewd yt selfe full oft,
Whyle crewell cares, bestowe theire blasts aloft./

12 But as the Bell, can hardly holde the hawke,
From soaring sometymes when Shee list to gadd,
Even so the mynde (whiche woontedly dothe walke,
In fancies fields, most lyke a lusty ladd)
Can seldome be, so bridled from the badd,
But that delight, maie drawe one foote tofarre,
Whils vayne excesse, the mery meane dothe marre./

13 To prove this trew, who shall the game begynne?
Must musicke first, bewraye her vayne delight?
Musicke. And must she saye, that as the fowlers gynne,
Dothe lye full close in depthe of dangers dight,
Whiles yet his pype, dothe playe in pleasaunt plight:
Even soe, her sweete consents beguyle sometymes,
The highest harte, in harmonye that clymes?/

14 Alas alas, who sooner dothe deceave,
Then doe the *Cirenes* wth theire sugred songs?
Of all the wooes, that wanton worldlyngs weave,
I finde not one more thrall to guylefull throngs
Then is the mōane, to Musicke that belongs
„Synce mellyshe mowthes, can worst awaye wth gall,
„As highest clymes are most afearde to fall./

THE FOURTHE SONGE

15 Yn deede suche dynne appeasethe angrye mynds,
And *Melancholye*, ys removed thereby/
Somytymes removed, somtymes encrease yt fynds,
When madnes leades, the mownefulst moode awrye/
For *Musicke* waytes, and where yt can espye,
Or moane, or myrthe, yt dothe theire hewmore feede,
And what they dreamt, yt makes them doe yn deede./

16 Sett me asyde, and harke to holly Syres,
Whose dyverse doomes, maye skarce discusse y^e doubt/
For *Ambrose* first the use thereof requires,
Yn everie churche, and all the worlde abowt/
But *Athanase*, forbadd the same throughowt/
Att last came *Austine*, like a dreamyng Dadd,
And dyed in doubt, yf it were good or badd./

17 Yt is a trewth, and cannott be denyed,
That *Musicke* styrres, soñe mynds to godly thought./
Yt is as trew, and hathe byn often tryed,
That *Musicke* styrres, moe mynds to be but nought/
Yt maie be fownde, yf it be rightly sought,
That *Musicke* makes mo mery myndes starke madd,
Then secrete prayer sufferethe to be sadd./

18 The Serpent tickleth whome she list to sting/
The Surgeon stroketh whome he meanes to strike,/
The fowler whistleth whome he fayne would wryng,
The *Polipus* (with colling) drawes in dike,
The dazled wyghts whome she (to drowne) doth like/
And *Musycke* mufflethe many men withe Joye,
Whose myrthe excesse, turnes quickly to anoy.

19 Amongst the vaynes, of variable Joyes,
I must confesse, that *Musicke* pleasd me ones
But whiles I searcht, the semyquaver toyes,
The glāncing sharpes, the halfe notes for the nones;
And all that serves, to grace owre gladsome grones;
I founde a flatt, of follye owt of frame,
Whiche made me graunt my *Musicke* was but lame.

THE FOURTHE SONGE

20 I meane I fownde, that (ravished thereby)
My wandring mynde, sometyme forgott yt selfe/
And reason ranne, his cource so farr awrye,
That ere I wyst, my wyttys were sett on shelve
Of trothe my braynes, so full were of suche pelfe,
That soñe reporte, contynually dyd ryng
Within myne eares, and made me seeme to singe.

21 I coulde not reade, but I must tune my words/
I coulde not speake, but as yt were by note/
I coulde not muze[, but] that I thought some byrds,
With[in] my brest did rellease all by rote/
I coulde not praye, but eare there past my throte,
Fyve faithfull boones to God for my request,
I soonge the Syxth, and quyte forgott the rest./

22 Laughe nott (sweete Queene) for I shall not be founde,
The onely man, whiche (sleping in delight,)
Hathe alwaies dreamt, on *Musickes* silver sownde
Some singe soe longe, tyll they bee madde owtright/
And thoughe the wise come seldome in suche plight/
„Yet *Plato* pleasd, in *Musicke* so to dreame,
„He thought yt helpt, the rulyng of a realme.

23 And wonderfull, it is that *Neroes* mynde
Which all the worlde (and more) coulde not suffize
Was never seene, so playnely to be pynde,
As *Musicke* set, the same before owre eyes/
Soe greate a kyng, to dye in hastie wyse,
Ytt greeved hym nott: but that so sweete a synger,
Shoulde dye so sone: that sorrowe seemde a stynger./

24 And lyke the Swanne, he soong before his deathe/
Whiche maie suffise, to prove the tyckell trust,
That can be buylt, upon our fading breathe/
Yt maye suffise to shewe that all oure lust,
At last will leave us, yn the depthe of dust/
Yt serves to prove, that no man synges so sweete,
As can eschewe, withe bytter deathe to meete./

THE FOURTHE SONGE

25 Soñe spende mucho tyme, in learning sweete consents
On lute, on harpe, Cythren, and virginalls/
And soñe take paynes withe wyndy Instruments,
As Fyfes and flutes, cornetts and such like calles/
Of whome the last, to follye more be thralles/
The first but wringe, theire fyngers owt of frame,
But thes make mowthes, and shew a seemely shame./

26 Att everye spowte, that stands abowt a Towre,
Men maye beholde suche Gorgons in theire grace/
When paynters please, to make a thing seeme sowre,
They portraye then, the forme of some suche face/
And yet owre owne, blynde judgements be so base,
Wee thinke that Joye, to lende us some reliefe,
Whiche we beholde, exprest and done wth grieve./

27 I dwell to longe, in *Musickes* cōpye holde,
For nowe the dawncers come and call for rome/
But had they bells, then might they be so bolde,
To keepe the fyelde, and challenge all that cōme,
Synce bells and babells, are alike to soñe,
And sure I see, no neighbours any where,
That were so meete, to lyve and dwell so neare./

Dañcyng.

28 For dañce allone, (I meane wthowt some noyse),
And that woulde seeme, a very madd mans parte/
But instruments, or *Musycke* of the voyce,
Doe cover many suche fonde crymes by arte/
Soe that me thynks, they best maie make a marte./
Musicke yt selfe, a mery madbraynd toy,
And dañcing sure, a madder kynde of joye./

29 What shoulde I cōūpt, oure tossings and oure turnes,
Oure fryskes, oure flyngs, and all owr motions made/
Butt fewell geven, unto the fyre whiche burnes,
Within owr brests; whose flame can never fade?
For when Dame nature yn mans mynde did wade/
And sawe fonde fancye occupye the place,
She *fury* sent, to byd that Dame a base./

THE FOURTHE SONGE

30 And thence proceede, the movings we^{ch} we make,
As forward, backward, lefte hande turne, and right/
Upwards, and downwards, tyll owre hartes do quake/
And last of all, (to shew owre selves owtright)
A turne on toe, must grace owre giddy spright,
Untyll sometymes, we stooble in the same,
And fall downeright, to geve the gazers game./

31 Dancyng delights, are like a whyrlyng wheele,
Which turnethe mylls, or suche lyke frames abowt/
Yt takes no rest, as they doe restles reele/
Yt weares it selfe, as they doe owt of doubt/
And (yf my Muse be bolld to tell trewth mought)
Thes tryppers strive, to throwe theire braynes awaye,
As wheeles voyde water to the Dañes decaye./

32 But dyd yt hurte theire owne myndes and no moe,
The losse were light, and easie to be borne/
The gazers eyes, are ofte mysghyded soe,
As makes a hornepype to begett a horne/
The mery night begetts a madder morne/
For he that (over night) did (syngle) trace,
Can (shortely after) dañce a dooble pace./

33 The Matrones mynde leaves of her coomly looke,
The mayde must mynce, and strive to streyne her feete,/
The bryde her selfe, forgetts her marriage booke,
And learnes that daye, some lessons muche unmeete/
She learnes sometymes, to dañce and turne in streete,
When her brydgroome, had rather have her home,
For bett nor worse, She shoulde (from hym) so rome./

34 Were I commaunded, to defyne in fewe,
What daūcyng is, and what consysts therein
I should be bolde, my logycke thus to shew/
Daūcyng is first, a pors[u]yvaūt for Synne,
To tempt the best, that ever yet hathe bene/
A clenly clooke, to cover (often tymes)
The slye pretence, of many subtile crymes./

THE FOURTHE SONGE

35 Yn dañce the hande, hathe libertye to touche,
The eye to gaze, the arme for to embrace,
Whiche (otherwhere) might gyve greate cause of gruch/
The exercyse, acqutts a blushing face,
And lends muche leave, wth much more tyme & place/
The darksome nyght, sharpe enemye to shame,
By candles light, betrayethe many a dame./

36 But wherefore stand I thus upon this text?
Whoso can dañce as *Scipio* seemd to doe,
Not wantonly, nor as his witts were vext,
Nor mynsing fyne, like such as meane to woe,
But withe suche grace, as love and malyce to,
Might bothe coñend, and be afeard to blame,
I saie dañce so, and dañce in Christ his name./

37 But every Byrde, hathe not an Eagles eye,
Nor all y^t clyme, the Martren maie ensew/
My *Queene* (I graunt) dothe every vice defye,
Her Dames lykewise offences do eschewe/
Theire dañcyng bydds all Idle thoughts *adieu*./
I ment not them, I meane but such as seeke,
To breake my backe, wth fancies fagott reeke.

38 And synce I must, leape lightly and away,
Before the force, of all those fagotts fall,
Amongst the leapers let me take my waye,
And see whatt faults I fynde amongst them all/
Beleve me (*Queene*) what ever me befall,
I will tell trewth, the devyll hymselfe to shame,
Although therby I seeme to purchase blame./

39 I wyll not spare to speake as *Petrark* spake,
Who sayd that leapers (leape they never so well)
Cannott withe Squyrells full compare (yett) make/
Nor he whose rooñyng alwaies wñyes the bell,
Shall therein seeme, a hare (yet) to excell/
Nor he that vaults, or gambolds best in shape,
Can coome abowt (yet) nymbly lyke an Ape./

Leaping,
roonyng
vaultyng
&c. &c.

THE FOURTHE SONGE

40 A lambe can leape, full lightly in his yowthe,
Which afterwards, proves heauiē heelde and slowe,
For loompyshe age, the lightest lyñes ensewth,/
And (at an ynche) doth, followe where they goe/
Then he that roñnes so fast, or leapeth so,
Where wyll he light, but in the lappe of death?
And (streynyng force) he seemes to shorten breath./

41 For yf we coũpt, those pleasures worthy price,
Whiche (in them selves) do purchase privy payne,
Then might we prayse (as well) bothe cards and dyse,
Whiche lyve by losse, and few (god knowes) y^t gayne/
Thexample not unlyke: for bothe be vayne,
That one playes pownds, and lacketh pence at length,
That other streynes, and styll decreaseth the strength./

42 To see soñe one, sitt scratching of his hedde
(Yea teare his bearde sometymes), when he hathe lost,
Another chafing, tyll his cheekes be redd,
And bothe waxe warme to co[ũ]tervayle theire cost/
To see the cardes and dyse abowt howse tost/
Tyll anger vex bothe father, kñne, and brother:
Ys it not madnes? sure it is none other./

43 But lacke of other ačtyve quallyties,
Ys cause that this shoulde be in place profest/
Then lett my Muse bestyrre her to devyse,
The best that be, and lett thes others rest/
Wrastlyng. Wrastlyng is thought, meete for a martiall guest,
And therefore seemes, defended from the blames,
Which grow wth grieve in other Joyfull games/

44 Yet hee thatt marks what I have sayed before,
Of leaping, roñnyng, vaultyng, and suche lyke
The same of this maie well be sayed and more,
For here of two, that one must lye in dyke/
And yf therewithe he doe his fall dyslyke,
From wrastlyng trycks, they fall to warlyke blowes,
Suche earnest oft, in deepest dalliaunce growes/

THE FOURTHE SONGE

45 But ryding is, of nobles much desired,
And what can be brought in agaynst the same?
Alas alas, my Muze must needes be tyred,
To reckon grieffe in every kynde of game/
But trust me (*Queene*) I am not yet so lame,
But that I can in ryding finde some fault,
As earst I dyd in them which leape and vault./

Rydinge.

46 For sett asyde, the danger of a fall,
(Which so maye chañce, that (woulde wee ride or no,)
Agaynst owre wylles, at last wee must or shall,
When withe a broken legg wee cannott goe)
I can rehearce yett many myschieves mo,
And sundry greeves, thatt &c. &c.

Left unperfected for feare of Horsmen/

TAm Marti quam Mercurio.

COMMENDATORY VERSES

[To *The French Littleton. A most easie, perfect
and absolute way to learne the frenche tongue.*
1566.]

GEORGE GASCOIGNE

Squire in commendation of
this booke.

The pearle of price, which englishmẽ have sought
So farre abrode, and cost them there so dere
Is now founde out, within our contrey here
And better cheape, amongst us may be bought
I meane the frenche: that pearle of pleasant speeche
Which some sought far, & bought it with their lives
With sickenesse some, yea some with bolts & gyves
But all with payne, this peerelesse pearle did seeche:
Now *Holyband* (A frendly frenche in deede)
Hath tane such payne, for everie english ease
That here at home, we may this language learne:
And for the price, he craveth no more meede
But thãkeful harts, to whome his perles may please
Oh thank him thẽ, that so much thank doth earne.

Tam Marti quam Mercurio.

COMMENDATORY VERSES

[To *The Noble Arte of Venerie or Hunting.* 1576.]

George Gascoigne, in the commen- dation of the noble Arte of Venerie.

AS God himselfe declares, the life of man was lent,
Because it should (with feare of him) in gladsome
wise be spent.

And Salomon doth say, that all the rest is vaine,
Unless that myrth and merie cheere, may follow toile and paine.

If that be so in deede, what booteth then to buylde
High towers & halles of stately port, to leave an unknown child?

Or wherefore hoord we heapes of coyne and worldly wealth,
Whiles therewithall that caytif care, cōmes creeping in by stelth?

The needie neighbors grudge to see the rychman thryve,
Such malice worldly mucke doth breede in every man alyve.

Contention commes by coyne, and care doth contecke sew,
And sodeine death by care is caught, all this you know is true.

Since death is then the end, which all men seeke to flye,
And yet are all men well aware, that *Man is borne to dye,*

Why leade not men such lives, in quiet comely wise,
As might with honest sport & game, their worldly minds suffise?

Amongst the rest, that game, which in this booke is taught,
Doth seeme to yeld as much content, as may on earth be sought.

And but my simple Muze, both myrth and meane mistake,
It is a meane of as much mirth, as any sport can make.

It occupyes the mynde, which else might chaunce to muse
On mischiefe, malice, filth and fraudes, that mortall men do use.

And as for exercise, it seemes to beare the bell,
Since by the same, mens bodies be, in health mainteyned well.

It exercyseth strength, it exercyseth wit,
And all the poars and sprites of Man, are exercised by it,

It shaketh off all slouth, it presseth downe all pryde,
It cheres the hart, it glads the eye, & through the ears doth glyde.

COMMENDATORY VERSES

I might at large expresse how earely huntsmen ryse
And leave the sluggish sleepe for such, as leachers lust devyse.

How true they tread their steps, in exercises traine,
Which frisking flings & lightbraind leaps, may seeme always
to staine.

Howe appetite is bred (with health) in homely cates,
While Surfet sits in vaine excesse, & Banquet breeds debates.

How cries of well mouthd hounds, do countervaille the cost,
Which many a man (beyond his reach) on instruments hath lost.

How setting of Relayes, may represent the skyll,
Which souldiours use in Embushes, their furious foes to kyll.

How Foxe and Badgerd both, make patterns (in their denne)
Of *Plotformes*, *Loopes*, and *Casamats*, devise by warlike men.

How fighting out at Bay, of Hart, Bucke, Goate, or Bore,
Declares the valiant *Romains death*, when might may do no
more.

How sight of such delights, doth scorne all common shoves,
Of Enterludes, of Tumblers tricks, of antikes, mocks, & mowes.

And how the nimble Hare, by turning in hir course,
Doth plainly prove that *Pollicie*, sometime surpasseth force.

The Venson not forgot, most meete for Princes dyshe :
All these with more could I rehearse, as much as wit could

But let these few suffice, it is a *Noble sport*, (wyshe.
To recreate the mindes of Men, in good and godly sort.

A sport for Noble peeres, a sport for gentle bloods,
The paine I leave for servants such, as beate the bushie woods

To make their masters sport. *Then let the Lords rejoyce,*
Let gentlemen beholde the glee, and take thereof the choyce.

For my part (being one) I must needes say my minde,
That Hunting was ordeyned first, for Men of Noble kinde.

And unto them therefore, I recommend the same,
As exercise that best becōmes, their worthy noble name.

Tam Marti quàm Mercurio.

COMMENDATORY VERSES

[To *Cardanus Comforte* translated into
Englishe. 1576.]

George Gascoigne

To the reader of this Booke.

TO salve a sore, with oyntment, oyle, or balme,
Deserves (no doubt) reward and thanke alwayes.
With drogues or drāmes, to cure a sickely qualme,
Deserves (likewyse) a palme of perfect prayse:
But when mens mindes, (with mothes of secret mone)
Are frett and frownst: When cankerwormes of care,
Consume the hart, tyll hope of health be gone,
Then comfort craves, both thankes and prayses rare.
For looke howmutch, the mynde of man surmountes,
Our bloud and bones, whych are (indeede) but drosse,
Somutch the wyse, that comfort most accomptes,
Whych helps the hart whom tyringe troubles tosse.
Then let this woorcke, due thankes, and prayses finde,
Whose Text doth teach, true comfortes for the mynde.

Tam Marti, quam Mercurio.

PREFATORY EPISTLE

[PREFATORY EPISTLE TO *A DISCOURSE OF A
DISCOVERIE FOR A NEW PASSAGE TO
CATAIA. WRITTEN BY SIR HUMFREY
GILBERT, KNIGHT.* 1576.]

GEORGE GASCOIGNE

Esquire to the Reader.

EVERY mā that is of judgment, & hath a reasonable disposition to the attaining of anie vertue, together with a discretion to use the benefites of nature, will confesse, that we are by as great reason bounde to encourage and commend the industrie of the diligent, as to dispraise and punish the slouth or abuse of the negligent: For if princes doe not aswell rewarde and cherish the well deserving subjecte, as their Judges and Magistrates are readie to correct the offendour, the Common Wealth might then quickly be deprived both of the one and the other: I meane that as fast as the sword of Justice should weede out the one, so fast the scourge of ingratitude woulde chase out the other. And so thereby their dominions might (in the end) become naked a[n]d altogether unfurnished.

We see the good huswife is no lesse curious to decke her bees hive, to rub and perfume it with sweete herbes, to cover and defend it from raine with clay and boordes, and to place it in the warme Sunshine safe from the Northerly blastes: then Shee is readie to wreck her malice on the drones, to smoke and smoulder them with Bunte and Brimstone, to fray and chase them out by soudain noyse, and to kill them and caste them away, as unprofitable members in her Microcosmos. Yea, and with melodie of Basons and Timbrils will shee welcome home her swarme, if at anye time they doe (waspishly) goe astray, & yet at last retourne to their former abyding.

TO GILBERT'S DISCOURSE

Thus muche (gentle reader) I have thought good (Allegorically) to write in the behalfe of the right worshipful & my very frend S. Humfrey Gilbert Knight, the true authour of this little (yet profitable) Pamphlet, intituled A Discourse of a Discoverie for a newe passage to Cataia, &c. In whose Commendation I woulde fayne write asmuche as hee deserveth, were I not afrayde to bee condemned by him of flatterie: which blame (with my friendes) I use not to deserve. But surely, over and besides that, hee is a gentleman wel and worshipfully borne and bredde, and well tryed to bee valiant in martiall affayres, wherby hee hath worthely beene constituted a Coronell and generall in places requisite, and hath with sufficiencie discharged the same, both in this Realme, and in forreigne Nations: hee is also indued with sundrie great gyftes of the minde, and generally well given to th' advauncement of knowledge and vertue. All whiche good partes I rather set downe constrained by the present occasion, then prompted by any vaine desire to currie fa[v]oure with my friende: For his vertues are sufficient to praise themselves. And it shalbe a sufficient conclusion for my prayses, to wishe that our realme had store of suche Gentlemen.

But as the good Gardener doth cover his tender herbes in winter, and cherishe them also in summer: so have I thought my selfe bounden somewhat to say in the commendation of this present Treatise, and somewhat to answeere unto the objections that might bee made by such as list to cavill at everie commendable enterprise.

And surely I cannot chuse, but highly prayse the noble minde and courage of the Authour, who more respectinge the publique profit that might ensue by this Discoverie, then the delicate life of a Courtier, well countenanced and favoured both by his Prince and all the Nobilitie, had prepared his owne bodie to abide the malice of the windes and waves, and was even ready to have perfourmed the voyage in proper person, if he had not beene by her Majestie otherwise commanded and employed in martiall affaires, aswell in Ireland, as sithence in other places.

You must herewith understand (good Reader) that the authour havinge a worshipfull Knight to his brother, who abashed at this enterprise (aswell for that he himselfe had none issue, nor other heier whome he ment to bestow his lands upon, but onely this Authour, and that this voyage then seemed sträg and had not beene commonly spoken of before, as also because it seemed unpossible unto the common capacities) did seeme partly to mislike his resolutions, & to disuade

PREFATORY EPISTLE

him from the same : thereupon he wrote this Treatise unto his saide Brother, both to excuse and cleare himselfe from the note of rashnesse, and also to set downe such Authorities, reasons, and experiences, as had chiefly encouraged him unto the same, as may appeare by the letter next following, the which I have here inserted for that purpose. And this was done about vii. yeares now past, sithence which time the originall copies of the same have lien by the authour as one rather dreading to hazarde the Judgements of curious perusers, then greedie of glorie by hasty publication.

Now it happened that my self being one (amongst manie) beholding to the said S. Humfrey Gilbert for sundrie curtesies, did come to visit him in Winter last passed at his house in Limehowse, and beeing verie bolde to demaunde of him howe he spent his time in this loytering vacation from martiall stratagemes, he curteously tooke me up into his Studie, and there shewed me sundrie profitable and verie cōmendable exercises, which he had perfected painefully with his owne penne : And amongst the rest this present Discoverie. The which as well because it was not long, as also because I understoode that M. Fourboiser (a kinsman of mine) did pretend to travaile in the same Discoverie, I craved at the saide S. Humfreyes handes for two or three dayes to reade and to peruse. And hee verie friendly granted my request, but stil seming to doubt that thereby the same might, contrarie to his former determination, be Imprinted.

And to be plaine, when I had at good leasure perused it, & therewithall conferred his allegations by the Tables of Ortelius, and by sundrie other Cosmographicall Mappes and Charts, I seemed in my simple judgement not onely to like it singularly, but also thought it very meete (as the present occasion serveth) to give it out in publike. Wherupon I have (as you see) caused my friendes great travaile, and mine owne greater presumption to be registred in print.

But since I have thus adventured both his rebuke, and mine owne reproofe, let me thus muche alledge in both our defences.

1 First it is but a Pamphlet & no large discourse, & therefore the more to be borne withall : since the faults (if any be) shalbe the fewer, because the volume is not great.

2 Also it was ment by th' autour, but as a private Letter unto his Brother for his better satisfaction : and therefore his imperfections therein (if any were) are to be pardoned, since it is very likely that if he had ment to publish the same, he would

TO GILBERT'S DISCOURSE

with greater heede have observed and perused the worke in everie parte.

3 Againe, it commeth forth without his consent: So that he had neither warning nor time to examine, nor yet to amende anie thing that were worthe misliking.

4 Furthermore it treateth of a matter whereof no man hath heretofore written particularly, nor shewed ani approved reason for the same. So that not onely his travaile and paine are very commendable (who out of sundrie Authorities woulde gather one reasonable conjecture) but also the worke is not to be thought bareine, although it doe not fully proove somuch as may be expected, since he that plougheth in a flintie felde, speedeth well if he reape but an indifferent crop.

5 And last of all it is to bee considered, that of thinges uncertaine, the greatest Clerke that ever was could write but probably.

Herewithall, as I have preposterously answered such objections as might be made against it, So now let mee say that a great learned man (even M. Dee) doth seeme very well to like of this Discoverie and doth much commend the Authour, the which he declareth in his Mathematical preface to th' english Euclide. I refer thee (Reader) to peruse the same, and thinke it not strange though I be encouraged by so learned a foreleader, to set forth a thing whiche hee so well liked of.

To conclude, whereas other Cosmographical workes doe but shew us things already knowen & treated of, this Discoverie doeth tend to a very profitable and commendable practise of a thing to bee discovered. So that I thought it my part, both for great good will to the authour, and for publike perfourmance of a common duetie, to commend a little Bee somuch commēdable, to defend it from the stormes of objections, with boords and clay of direct answers: To set it in the sunshine (as you see) and to ring it out with my best basons, for the better expressing of such joye & comfort, as I have therein conceived.

All whiche, together with the frendly cōstructions of th' authours travaile and my boldnes, I cōmend (gentle reader) unto thy curteous consideration, wishinge unto thee, much profite by perusing this treatise, unto the authour, much prayse according to his deserts, to my kinsman (who nowe attēpteth to prove the same discovery) happy returne, and to my selfe, some thanks and none ill will, for my presumption.

PREFATORY EPISTLE

So that the Authour being therby incouraged, may be the more willing hereafter to publishe some other well worthy which he hath in readinesse, and whereof hee hath made me alreadie an eyedwitnes. Farewell.

From my lodging where I march amongst the Muses for lacke of exercise in martiall exploytes, this 12. of April. 1576.

A friend to all well
willing Readers.

George Gascoine.

TO GILBERT'S DISCOURSE

☞ *A PROPHETICAL SON-*
net of the same George Gascoine,
upon the commendable travaile which
Sir Humfrey Gilbert hath dis-
closed in this worke.

Men praise Columbus for the passing skil
Which he declared, in Cosmographie,
And nam'd him first (as yet we cal him stil)
The 2. Neptune, dubd by dignity.
Americus Vesputius, for his paine,
Neptune the 3. ful worthely was named,
And Magellanus, by good right did gaine,
Neptune the 4. ful fitly to be famed.
But al those three, and al the world beside,
Discovered not, a thing of more emprice,
Then in this booke, is learnedly descride,
By vertue of my worthie friendes device.
If such successe, to him (as them) then fall,
Neptune the 5. we justly may him call.

Tam Marti quam Mercurio.

APPENDIX I

In the following references the lines are numbered from the top of the page, including titles. The page numbers are in heavier type. A line of verse turned over is counted as one line.

THE GLASSE OF GOVERNEMENT.

1. *The Glasse of Governement* is printed from photographs of a quarto in the Bodleian library, with the exception of p. 3, which is missing in all but one of the extant copies, and is here reproduced from the unique example at Britwell Court. It appears to be an inserted page and, in the Britwell copy, is placed between the verso of the title (The names of the Actors) and A III (The Argument), the verso of the inserted page being blank.

As there is practically only one text, all that remains is to indicate the original reading in such cases as it has been departed from. In some of the original headlines *Government* is spelled *Governement*, and there are the following changes in the text.

- 12. 20. *your* our.
- 15. 12. *Gnomaticus* Gnomaticns.
- 16. 6. *removed* romoved.
- 17. 2. *Comma after* grammer.
- 18. 11. *respēt* respect.
- 19. 9. *omnipotent* omnipoten.
- 20. 35, 38. *Commas instead of full stops.*
- 21. 10. *life* lfie.
- 30. 20. *sonnes* sounes. 25. *defende* defeude.
- 33. 9. *remember* remenber. 16. *Full stop at end of line.*
- 20. *enstruct* enstrust. 22. *Comma at end of line.* 35—6. *n printed*
or [u.]
- 34. 8. *No full stop.*
- 35. 17. *Parenthesis before* if.
- 36. 22. *Full stop instead of colon.*
- 39. 15. *Comma after* Scæna.
- 41. 17. *secundi* primi.
- 42. 11. *here unto* hereunto.
- 43. 6. *tares* cares. 17. *them* then. *Both corrected in "Faultes*
escaped in the printe." *So is*
- 44. 10. *kinswomen* kinswoman.
- 45. 5. *our.* "Faultes" *corrects to* your.
- 46. 2. *Phylotimus* Phulotimus.
- 48. 11. *Phylosarcus* Pylosarcus. 12. *No full stop after* Ambidexter.

APPENDIX I

50. 9. *and aud.*
 51. 2. *Universitie Universiti.* 10. *Comma after Scæna.* 11. *No full stop at end of line.*
 54. 7. *Full stop after neighbour.* 18. *Comma at end of line.*
 28. *Turned parenthesis before thou.*
 55. 3. *Phylotimus Phylomusus.*
 58. 18. *himselfe himsefe.*
 62. 2. *Comma after Dicke.*
 63. 9. *Comma after Eccho.*
 66. 27. *sore store. Corrected in "Faultes." So is*
 68. 14. *Grammer Gammer.*
 69. 25. *neglecting neclecting.*
 71. 16. *No full stop at end of line.*
 73. 28. *No stop at end of line.*
 77. 19. *the Palsegrave Palsegrave. Corrected in "Faultes."*
 83. 27. *art are.*
 84. 2. *Comma after surely.*
 85. 33. *Comma after Fidus. It will be seen on reference to 75. 17—22*
and 77. 18—21 that Phylomusus is the preacher bound for Geneva and Phylo-
timus the one about to become Secretary to the Palsgrave. Gascoigne has
apparently forgotten, and reversed the names. See also 86. 40 and 87. 5.
 85. 38. *And and.*
 87. 19. *Comma instead of semicolon.*
 89. 12. *Full stop.* 14. *No full stop at end of line.* 27. *such suce.*
 90. 14. *After this follow the "Faultes escaped in the printe." They have*
been noted where they occur. There is a copy in the British Museum which
omits the list of "Faultes," and leaves them uncorrected. The colophon of
this copy reads: "Imprinted at London in Fleetestreate at the signe of the
Faulcon by Henry Middleton, for Christopher Barker. Anno Domini. 1575.
Except for the last leaf (N 1), which differs also in minor points of spelling, the
two issues are identical. A space up after deserve in 15. 32 appears in both,
and so does a superfluous hyphen in 54. 27: a-companion.

THE PRINCELY PLEASURES AT KENELWORTH CASTLE.

The text is printed from photographs of a copy of *The Whole woorkes of George Gascoigne* (1587) in the British Museum. The title of the octavo edition of 1576, of which no copy appears to have survived (see Prefatory Note), is given as follows, with the printer's address, in *Kenilworth Illustrated*, printed at Chiswick by C. Whittingham in 1821:

The Princelye plea-sures, at the Courte | at Kenelwoorth. | *That is to saye.* | *The Copies of all such verses,* | *Proses, or Poeticall inventions, and other* | *devices of pleasure, as were there devi-sed, and presented by sundry Gentle-men, before the* *QUENES* | *MAJESTIE* : In | the yeare 1575.

Imprinted at London by Richard Ihones | and are to be solde without New-gate | over against Saint Sepulchers | Church. 1576.

APPENDIX I

THE PRINTER TO THE READER.

Being advertised (gentle Reader) that in this last progresse, hir Majestie was (by the Ryght Noble Earle of Leycester) honorably and triumphantly receyved and entertained, at his Castle of Kenelworth: and that sundry pleasaunt and Poeticall inventions were there expressed, aswell in verse as in prose. All which have been sundry tymes demaunded for, aswell at my handes, as also of other Printers, for that in deede, all studious and well disposed yong Gentlemen and others, were desyrus to be partakers of those pleasures by a profitable publication: I thought meete to trye by all meanes possible if I might recover the true Copies of the same, to gratifye all suche as had requyred them at my handes, or might hereafter bee styrrd with the lyke desire. And in fine I have with much travayle and paine obtained the very true and perfect Copies, of all that were there presented & executed: Over and besides, one Moral and gallant Devyce, which never came to execution, although it were oftē in a readinesse. And these (being thus collected,) I have (for thy cōmoditie gentle Reader) now published: the rather because of a Report thereof lately imprinted by the name of the Pastime of the Progresse: which (in deede) doth nothing touche the particularitie of everye commendable action, but generally reherseeth hir Majesties cheereful entertainment in all places where shee passed: together with the exceeding joye that her subjects had to see hir: which Report made verye many the more desirous to have this perfect Copy: for that it plainlye doth set downe every thing as it was in deede presented, at large: And further doth declare, who was Authour and deviser of everye Poeme & invencion. So that I doubt not but it shall please & satisfye thee both with reason & contentacion: In full hope wherof, I leave thee to the reading of the same, & promise to be styl occupied in publishing such workes as may be both for thy pleasure and commoditie.

This 26. of March. 1576.

The variants of the 1576 text, as given in *Kenilworth Illustrated*, are indicated by the contraction K 1. The 1587 text is indicated, as in Vol. I of this edition, by Q 3.

91. 3. *majestie*. Q 3 *majesties*. 16. *happ*. K 1 *happes*.
 92. 12. *of*. K 1 *of the children in*. 24. *seemed*. K 1 *seeming*.
 94. 20. *once*. K 1 *omits*.
 95. 1. *inward*. K 1 *inner*. 9. *Huc*. Q 3 *Hunc*. 13. *expertem*.
 Q 3 *exertem or exortem*. 14. Q 3 *colon at end of line*. 15. Q 3 *no colon after superi*. 16. *Pomonaque*. Q 3 *pomanaque*.
 97. 15. Q 3 *full stop at end of line*. 29. *sure*. K 1 *sure it is*.
 31, 36. Q 3 *comma after Eccho*. *So also in all cases but one on 98, 99, and 100*.
 99. 19. *of should perhaps be or*.
 100. 25. Q 3 *full stop at end of line*.
 101. 4. Q 3 *full stop at end of line*. 23. K 1 *side-note* Here the Queene saide that the Actor was blind. 27. K 1 *side-note* On the Thursdaie following was prepared another shewe for the same place.
 102. 2. *Gascoyne*. Q 3 *Goscoyne*. 12. Q 3 *colon after Prophet*.
 13. Q 3 *begins parenthesis before did*. 20. Q 3 *comma at end of line*.
 40. Q 3 *full stop at end of line*.

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105. 37. K1 *side-note* There was a Heron house in the Poole.
 106. 21. *countrie.* K1 Coventrie. 34. *affirming.* K1 affying.
 107. 1. K1 *side-note* In the latter ende of the Eccho, her Majesty told the wilde man that he was blynde. 18. *by.* K1 by the. 22. Q3 *comma at end of line.* 29. K1 *side-note* Dyana should have bene attended with — Nimphes more.
 108. 4. Q3 *full stop at end of line.* 8. *hart should perhaps be art.*
 12. Q3 *parenthesis begins after* Which. 26. Q3 *full stop at end of line.*
 28. *hyght.* Q3 byght.
 109. 9. Q3 *full stop at end of line.*
 110. 3. *your.* K1 my. 5, 10, 22. Q3 *full stop at end of line.*
 18. *Hymens.* Q3 Hymeus.
 113. 1. K1 *side-note* The Nimphs one goe after another to see for Zabeta.
 14. Q3 *comma,* 23. *colon,* 30. *comma, at end of line in each case.*
 114. 1. K1 *side-note* She kneels downe and prayeth to Jupiter. 6. K1 *side-note* Mercurie was apointed to have come down in a clowde as sent in great haste from heaven.
 116. 2. *song.* Q3 soag. *rondlet.* Q3 rondled. 25. K1 *side-note* Pointing to the Queene's Majesty.
 117. 1. K1 *side-note* She wondereth at the Queene's Majesties Princelye port. 16. Q3 *no full stop.*
 118. 12. K1 *side-note* Iris should have come downe upon the Raynbowe.
 120. 10. Q3 *full stop,* 20, 22. *colon, at end of line in each case.*
 122. 1. *company.* Q3 com-company. 7. Q3 *no parenthesis after me.*
 123. 13. *maner.* Q3 moner.
 124. 20. *gotten.* Q3 gottnn.
 125. 4. *to declare the.* Q3 the declare to. 12. *now.* Q3 on.
 126. 22. *in.* Q3 it. 36. *he should perhaps be as he.*
 128. 14. Q3 *full stop,* 16, 36. *colon, at end of line in each case.*
 130. 17. Q3 *full stop at end of line.*
 131. 3. *speech.* Q3 speeth.

THE STEELE GLAS.

The text is printed from photographs of a British Museum copy of the edition of 1576, indicated by the letter S.

133. Q3 *adds to the title* Imprinted Ano. 1587.
 136. 12. *any.* Q3 an. 32. *my lorde.* Q3 *omits.* 34. *carelesnesse.* Q3 carefulness.
 137. 6. *emie.* Q3 enemies. 8. *workes.* Q3 worke. 17. *do.* Q3 *omits.* 18. *unto.* Q3 to. 28. *poore.* Q3 *omits.*
 139. 35. S *no stop at end of line.*
 140. 2. *flattrie.* Q3 flatter.

APPENDIX I

141. The "faults" are corrected in the present text, the references being to 135. 17 and 24; 136. 35; 144. 10; 145. 4 and 7; 146. 7; 147. margin; 150. 29; 160. 12; 173. 21; 180. 29 and 30; 200. 26; 205. 16. Q 3 retains the original readings except in 136. 35 and 150. 29, where the corrections new and knight are adopted. The last correction in the list was made in S (apparently while the book was going through the press), and not in Q 3, which probably follows a copy of S printed off before the correction was made.

- 149. 36. *spoyles*. Q 3 *spoil*.
- 150. 21. *pens*. Q 3 *pence*. 39. *instruments*. Q 3 *instrument*.
- 151. 18. Q 3 *i* in margin.
- 152. 33. *bumbast*. Q 3 *bumcast*.
- 153. 25. *state of*. Q 3 *omits*.
- 155. 26. *Phocyon*. S *Phocyan*. Q 3 *Phocian*.
- 156. 22. Q 3 *omits*.
- 159. 8. S Q 3 *full stop*, 10. *comma*, at end of line in each case.
- 160. 8. S *full stop*, Q 3 *colon*, at end of line. 13. *margin*.
- Strange Peasants. Q 3 Strange Officers. 25. *a*. Q 3 *omits*.
- 161. 29. *nov*. Q 3 *omits*.
- 162. 1 margin. *Advocates*. Q 3 *Advocat*.
- 163. 9 margin. August 9. Q 3 *omits*. 22. *por*. Q 3 *pro*. 31. S parenthesis at beginning of line only. Q 3 *no parenthesis*.
- 165. 2. S *comma* at end of line.
- 166. 11. *Sinks*. Q 3 *stinkes*. 33. S *comma* after *Portugale*.
- 167. 1. Q 3 *adds forsooth* at end of line. 2. (*forsooth*). Q 3 *omits*.
- 4. S parenthesis after *as*.
- 169. 21. S *no parenthesis* after *priests*.
- 170. 17. *lābe*. Q 3 *lambes*.
- 172. 31. Q 3 *omits*.
- 173. 16. *frisle*. S *friste*.

THE COMPLAYNT OF PHYLOMENE.

- 175. 7—11. Q 3 *omits all but* 1576.
- 177. 14. *Poesies*. Q 3 *Posies*. 16. Q 3 *no stop* after April or 1575.
- 181. 4. *not*. Q 3 *note*. 36. S *comma* before *tel* instead of *after*. Q 3 *no comma*.
- 184. 35. *these*. Q 3 *omits*.
- 186. 7. S parenthesis at end of line. 13. *fende*. Q 3 *send*. 16. *rathe*. Q 3 *rather*.
- 188. 28. *state*. Q 3 *fate*.
- 189. 14. *fathers*. Q 3 *sisters*.
- 190. 31. S Q 3 *no parenthesis* at end of line.
- 193. 12. S Q 3 *no comma* at end of line. 36. *Examination of other copies of S shows that reste should undoubtedly be refte*.

APPENDIX I

194. 10. *pearcing*. Q3 parching.
 196. 18. *Al*. Q3 A. 25. *And*. S Aud.
 197. 17. S *parenthesis at end of line*. 22. Q3 *omits*.
 198. Q3 *no side-note*. S *expotion...dot*.
 200. 3. *fy*. Q3 *phy*.
 203. 5. S *full stop at end of line*. Q3 *comma*. 7. S (*some copies*) *comma at end of line*. 27. S *colon at end of line*. Q3 *comma*.
 204. 20. *she*. Q3 *he*. 25. *did I (God knowes)*. Q3 (*God knowes*) *did I*. 28. *thoughts*. Q3 *sort*.
 205. 3. *done*. Q3 *gone*. 20. *which*. Q3 *that*. 21. *forgalded*. Q3 *foregalled*.
 206. 4. Q3 *omits*. 21. *at last*. S (*some copies*) *in fine*. 28. S Q3 *comma at end of line*. 32. S (*some copies*) *colon after blase*.
 207. 1—10. Q3 *omits*.

THE DROOMME OF DOOMES DAY.

There are two editions, that of 1576, which is reproduced in our text, from photographs of a copy in the British Museum (O1), and that of 1586 (O2).

209. 11—15. O2 At London Imprinted by John Windet, for Gabriell Cawood: dwelling in Paules Churchyard, at the signe of the Holy Ghost. 1586.

212. 13. *high*. O2 *light*.
 213. 7. *had*. O2 *have*. 30. *beastly* O2. O1 *beasty*.
 214. 15. *noble*. O2 *holy*.
 215—6. O2 *omits*.
 222. 14. *short*. O2 *a short*. 30. O1 O2 *spaces after circum and in*.
 224. 36. *men*. O1 *man*. See p. 215. 39. *in*. O2 *omits*.
 225. 3. *affright*. O1 O2 *afflight*. 17. *if they*. O1 *if the*. 32. *and*. O2 *omits*.
 226. 2 *margin*. Mat. 6. O2 *omits*. 8. *paine .pray*. O1 *paye...* *paye*. See p. 215. 14 *margin*. O2 Mat. 19. 21. *ofte*. O2 *often*.
 23. *wylenesse*. O2 *wylenesse*.
 227. 11. *fight*. O1 *flight*. 19 *margin*. 1. Cor. 7. O2 *omits*.
 32—34. *But I am...of all men*. O2 *omits*.
 230. 18 *margin*. Gen. 3. O2 Gen. 5. 27, 37. O2 *omits these side-notes*.
 231. 1, 3. O2 *omits side-notes*. 7—8. *it selfe*. O2 *himselfe*. 11. *and*. O2 *omits*. 28. *Thy* O2. O1 *They*. *margin*. Pro. 14. O1 Job 1. O2 *omits*. 29. *comes*. O2 *commeth*. 30 *margin*. Job 1. O1 O2 Pro. 14.
 233. 15. *läguishing*. O1 *lägnishing*. 35, 37. O2 *omits side-notes*.
 234. 6. *together*. O1 *togethers*. 10. *tymes*. O2 *time*.
 235. 13. *stooke*. O2 *stroke*.
 236. 9. *condempned*. O1 *condempued*.

APPENDIX I

237. 3. O1 comma after principally. 5, 18, 31. O2 omits side-notes.
238. 21. O1 comma after poursew. 38. O2 omits side-note.
239. 19. cloysters. O2 cloyster. 37. greater. O1 gerater.
241. 13. man. O2 omits. 36 margin. superfluos. O1 superfluons.
242. 11. thirsty. O1 thirsty. 38. Covetousnesse. O1 Covetousuesse.
243. 19. receyve. O1 reeyve. 29. men. O1 O2 man. 30 margin.
31. O2 omits. 38. folowng. O1 folowinng. margin. 5. O2 3.
244. 22. subtilties. O1 subtilies.
245. 37. dronkennesse. O1 dronkendesse.
246. 30. O1 comma after sprynge.
247. 31. O1 comma after sayth, not before.
248. 16. in. O2 in the.
250. 35. O1 comma before me.
251. 8. fastings. O1 O2 fasting. 15. on. O1 an.
252. 4—5. O2 omits side-notes. 23. was the. O2 was thy.
253. 7 margin. arogaũce. O2 arogancie.
254. 9. mountaynes. O1 mountaynas. high. O1 hight. 20 margin. arrogance. O2 arrogancie. 31. but hee. O1 but hee but he. 34. not. O1 omits. See p. 215.
255. 4 margin. 3. O2 5. 26—27. O2 omits this side-note. 34. aro-
gance. O2 arrogancie.
256. 7. O1 comma after first. 19. O1 comma after dygnitie. in y^e.
O1 in in y^e. 31. garments. O1 garmnts. 33. O1 note of interro-
gation after us.
257. 13. and a. O2 and. 37. Phylosopher. O1 Phylosopper.
258. 6. O1 no comma after men. 19. unto. O2 unto the.
260. 26. soule. O2 soule now.
261. 28—30. and whether...unto earth. O2 omits. 39. and lyke unto
a garment. O2 omits.
262. 1. O2 omits.
263. 12, 13, 21. O2 omits these side-notes.
264. 11. gest. O2 jest.
265. O2 omits heading and cut. 5 margin. Job 20. O2 omits.
266. 1. O2 omits side-notes. 8. consume...never. O2 omits.
9. never. O1 ever. See p. 215. 38. O2 omits side-note. 39. not.
O2 omits.
267. 3 margin. Job 10. O2 omits. 6 margin. Job 24. O2 omits.
29. to dye. O2 death.
268. 4. error. O1 error. 8. they. O1 omits. See p. 215. 10. One
of the British Museum copies of O1 has a comma after day, the other a paren-
thesis. 15. temporally. O1 (one copy) temparaltie. O1 (another copy)
tempoally. O2 temporally. See p. 215. 31. O2 omits side-note.

APPENDIX I

269. 2. O₁ *full stop after repentance.* O₂ *comma.* 5. *lyfe time: they.*
O₁ (*one copy*) *lyfe time, they.* O₁ (*another copy*) *life time. They.* O₂ *lyfe time, they.* 10 *margin.* O₁ (*one copy*) *Threatninges.* O₁ (*another copy*)
O₂ *Testimonies.* 36. O₂ *omits side-note.*
270. 16, 17, 18, 24. O₂ *omits side-notes.* 29. *together.* O₂ *together.*
34. *might.* O₁ *many.* See p. 215. 39. O₁ *comma before that.*
271. 16. O₂ *omits side-note.* 21. O₁ *note of interrogation after throne.* O₂ *full stop.* 25. O₁ O₂ *note of interrogation after thereof.*
35. *then.* O₂ *omits.*
272. 1. *Israel.* O₁ *Isarel.* 11. O₂ *omits side-note.* 19 *margin.*
Psalm. 142. O₂ *omits.* 38 *margin.* *Hier. 17. Heb. 4.* O₂ *omits.*
273. 1, 13. O₂ *omits side-notes.* 17. *you.* O₂ *ye.* 23 *margin.*
I Cor. O₂ *omits.* 38 *margin.* *be.* O₂ *are.* O₂ *omits side-notes after damned.*
274. 6. *men.* O₂ *mā.* 7. *that.* O₂ *the.* 10. *of.* O₁ *of of.*
19. *and heaviness.* O₂ *omits.* 26. O₂ *omits.*
276. 1. *And yet...certeynly.* O₁ *Certenynly.* See p. 215. 14. *decrees.*
O₁ *degrees.* See p. 215.
277. 3. *acte.* O₂ *Art.* 4. *EVen.* O₁ *EEven.* 23. *he.* O₁ *omits.*
See p. 215.
278. 35. *thou come without.* O₁ *then come with.* O₂ *then thou comest without.* See p. 215. 36. *begin.* O₂ *omits.* 39. O₂ *omits side-notes.*
279. 28. O₂ *Artic. 2.*
280. 20. *tyme.* O₂ *tymes.*
281. 10. *Actes.* O₂ *Artic.* 31. *sowrce.* O₁ O₂ *sower.* See p. 215.
282. 12. *as the sinne...is done* O₂. O₁ *omits.* See p. 215.
283. 22, 25 *margin.* O₂ *omits 1 2.* 26. *to a goodnesse created* O₂.
O₁ *created variable and readie to fall unto the stedfast consideration of the high goodnesse.* See p. 215.
284. 7. *face.* O₁ *fact.* See p. 215. 23. O₁ *no parenthesis before yea.*
285. 27. *goodnesse.* O₁ *God.* See p. 215.
286. 1. *momentarie.* O₁ *momentarious.* See p. 215. 12. *desireable.*
O₁ *desirerale.*
288. 32. *immortal.* O₁ *immortal.*
289. 28. *be.* O₁ O₂ *to be.* See p. 215. 29. *his.* O₁ *this.* See p. 215.
290. 1. O₁ *comma after touching.* 8. O₁ O₂ *comma after highest.*
II. O₁ O₂ *comma after exemplare.* 21. O₂ *side-note* *Esa. 46.* 23. *holyer.*
O₁ *holyre.* 30. *Augustin.* O₁ *Auguistn.* 35. *turninge.* O₁ *turnige.*
291. 34. *mysterye.* O₁ *ministry.* See p. 215.
292. 27. *merely.* O₂ *merily.*
293. 2. *our.* O₁ O₂ *or.* 15. *be common.* O₁ *become.* See p. 215.
294. 10. *dispise.* O₂ *dispose.* See p. 215. 28. *Act.* O₂ *Artic.*
295. 3. *gratitude.* O₁ *omits.* See p. 215. 20. *unto him.* O₁ *omits.*
See p. 215. 23. *al.* O₂ *omits.* 24. *naturally.* O₂ *natural.* 40. *pre-serve us in being? & with us all y^t we have? doth not he.* O₂ *omits.*
296. 15. *wyttesse.* O₁ O₂ *wittinesse.* See p. 215. 37. *is.* O₁ *it is.*
See p. 215.

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297. 18. *inexplicably* O₂. O₁ inexplicable. O₁ O₂ comma follows.
 298. 32. *holinesse*. O₁ hoholinesse. 36. *that*. O₁ that which is.
 See p. 215.
 299. 34. O₁ parenthesis after somewhat.
 300. 22. *cōtinue*. O₁ cōtiue. 35 margin. 2. O₂ omits.
 301. 6. *is*. O₁ O₂ such is. See p. 215. *such a*. O₁ a. 8 margin. 2.
 O₂ omits.
 302. 12. *the sinnes*. O₁ sinners. See p. 215. 21. O₁ parenthesis before
 thee, not after.
 303. 6. *sinnes*. O₁ O₂ sinne. 26. *murmuring*. O₁ mnrming.
 O₂ mourning. 33. 2. O₂ omits other side-notes.
 304. 10. *equivolent*. O₂ equivalent. 14. *by*. O₂ omits. 26, 34,
 39. O₂ omits side-notes.
 305. 1, 14, 23. O₂ omits side-notes. 16. *manner*. O₂ manner as.
 29 margin. 10. O₂ 11. 32. O₁ no full stop.
 306. 8. *hereafter*. O₁ hereafetr. 11. O₂ omits side-note.
 307. 2. (*wherefore*) *is*. O₁ Is. O₂ therfore is. See p. 215. 7. *these*.
 O₂ their. 12. *pretendeth*. O₁ preteudeth. 14. O₁ comma after geve.
 15. O₁ no parenthesis after Dyonysius. 19. *circumstaunces*. O₁ ciren-
 staunces.
 308. 5. *now*. O₂ now before. 36. *the*. O₁ thy.
 309. 1. *their*. O₂ the.
 310. 4. *not*. O₂ not feared and is not. 13, 15. O₂ no side-notes.
 16. *soone*. O₂ omits.
 311. 2. *it is*. O₂ is it. 8, 9. O₂ no side-notes. 14. *upon...in*
thinking. O₂ omits.
 312. 1. *have*. O₂ have a. 5 margin. Gal. 2. O₂ John 15.
 John 18.
 313. 13. *undiscribable*. O₁ undiscibabe. O₂ undescriable. 33. *in*.
 O₂ we ought in. 40. *fall*. O₂ fall not.
 314. 17. O₂ side-note. Apoc. 14. O₂ omits other side-notes.
 316. 19. *is*. O₂ omits.
 317. 20. *adnychilate*. O₁ in an hillate. O₂ inadnichilate. See p. 215.
 39. O₁ no parenthesis before we.
 318. 5. *covetousnesse*. O₁ covetousnnsse. 13 margin. Psalm. 11.
 Psalme. 11. O₂ Psal. 11. 16. *Therefore*. O₁ Ttherefore.
 319. 9. *enoble*. O₂ enable. 14. *Trinitate* O₂. O₁ Trinitie.
 17. *miserable*. O₁ mserable.
 320. 1. *they*. O₁ then. 4. *innocēce*. O₂ innocencie.
 321. 24. *unspekable*. O₁ unspeable.
 322. 30. *sinner*s. O₁ sinnes. See p. 215.
 324. 12. *is...As*. O₁ omits. See p. 216. O₂ adds side-note Job 7.
 18. O₁ full stop after things. 19. *prepare*. O₁ perpare. 20. *And*
as. O₁ O₂ And. See p. 216. 27. O₁ no full stop at end of line.
 325. 26. *voluptousnesse*. O₁ voluptousuesse. O₂ voluptuousnes.
 39. *fowre*. O₁ foule. See p. 216.
 326. 9. *the which*. O₁ O₂ but that. See p. 216.

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327. 18. *is often.* O1 of. *See p. 216.* 20. *which.* O1 omits. *See p. 216.* 22. *darknesse.* O1 darkensse.
330. 1. *meditations.* O1 meditative. 34. *eternytie.* O1 enternytie.
331. 1, 2. *thy.* O2 the. 11. O2 omits.
332. 32—35 margin. O2 omits side-note.
333. 14. *maye.* O2 can. 40 margin. O2 omits & 23.
334. 5. O2 adds in margin Psal. 118, and omits the next three side-notes.
335. 1. *saithe.* O1 sath. 15, 16, 37 margin. O2 omits these side-notes.
336. 4. *braynes.* O2 braine. 10. *the.* O2 thy. 40. *teach.* O1 teath.
337. 22. *slowth.* O1 siowth. 31. *the most.* O1 thee most. *thee such.* O1 mee such. *See p. 216.*
338. 7 margin. 1. *John. 1.* O2 omits. 33. O1 O2 parenthesis after which, not before. 35. *the Apostle.* O2 Paul. *No side-notes.*
339. 11 margin. O2 adds Job 7., and omits other side-notes. 26. *headlonges.* O2 headlonge.
340. 2, 12—14, 37. O2 omits these side-notes.
342. 20. *are.* O2 were. 25. *in.* O2 with.
343. 14 margin. 6. O2 5.
344. 31. *wyde.* O1 voyde. *See p. 216.* 35 margin. 22. O2 omits.
345. 22. *carelessnesse.* O1 carefulnesse. *See p. 216.* *welbeloved.* O2 beloved.
346. 35. O1 O2 parenthesis after *soules*, no comma.
347. 4. O1 parenthesis after *in*, not before. 30. *is.* O2 omits.
348. 29. *goodnesse.* O1 goonesse.
349. 13. *yt.* O1 yet. 23. *heaven.* O1 heanve.
351. 2. *that.* O2 the.
352. 10. *also.* O1 hlso. 28. *but.* O1 hut.
354. 14. *furthermore.* O1 futhermore.
355. 33. *that.* O1 that that.
356. 14. *Yea.* O2 Yet. 30. *intrynsicall.* O1 intrusecall. *See p. 216.*
357. 9. *yet* O2. O1 it. *See p. 216.*
358. 16 margin. O1 wordly. O2 worldly. 20. *doth.* O2 omits.
359. 32. O1 O2 no comma.
360. 9. *his Apostles.* O2 him.
361. 19 margin. O2 adds John. 8, and omits side-notes in O1.
362. 6—8, 21, 27 margin. O2 omits these side-notes. 25, 31. *changeably.* O2 changeably. 25 margin. O2 Sap. 2.
363. 2. O1 full stop at end of line, O2 comma. 8. *thy.* O1 O2 my. O2 omits side-note. 11. *And as...broken.* O2 omits.
364. 9. O1 parenthesis instead of colon. 30. O1 O2 parenthesis begins after *in*, and ends after *better.* 35. *undiscrybable.* O2 undescribable. 40 margin. Psal. 72. O2 omits this, and side-notes on two pages following.

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365. 14. *to.* O₂ to be.
366. 10. O₁ *parenthesis after My, not before.*
367. 34. O₁ O₂ *parenthesis before in.* 35. O₁ O₂ *no parenthesis before profoundlye.*
368. 10. O₁ O₂ *no parenthesis after mercies.* 17, 39. O₂ *omits side-notes.* 21. *things.* O₂ *vanities.* 27. *that.* O₂ *omits.*
369. O₂ *omits side-notes.* 1. *doe in this maner.* O₂ *omits.* 5. *will).* O₁ *will (.*
370. 13. *is it.* O₂ *it is.* 16, 32. O₂ *omits these side-notes.*
371. 12. O₁ *no full stop.* 31. *what greate...promysed us?* O₂ *omits.* O₂ *omits side-notes on this and following page.*
372. 19 *margin.* *contēpte.* O₁ *cotēpte.* 34. *very.* O₂ *omits.*
374. 9. *in.* O₂ *in the.*
375. 3. *do.* O₂ *we do.* *it.* O₂ *in.* 31. *travaile.* O₂ *omits.*
377. 5. *even.* O₁ *enen.* 38. *transferred.* O₁ *tranferred.*
378. 3. *a.* O₂ *omits.* 7 *margin.* *the.* O₂ *omits.*
379. 39. *abashed.* O₂ *ashamed.*
380. 2. *our.* O₁ *onr, corrected in some copies.*
381. 28. O₁ *no full stop.*
383. 35. O₁ *no full stop.*
384. 26. *retossed.* O₁ *retosted, corrected in some copies.*
385. 4. *transitorye.* O₁ *transitoryes.* 5. *dyluge of.* O₂ *deluge or.*
6. *thy.* O₂ *the.* 20. *worlde...wycked.* O₂ *omits.* 24. *are.* O₁ *as, corrected in some copies.* 30. *his glorye.* O₂ *the glory of God.* 31. *are.* O₂ *are verie.* 32. *the cleannesse.* O₁ *the cleannesse.* O₂ *cleannesse.*
36. *woode.* O₂ *World.*
387. 8. *witnesseth.* O₂ *witnsseth, corrected in some copies.* 35. *lowely.* O₁ *lovely.*
388. O₂ *omits side-notes.* 12. *sinne.* O₁ *sinnne.*
389. 17. O₁ O₂ *no colon.* 22. *immedyately.* O₁ *immedytately.*
32. *so.* O₂ *omits.*
390. 9. O₂ *omits side-note.* 12. *of hell fyre.* O₁ *omits.* See p. 216.
27. *fonde.* O₂ *omits.* 29. *of the.* O₂ *of this.* 33. *heape.* O₂ *deape.*
36. *and.* O₁ *ond.*
391. 28. *iniquitye.* O₁ *iniquinye.* 31. *imagine.* O₁ *imagnne.*
393. 15. O₁ *comma after their.*
394. O₂ *omits side-note.* 23. O₁ *no full stop.* 24. *beholde.* O₁ *behelde.* 30. *undiscribable.* O₂ *undescriable.*
395. 22. *rejoice.* O₁ *rejoce.* 33. *and.* O₂ *omits.* 40. *confluence.* O₁ *confuence.*
396. 24 *margin.* *same.* O₁ *shame.* O₂ *omits this side-note.*
398. 2. O₁ O₂ *no colon.* 28. O₁ *parenthesis after all, not before.* O₂ *no side-notes.*
400. 3. O₂ *no full stop.* 9. *about.* O₁ *about.*
403. 4. *thy.* O₂ *the.*

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407. 25. *is not.* O1 it is not. See p. 216. 27. *and subjecte.* O2 and also subjecte.
408. 13. O1 *parenthesis before death, not after.* 16. *momentayn.* O2 *momentarie.* 17. *also...the more.* O2 *omits.* O2 *no side-notes on this or following page.* 28. *same.* O2 *Apostle.*
409. 7. *therein.* O1 *therern.* 36. *and.* O2 *omits.*
411. 29. *tasteth.* O2 *taketh.*
412. 9. *Divill.* O2 *Divells.* 17. *of.* O1 *ef, corrected in some copies.* 21. O2 *omits side-note.* 25, 34, 35. *pietie.* O2 *pittie.* 36. *yet if they doe not convert.* O2 *omits.* 39—40. *of a...repentaunce.* O2 *omits.*
413. 3. *Repentaunce.* O1 *Repentanncce, corrected in some copies.* 6. *seeme.* O2 *to seeme.* O2 *omits side-notes.* 32. *forgat.* O2 *forget.* O1 *full stop after As, not before.*
415. 3. *unversally.* O2 *universalitie.* 10. *connected.* O1 *convected.* See p. 216. 17. *For.* O2 *Nor.*
417. 2. *wickedly.* O2 *wicked.* 15. *unto.* O2 *of.*
418. 4—13 *margin.* O2 *omits.* 7 *margin.* *avoyded.* O1 *ayoybed.* 6. *weepe* O2. O1 *peepe.* 12. *feare.* O2 *the feare.* 16. *unreverently.* O1 *unrevently.* 35. *ritche.* O1 *rithe.*
419. 32—35 *margin.* O2 *omits.* 36. *ordered.* O2 *adored.* 39. *loved.* O1 *love.*
421. 17. *giving.* O1 *ginning.* 31. O1 *only first parenthesis.* O2 *no side-note.*
422. 29, 37. O2 *omits these side-notes.*
423. 4, 8. O2 *omits these side-notes.* 11 *margin.* O2 *Job 7.* 24, 37. O2 *omits these side-notes.*
424. 14. *that.* O2 *omits.* 37. *affections.* O1 *afflictions.* See p. 216. O2 *no side-notes.*
426. O2 *no side-notes on this or following two pages.*
428. 8. *owne.* O2 *omits.*
429. 8. *parenthesis after see, not before it.*
430. 4. *taken in.* O2 *taken in the.*
431. 32. *lovers.* O2 *omits.*
432. 9. *unworthie.* O2 *omits.* 31. *of the.* O2 *of thy.*
433. 13. *conveyed.* O1 *conceyved.* O2 *conceived.* See p. 216.
434. 15. *put...such as.* O2 *omits.* 22. *percompany.* O2 *for company.*
435. O2 *omits side-note.* 40. *joyes.* O2 *joye.*
436. 8. *is in effecte.* O2 *in effect is.* 19. O2 *no side-note.* 27. O1 *full stop after lyke.* 35. *selfe.* O2 *soule.*
437. 16. *I.B.* O2 *I.P.* 23. *set not.* O2 *not set.* 32. *dying.* O2 *doing.*
438. 14. O1 O2 *no colon.* 16. *it.* O2 *omits.* 18. *bothe lyve.* O2 *live both.* 32. *unpossible.* O1 *unpossible.* 38. O1 O2 *no comma after bookes.* 39. O1 O2 *comma after wrote.*
439. O2 *omits side-notes.* 5. *Philosopher.* O1 *Philosoper.* 15. *troubled.* O1 *toubled.* 28. *they take.* O2 *taken.* 33. *gate of.* O2 *great.*

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440. 26. *not him.* O₂ him.
 441. 16. *unpossible.* O₁ unpossiable. 19. *of.* O₂ of holy. 22. *fire*
of. O₂ omits.
 444. 2. O₁ *comma after true.* 9. *for that which.* O₁ omits. See p. 216.
 17. *gentleman.* O₁ getleman.
 446. 1. *So y^e.* O₂ So that.
 448. 11—14. *And if...good chyld.* O₂ omits. 17. *Gods provydenche.*
 O₂ the providence of almighty God. 18. *By.* O₂ Yea may he not
 recommend them unto him by.
 449. 4. O₁ *comma after begin.* 6. *be lost by.* O₂ by losse of.
 12. *loss.* O₁ O₂ lost. 16—20. *But...affection.* O₂ omits.

The comparison of our text, after it was printed, with other originals reveals one mis-print (*is for it*, 232. 20) and clears up the following points which the photographs left doubtful:

239. 2. use gentill dispensation.
 242. 15. upō y^e getting of more.
 244. 14 *margin.* Psalm 33.
 255. 15 *margin.* Math. 2.
 262. 36 *margin.* Sap. 45.
 271. 22 *margin.* Mat. 24.
 298. 37 *margin.* 1 Reg. 16.
 429. 38. great pompe and tryumphe.

A DELICATE DIET, FOR DAINTIEMOUTHDE DROONKARDES.

As already explained in the Prefatory Note, the text of this tract is printed from photographs of the unique copy at Britwell Court, which were obtained through the kind interposition of Mr R. E. Graves. As this is the only original, all that is left to be done is the indication of the few misprints corrected.

451. 6. *Quaffing Quassing and so throughout.*
 454. 13. *reveale should perhaps be travaile.* 17. *Mighelmas Mgihelmas.*
 459. 26. *The second parenthesis is turned the wrong way.* 29. *pyt.*
The t has slipped down, and been interchanged with a hyphen in Charitie
at the end of the line below. 37. *abhorinable abhominabe.*
 460. 4. *cease cause.*
 466. 21—25. *This side-note is in part obliterated in the original, and is*
here completed from a reprint edited by F. G. Waldron, and published at London
in 1789.
 469. 32. *operation,* 34. *and.* *Turned n, in each case.*
 470. 18. *Full stop after falsely, instead of comma.*

APPENDIX I

THE TALE OF HEMETES THE HEREMYTE.

Printed from photographs of Royal MS. 18 A xlvi in the British Museum. There is no title-page, the MS. beginning with the drawing here reproduced. *The tale of Hemetes the Heremite pronounced before the Queenes Majestie* was included in a small octavo, of which the full title reads:

A Paradoxe, Proving by reason and example, that Baldnesse is much better than bushie haire, &c. Written by that excellent Philosopher Synesius, Bishop of Thebes, or (as some say) Cyren. A Prettie pamphlet, to peruse, and replenished with recreation. Englished by Abraham Fleming. Hereunto is annexed the pleasant tale of Hemetes the Heremite, pronounced before the Queenes Majestie. Newly recognized both in Latine and Englishe, by the said A. F. ἡ τῆς σοφίας φιλίακρά σημεῖον. The badge of wisdom is baldnesse. Printed by H. Denham. 1579.

There is a third version in the unique quarto, formerly in the Rowfant Library, and now in the British Museum, to which has been given the title, *The Queenes Majesties entertainment at Woodstocke*. This, the colophon tells us, was "Imprinted at London for Thomas Cadman. 1585." The title-page and three other leaves at the beginning are lost, the quarto beginning on B 1, with the words:

followeth brought no lesse like to the Queenes majestie: and al the rest that were present: for at his comming hee caused them to dismount themselves and said:

From this point on, the differences of the three versions are noted below, MS. signifying the reading of the manuscript, O of the octavo, Q of the quarto.

473—478. O Q omit.

473. 3. MS. parenthesis after markt, as well as at end of line.

475. 18. MS. no full stop.

479. 4. No more. Q You must fight no more. geve place. O yeeld.
5 margin. to. O unto. Q omits this and the other side-notes. 6—7.
Thus...decreed. Q omits. 8. that. O that, which. litle. Q least.
9. will. Q shal. 10. fellowshipp. O companie. 11. infortunes.
O misfortunes. Q inserts here the following:

This said, he bringeth them al to y^e place where the Quenes Majestie stood (in a fine Bower made of purpose covered with greene Ivie, and seates made of earthe with sweete smelling hearbes, (even suche a place as you shall conjecture) and after some reverence beginning his tale, hee shewed a great prooffe of his audacity, in which tale if you marke the words w^t this present world, or were acquainted with the state of the devises, you shoulde finde no lesse hidden then uttered, and no lesse uttered then shoulde deserve a double reading over, even of those (with whom I finde you a companion) that have disposed their houres to the study of great matters.

Heere followeth Hemetes tale.

12. forepoynted. O appointed. 13. to please. Q omits. 14. aware.
O ware. 15. be. O omits. Q are. 19. a. O where a. 21. Gandina.
Q Caudina, and so elsewhere. faire. Q fayrer. 22. most
beloved. Q best beloved. 23. ever. Q always. 24. highe estates

APPENDIX I

be allwaies. Q highest states be ever. *happened.* O chaunced. Q chaced.
 25. *while.* Q while that. *soughte by many.* Q being sought unto by
 sundry. 27. *proove yt.* Q proved. 28. *her.* Q them. *chusetth.*
 Q chosen. 29. *lymed her affection unmoveably.* Q had limed her affections
 unreasonably. 31. *who.* Q who as. 32. *many other.* Q divers others.
her. Q his. 33. *her.* Q his.

480. 1. *discovered*) *the.* O discovering the. Q discovered by the.
 2. *longe.* Q long time. 3. *determinyng.* Q but determined. *that.*
 O that which. 7. *in soonder.* By. O in sunder, by. Q asunder by.
 8. O Q colon after kynde. *he.* O who had. 9. *caughte.* Q conveyed.
 10. *bondes.* O Q bounds. 11. *of.* Q for. 12. *for.* O to.
 13. *displeasure.* Q displeasures. 15. *his.* O this. Q the. *this.*
 O his. 19. *desire.* O desires. *hardyest.* O worthiest. 20. *in the*
whole. Q of the. *Now.* Q omits. 21. *he must.* O that he must.
 Q hee must there. 25. *for.* O for; namely. 26. *into.* Q in.
 27. *desire.* O Q desires. *mistrust.* O to wit, distrust. 28. *unrest.*
 O troublesome thoughtes. 29. *so.* Q omits. 32. *the.* Q omits.
 33. *and.* Q then. 34. *kingdome.* Q kingdomes. 36. *unhappy.*
 Q most unhappy. 37. *fayth.* Q fates. 38. *adventures.*
 O Q adventure. 40. *pursued.* Q pursueth. *determinacōn.* Q deter-
 minations.

481. 1. *a damsell.* Q two Damsels. 2. *streighte.* Q straightwaies.
 4. *grott.* O den. Q grate. 5. *mett.* O Q met with. 8. *was.*
 Q is. 9. *and dyllygens.* Q omits. *to that.* O to this. Q but the.
 10. *but.* O omits. *without.* O not. *for rewarde.* Q froward. 11. *seing.*
 Q and seeing. *glympse.* Q glaunce. *utmost.* O Q uttermost. 13. *sem-*
blaunt. O semblance. Q the semblance. *be, he.* O be. Q be. He.
 14. *litle.* Q lightly. 15. *passyon.* O passion, which. 16. *shew.*
 O a shew. 17. *surely.* Q sure. 19. *and his.* Q and. *ob-*
servaunce. Q observaunce undone. 20. *apperteyneth.* Q appertayned.
on. O upon. *and her picture.* Q her pictures. 21. *other.*
 Q others. 22. *w^{ch}.* O Which deede. *the.* Q this. 23. *like.*
 Q liked. 23—24. *that...content).* O (whose peere and equall, for any
 naturall qualitie, either of bodie or minde, was no where to be found).
 25. *she.* O yet she. Q yet he. *disclosed by jealousy.* Q by jealousie
 disclosed. *that.* O Q that which. 26. *W^{ch} Loricus.* O Loricus this.
 27. *yt was.* O that it was. Q that the. *that.* Q omits. 28. *unaccept-*
able. Q unaccepted. 29. *them.* Q one. 34. *none.* O omits.
nor. O and. 36. *by paynfull waies he came.* Q he came by painfull
 wayes. *grott.* O denne. Q grate. 37. *mett.* O Q met with. *Theare.*
 Q Where.

482. 1. *by.* Q by this. *they.* Q so they. *part.* Q depart.
 2. *fellowships.* O Q fellowship. 3. *and.* O Q omit. 6. *would.*
 Q might. 8. *Oulde.* O And. 9. *and.* O old. *cast.* O Q and cast.
 10. *accepted of.* O accepted, even. Q accounted of. 11. *in the.* Q of
 the. a. Q omits. 13. *greate.* O rare. Q omits. 14. *margin.* O He
 meaneth Cupido, who is feigned to be blind, with asterisk referring to love
 (last word in line). 15. *have but.* Q but have. 16. *wonderfull of*
condicōn. O Q of wonderfull condition. 17. *with.* O withall. 18. *would.*
 Q wil. 19. *me as me.* O me as I. Q as me. *that thoughte.* O who
 supposed. 21. *most.* Q so. *she liked (alas).* Q (alas) it liked her.
y^e. Q omits. 22. *as.* O that. 26. *all thinges in.* Q omits.

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27. *on.* O upon. 29. *was cōme.* Q came. *as.* O omits. 30. *I.*
O and. 31. *no.* Q not the. 32. *on.* Q downe on. 33. *you*
are. Q thou art. 39. *have.* Q have to. 40. *sorrow.* O sorrowes.

483. 1. *MS. comma after parenthesis, not before.* *peculyer.* O particular.
2. *of.* Q on. 8. *the.* O thy. 14. *And.* O omits. 17. *and.*
O Q and the. *faulthlesnes.* Q faithfulness. 18. *at.* Q at the. 21. *who.*
O who so. 23. *with.* O withall. *yt self.* O herself. Q her selfe.
24. *be.* Q be done. *faulthlesnes.* Q faithfulness. 29. *will receave.*
O accept. *and.* O The. *shutt.* Q shutt up. 30. *have...to.*
Q shall geve thy minde more open. 35. *further now.* Q furthermore.
37. *and.* O omits. *in a.* O and in a.

484. 1. *may.* Q shal. *that.* Q what. *a.* Q even a. 2. *the*
most. O such. *that ever.* O as never. Q that ever yet. 3. *in.* O in
any. 6. *to.* Q unto. 8. *the.* O which the. 14. *here*
have. Q have here. *Loricus.* Q Cont. 15. *this.* Q the. 16. *agayne.*
Q omits. 17. *the grace of yo^r vertue.* Q vertue of your grace.
18. *much.* O much doe. *are now.* Q omits. *to.* O unto. Q unto
you. 20. *yow.* Q you ever. 21. *must.* O I must. *this.* Q to
this. 22. *and.* Q omits. 23. *nothinge.* O that nothing.
24. *labo^r.* O labour. Q labourés. 25. *ruyn.* Q end. 26. *must*
esteeme. O most esteeme. Q most esteemed. 29. *I meane straighte.*
Q straight I mean. 31—33. Instead of this paragraph Q has the
following:

This Learned or long tale being brought to his end: the poore Hermit
Ioden as it were with beades and other such ornaments of his professiō, begins
to tread the way before the Queen, which her Majestie espying, refused her
steed, and betook her self in like sort to the use of her feet, & accompanying
the Hermit (her self waited on of the rest) fel into some discourse & praise
of his good tale, which not ended, or rather scarce fully begun, the Q. Ma.
had in sight the house, which indeede was a place by art so reared from the
ground, as never before, nor hereafter, shal I see y^e like. First it was in-
cōpassed the number of 200. paces round with lattise, the place of the princes
entrance bedect with Ivy & spanges of gold plate, the glimmering wherof was
such, that men of great judgement might have held themselves at stay. The
ground frō thence reared litle & litle to the altitude of forty foot or more, the
path in mounting covered with fresh turves, with such art, that a great many
made question of his skil, which was y^e Layer. The way was railed with
lattice, beset with sweet flowres & Ivy, as before: above in the house was
a Table made in order of a halfe moon or more, covered w^t green turves
(& so replenished w^t sorts of dainty, & those divers dishes belōging to banquet,
that the beholders might wel have thought, *Jupit.* had hoped the comming,
& trusted the pleasing by banquet of his faire *Europa.*) At one ende therof
somwhat distāt, frō y^e other, was placed another table (but round) with a
chayre costly made of Crymson velvet, imbrodred with branches & pictures
of wild beasts & trees, as it had beene a peece of woorke made in the desartes.
But leaste I hold you too longe, this mounte made, as I have sayde, aboute
an Oake, the toppes whereof was enforced by strength too bende downe her
branches to cover the house, whiche was done wyth such art, that y^e praise
of the beholders comming wold have sufficed the woorker for his travel:
although hee was not so satisfied for his skil, by more then 40. pounds.
A number of fine Pictures with posies of the Noble or men of great credite,
was in like sort hanging there, wherewith many were in love, and above the
rest the French Embassadour, whiche was present at these sightes, made great

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suite to have some of them. The whiche posies, with some perfect note of their pictures, I would have presented unto you: but because the Allegories are hard to be understood, without some knowledge of the inventors, I have chosen my tyme rather when my selfe shall be present, & more the sooner, because I would leave nothing unfulfilled of my firste determination. Now *Hemetes* having brought her Majesty to the entraunce of this place sayde:

34. *have I.* Q having. 35. *wheare as.* Q where. 36. *hower.* O houres. 37. *approbeth.* O Q approaching. 39. *soule.* Q selfe. *vayne.* O waste. O adds FINIS. Q continues Thus the Hermite departs, and goes on for some 37 pages, ending with the word FINIS, and the colophon: Imprinted at London for Thomas Cadman. 1585.

The pen and ink drawings with accompanying mottoes (485, 494, 502), as well as that facing 472, and the Epilogismus are found only in the MS. O has the Latin translation, but not the Italian and French. Q has the English version only.

486. 2. *Woodstocki.* O omits. 1575. O omits. 9. *vera esse ea.* O ea vera esse. 10. *et.* O omits. 27. *cū...permulti.* O omits.

487. 27. *videndā.* O videndum. 35. *quæ.* O qui. 37. *anxi-feris* O. MS. *auxiferis.*

488. 16. *positis atq; instructis.* O compositis, atq; comparatis. 17. *proficiscitur* O. MS. *proficisitur.* 18. *fuerit.* O fuerat. *et.* O ut: 23. *qua...qua.* O tam...quā. 27. *ipsum.* O ipsam. 28. *nihilo.* O et nihilo. 33. *quoq;* O Et quo.

489. 3. *preteritis.* O fastiditis. 4. *converterit.* O convertit. 9. *Siquidē.* O omits. 10. *Loricus.* MS. *Locrius.* 11. *natura.* O omits. 22. *penē.* O *Loris.* 24. *Gandinæ* O. MS. *Gandinæ.* 34. *Iam.* O Iam verò. 38. *viribus.* O omits.

490. 5. *temere.* O omits. 8. *filius.* O marks this word with an asterisk, and adds the side-note *Nempe Cupido, qui cassus lumine fingitur.* 9. *proflagrasset.* O flagrasset. 11. *et plane.* O planéq; 14. *maximē.* O mulierum maximē. 17. *perfunderit.* O perfunderet. 24. *initio* O. MS. *infio.* 25. *exceperit.* O excerpserit. 26. *privarer.* O privare. *concupiverem.* O concupiveram. 27. *in eam.* O eam. *eamq;* O eamque. 29. *statim.* O omits.

491. 1. *simplex.* O omits. *esse debet.* O debet esse. 8. *indignā cōmiseresceret.* O commiserescerer. 15. *fuerunt.* O fuerant. 19. *suscitarer.* O sciscitarer. 20. *huiuscemodi.* O huiusmodi. 24. *fidei.* O omits, and has no comma after constantiam; comma after mentis, semi-colon after meæ. 28. *sed.* O omits. 30. *reprehenderit.* O reprehendit. 34. *siquidē.* O namq; 36. *ēē.* O esse. 38. *oportet.* O oportebit.

492. 2. *consuesse.* O consuescere. 3. *ablegarint.* O ablegarunt. *libidem.* O libidinem. *plara.* O præclaro. 9. *futuri.* O futurum. 10. *quisquis.* O quivis. *plusq;* O magisque. *multo.* O tuto. 13. *eodem.* O eodemque. 14. *dū.* O duo. 15. *duo.* O omits. *constantissimi amantes.* O amantes constantissimi. 33. *prædixerant.* O prædixerunt. 37. *dilitui.* O delitui.

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493. 6. *ut.* O omits. 10. *non idem.* O quod non. 20. *his.*
 O his verbis. *verbis.* O omits. 21. *modis omnibus.* O omnibus modis
 semper. 31. O omits Gascoigne's motto, and adds FINIS.

The names are not printed in italics in the Latin version in O. MS. has them in the same script as the main body of the text in the Latin, Italian, and French versions.

495. 31. *Contareno.* MS. Contereno. *So too* 496. 3.
 499. 30. *trasportarti.* MS. trasportati.
 507. 23. MS. *full stop in place of second parenthesis.*

THE GRIEF OF JOYE.

Printed from photographs of Royal MS. 18 A 1xi in the British Museum. References to the Queen, given in our text in italics, are written in the MS. in gilt. The few slips of the pen which have been corrected are indicated below:

MS. *no full stop at end of lines* 516. 7, 13, 19, 27; 522. 35; 523. 6 *margin*; 525. 14; 528. 21; 529. 35; 530. 21; 534. 11 *margin*, 35; 540. 15; 557. 15.

Throughout, MS. numbers all stanzas in margin, and marks the first 1.

518. 13. *herein* hereim.
 525. 17. *Strength* strength.
 529. 30. *Disordredly* Disordredy.
 533. 3. *candle* cande.
 536. 23. *no second parenthesis.*
 538. 19. *parenthesis after yet.*
 541. 31. *no second parenthesis.*
 552. 10. *muze, but* muze but, but. 11. *Within* Withem.
 556. 18. *coûtervayle* coutervayle.
 557. 9. *no parenthesis at end of line.*

COMMENDATORY VERSES.

These are printed from photographs of books in the British Museum, the titles of which are sufficiently indicated by the headings supplied. There are no corrections except two turned letters, which are square-bracketed, on 562 and 563 of the Prefatory Epistle to Gilbert's Discourse.

APPENDIX II

As already explained in the Prefatory Note, Gascoigne's identity with the author of the anonymous tract printed below is set beyond doubt by the signatures of two letters in the Record Office dated Sept. 15 and Oct. 7 respectively, 1576.

The Spoyle
of Antwerpe.

*Faithfully reported,
by a true English-
man, who was pre-
sent at the same.*

Novem. 1576.

Seene and allowed.

Printed at London by Richard Jones.



Faultes escaped, to be

considered of the Readers: and to be

amended, as followeth.

In .A. the third leafe, the second syde, and last lyne: for, *Fuora villiano*: reade, *Fuora villiaco*.

In .A. 4. leafe .2. syde, and .7. lyne: for, take Caues: reade, take Armes.

In .A. 6. leafe, the first side, and 20. lyne: for, West or Southwest: reade, East or Southeast.

In .B. the first leafe, and first syde, the 22. lyne: for, west syde: reade, east syde. And in the same leafe, the .2. side, and .7. lyne: for, Southwest syde: reade, Southeast syde. And in the .15. lyne: for, East syde: reade, West syde.

In .B. 4. leafe .2. syde .9. lyne. for *æste ville*: reade, *ceste ville*. And in the .13. lyne: for Trumpete: reade, Trumpetter. And in the .17. lyne: for *Cauaille*: reade, *Canaille*.

In .C. 1. leafe .2. syde .1. lyne: for fleeing: reade, flaying.

[The references in this edition are: 590. 44; 591. 12 and 52—53; 593. 21, 26 and 31; 594. 45, 47 and 49; 596. 51. In some cases, the printer of the pamphlet corrected the text, which is here reproduced from a copy in the Bodleian Library.]

To the Reader.

I Shall earnestlye require thee (*gentle Reader*) to correct the errors passed and escaped in printing of this Pamphlet, according to this table. And furthermore, to understande that this victorie was obteyned with losse but of fyve hundreth Spanierds, or sixe at the moste: of whome I hearde no man of name recoumpted, saving onely, Dom Emanuell. Thus muche (for haste) I had forgotten in the treatye, and therefore thought meete to place it here in the beginning: and therewithall to advertise thee, that these outrages and disordered cruelties done to our nation, proceeded but from the cōmon Souldiers: neither was there any of the twelve which entred the englishe house, a man of any charge or reputacion. So that I hope (these extremities notwithstanding) the king, their Maister, will take such good order for redresse thereof, as our countrymen in the end, shall rest satisfyed with reason, and the amytye betweene our moste gracious Sovereaigne and him, shal remain also firme & unviolate: the which I pray God speedely to graunt for the benefyt of this Realme. Amen.

¶ Note in the Modell: that the trowpe of Almaynes by the ryvers side, should be footemen. And also that the trowpe next the windemyl should be horsemen.

[The "Modell" is missing from both the Bodleian and the British Museum copies.]

¶ THE SPOYLE

of Antwerpe.

S*Ince my hap was* to bee present at so pitteous a spectacle, as the sackyng and spoyle of *Antwerpe*, (a lamentable example whiche hath alredy filled all *Europe* with dreadfull newes of great calamitie) I have thought good for the benefit of my countrie, to publish a true report thereof. The which may aswel serve for profitable example unto all estates of sutch condicion as suffred in the same: as also, answer all honest expectations with a meane truthe, set downe between thextreme surmises of sundry doubtfull mindes: And encreased by the manyfolde light tales whiche have been engendred by feareful or affectionate rehersals. And therewithall, if the wickednesse used in the sayde towne, doo seeme unto the well disposed Reader, a sufficient cause of Gods so just a scourge and Plague: and yet the furie of the vanquishers doo also seeme more barbarous and cruell, then may become a good christian conquerour: let these my few words become a forewarnyng on bothe handes: and let them stande as a Lanterne of light between two perillous Rockes: That bothe amending the one, and detestyng the other, wee may gather fyre out of the Flint, and Hunny out of the Thystle. To that ende, all stories and Chronicles are written: and to that ende I presume to publishe this Pamphlet: protestyng that neither mallice to the one syde, nor parcial affection to the other, shall make my pen to swarve any jote from truth of that which I will set down & saw executed: For if I were disposed to write maliciously agaynst the vanquishers: their former barbarous cruelty, insolences, Rapes, spoyles, Incests, and Saciledges, committed in sundrie other places, might yeeld mee sufficient matter without the lawful remembrance of this their late stratageme: or if I would undertake to moove a generall compassion, by blazyng abroad the miseries and callamities of the vanquished: theyr longe susteyned injuries and yokes of untollerable bondage: theyr continual broyles in warre: their doubtful dreads in peace: theyr accusations without cause: and condemnations without prooffe: might enable a dome stone to talke of their troubles, and fetch brinysh teares out of the most craggy rocke: to lament and bewayle the burning houses of so neare neighbours. But as I sayd before, mine onely entent is to set downe a plaine truthe, for the satisfyng of sutch as have hetherto bene caried aboute with doubtfull reportes: and for a profitable example unto all sutch as beeyng subject to like imperfections, might fall thereby into the like calamities.

And to make the matter more perspicuous, I must derive the beeginnyng of this discourse a litle beeyonde the beeginnyng of the massacre: That the cause beyng partly opened, the effect may bee the more playnly seene.

It is then to bee understoode that the sackyng & spoyle of *ANTWERPE* hath been (by all lykelyhoode) longe pretended by the Spanyerds: And that they have done nothing els but lien in wayte continually to fynde any least quarrell to put y^e same in execution. For prooffe whereof, their notable rebellion and mewtyny beegun in the same, when they watche woordes was *Fuora viliano*, might sufficiently beewray theyr mallicious and cruell intente. And though it were then smoothly coloured over, and subtilly appeased, by y^e craftie devisers of the same, yet the coles of their choller beyng but raked up in the Imbers

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of false semblance, have now founde out the wicked windes of wilnesse & wrath: Whiche meetynge together have kindled sutch a flame, as gave open way to theyr detestable devices. For th' estates of al the low countries beeyng overweried with the intollerable burden of theyr tyrannies: and havynge taken armes to withstande their mallice and rebellyous Mewtinyes, the towne of *Antwerpe* (beeing left open and subjecte unto the Cytadell) did yet remayne quiet, and entred not into any martiall action.

Whereat the Spanyerdes beeing much mooved, and havinge not yet opportunity to worke their will so colourably as they wished, bestowed certayne Canon shot out of the saide Castle, and slew certayne innocent soules, with some other small harme and dammage done to the edifices: Thinking thereby to harden y^e harts of the poore Flemynges, and to make them take Caues for theyr just defence: whiles they therby might take occasion to execute theyr unjust pretence. And this was doone on the xix. or .xx. of October last.

Now to answer all objections, I doubt not but it wilbee alledged, that the Castle bestowed the said Canon shot at y^e Towne, because they of the Towne did not shote at the prince of Orenge's Shippes, which lay within syght thereof: But alas it is easy to finde a staffe, when a man woulde beate a dogge.

For the truth is, that those Ships did no greater hurt, either to y^e towne or Castle, then frendly to waft up al manner of Grayne and victualles, for the sustenance of y^e said towne: which even then began to want sutch provision, by reason that the sayde Spanyerds had builde a Forte on Flaunders syde upon the same River: And thereby stopped all sutch as brought Victuall to the sayd Towne: burnynge and destroyinge the countrie neare adjoynynge, and usynge all terrour to the poore people, to the intent y^t *ANTWERPE* might lack provision.

And about the same time also the Spanierds cut of a Brydge, which was the open passage between *Antwerpe* and *Machlen*, at a village called *Walem*. A manifest prooffe of their playne intent to distresse y^e sayd town, and to shut up the same from all the rest of *Brabant*. Since they were walled in with the River on the one syde, and on that other the Spanish horsemen occupied all the countrie, and so terrified y^e poore people as they durst not bring their comodities to y^e same. All this notwithstandinge, the chiefe rulers of the sayde Towne of *Antwerpe*, appeased the people and put up these injuries untill they might bee better able to redresse them. Soone after the Spanierdes (assysted by the treason of certayne high Duches) entred the towne of *Maestrecht* upon a sodeyne, and put the same to sacke: killynge, and destroying great numbers of innocēt people therein: a thing to be noted. For that *Maestrecht* had never revolted, but stode quiet under their garisons as faithfull subjectes to the kinge. And the one halfe therof perteyned also unto y^e bishop of *Liege*, who had yet medled nothing at all in these actions. The cheife rulers and people of *Antwerpe* perceiving therby the cruell entent of the Spanyerds, and doubtinge their Dutche garyson which was of the Counte *Eversteines* regiment (as they were also which betrayed *Maestricht*,) beegan to abandon the towne, leavyng their houses & goods beehinde them: and sought to withdraw themselves into some place of safer abode. Whereat the estates beyng mooved with compassion, and doubtyng that the towne would shortly bee left desolate, levied a power of three thousand footemen, and eight hundreth, or one thousand horsemen, and sent the same under the cōduct of the Marquise d'*Havrey*, the yonge Counte d'*Egmont*, Mounser de *Capres*, Moüs. de *Bersel*, Moüs. de *Goñie*, and other nobles & gentlemen to succour & defend the towne of *Antwerpe*, agaynst the cruell pretence of the sayd Spanierdes: And they came beefore the gates therof on Friday the second of this instant: at a Porte on the west or southwest syde thereof called *Kybdarporte*: Wherat the Spanierds beeynge

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enraged, discharged sundrie shotte of greate Artillerie from the Castle, but to small purpose. At last *Mouns. de Champaigne*, who was governour of the Towne: and the Counte *d'Eversteine* which was Colonel of the Garysone, demanded of the States wherefore they approched the towne in sutch order: who answered y^t they came to entre the same as freinds, & to entrenche & defend it from y^e Spanyerds: protesting furdre, y^t they wold offer no manner of violent damage or injury to the persons or goods of any sutch as inhabited the same.

Hereupon y^e sayd *Moûs. d'Champaigne* and Counte *d'Eversteine* went out unto them and conferred more privately together by the space of one houre, and returned into the towne leaving the estates power at a village called *Burgherhout*.

On the morrow beeing the third of this instant, they were permitted to enter, and came into the towne .xxi. ensignes of footemen, and .vi. cornets of horsemen. Immediately after their entrie, y^e inhabitantes brought them sackes of wooll and other sutch provision, wherwith thei aproched y^e yeard or playne grounde which lieth beefore the Castle. And placing the same at thendes of five streets which lye opē unto the sayd Castle yearde, entrenched under them with sutch expediciō that in lesse then fyve howers, those streetes endes, were all reasonably well fortified from the Castle for any sodaine. At this time and .xiii. dayes beefore I was in the sayde towne of *Antwerpe* upon certeine private affaires of myne owne: so that I was enforced to become an eyed witnes of their entry and all that they did. As also afterwards (for all y^e gates were kept fast shut & I could not departe) to beeholde the pittifull stratageme which folowed. The Castle thondred with shot at the towne: but it was a very mysty day, so that they could neither finde their markes very wel, nor yet see how the streetes endes were entrenched. It was a straunge thing to se the willingnes of y^e inhabitants, and how soone many hands had dispatched a very great peece of worke: for beefore midnight they had made the trenches as highe as the length of a pike: and had begun one trenche for a Counterskarfe between al those streets & the Castle yearde: the which they perfected unto the halfe way frō S. Georges Churchyearde unto the waters side by S. Michels, & there left from worke, meaning to have perfected it the next day. That Counterskarfe had been to mutch purpose if it had been finished, as shall appeare by a Model of the whole place, which I have annexed to thend of this treaty: by view wherof y^e skilfull reader may playnly perceive the execution of every perticularitie. These thinges thus begonne & set in forwardnes, it is to bee noted that the Spanyerds (having intelligence of the states power when it set forwards from *Bruxelles*: and perceiving that it bent towards *Antwerpe*) had sent to *Maestricht*, *Liere*, and *Aelst*, to drawe all the power y^t could be made unto the Castle of *Antwerpe*.

So y^t on Sunday, the fourth of this instant in the mornynge, they al met at y^e sayd Castle. And theyr powers (as farre as I could gather) were these.

There came from *Maestricht* very neare to a thousand horsemen, led by *Dom Alonso de Vergas*, who is the generall of the horsemen: & fyve hundreth footemen or more, governed by the Campemaster *Francesco de Valdes*.

There came from *LIERE*, five hundreth footemen or more, governed by the Campemaster *Juliane de Romero*.

There came from *Aelst* two thousād footemen, which were the same that rebelled for their pay & other unresonable demaūds immediatly after the winning of *Zierickzee*. These had none other conductour then their *Electedo* (after the maner of sutch as mewtine & rebel) but were of sundry companies: as *Dom Emanuels* & others. Neverthelesse I have ben so bould in y^e Model as

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to set downe y^e said *Dom Emanuell* for their leder: bothe because I think that (their mewtyny notwithstanding) he led them at y^e exployte, and also because, he was slayn amongst them at their entrie. Thus the numbre of spanierds was .iiii. M. or there aboutes, besides some help that thei had of the garison within y^e castle: And besides a M. high Almaynes, or more, whiche came from *Maestricht*, *Lyere*, and those partes. And were of three sundry regiments: viz. *Charles Fuckers*, *Poldervills* and *Framsberghs*: but they were led all by *charles Fucker*. So y^t the whole force of y^e Spanierds & their cōplices, was five .M. and upwards: the which assēbled & met at y^e castle, on y^e said fourth day about .x. of y^e clocke before dinner.

And (as I have hearde credibly reported) would neyther stay to refresh themselves (having marched all night and the day before) nor yet to conferre of any thing, but only of the order how they should issue and assaile, protesting and vowing neyther to eat nor drinke untill they mighte eate and drinke at liberty and pleasure in *ANTWERP*: the which vowe they performed contrary to all mans reason and expectacion. Their order of entry into y^e Castle yarde, and of their approach to the trenches, I did not see, for I could not get out of the town: neyther did I thinke it reasonable to be *Hospes in aliena republica curiosus*: Yet as I heard it rehearsed by sundry of them selves, I wil also here rehearse it for a truth. The Horsemen and footemen, which came frō *Maestrecht* and *Lyere*, came through a village on the east syde of the town called *Burgerhout*, about ten of the clock before noone, as before sayd: The Governour and estates being thereof advertised, sente out presently parte of their Horsemen and Footemen to discover and take knowledge of them: But before they could issue out of the gates, the Spanyardes were passed on the Southwest syde of the towne dyche, and entred at a gate which stādeth on the Counterscarfe of the castle yeard, called the Windmil porte: there entred the Horsemen, and al the footemen, saving the high Almaynes, who marched round about the Castle, by a village called *Keele* and traying their pikes on the ground after them, came in at a small Posterne on the Brayes by the River, and on the east side of the Castle.

Those which came from *Aelst*, came through the sayd vyllage called *Keele*, and so through the Castle: issued out of the same at the fore gate, which stādeth toward the towne. Being thus passed, and entred into the Castleyard about eleven of the clock, they of *Aelst* and of the Castle, cast them selves into foure Squadrones: they of *Maestricht* and *Lyere*, into two Squadrones: and their Horsemen into a trowpe behind them: and the high Almayns into one Squadrone, or Batallyon, by the ryvers side. Being thus ordered, and appoyntment givē where every Squadrone should charge and indure, they cast of certayne loose shot, from every Squadrone, and attacqued the scarmouch: the which continewed not one hower, before they drew their Squadrones so nere unto the Counterscarfe and trenches, that they brake & charged *pell mell*. The Castle had all this while, played at the Towne and trenches, with thundring shot: But now upon a signall geven, ceased to shoote any more, for feare to hurt their owne men: wherin I noted their good order which wanted no direction, in their greatest fury. The Wallonnes, and Almaynes, which served in the Trenches defēded al this while very stoutly. And the Spanyerds with their Almaynes, contynewed the charge with such valure, that in fyne they won the Counterscarf, and presently scaled the Trenches, with great fury. The Wallonnes and Almaines having long resysted without any fresh reliefe or supplye (many of them in this mene while being slayne and hurte) were not able any lōger to repulse the Spanyerds: so that they entred the trenches about twelve of the clock, and presently pursued their victory

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down every streate. In their chase, as faste as they gained any crosse streate, they flaked the same with their Musquets, untill they saw no longer resistance of any power: and then proceeded in chase, executing all such as they overtook. In this good order they charged and entred: in this good order they proceeded: and in as good order their lackeyes and Pages followed with Firebrands, and wyldfyre, setting the houses on fyre, in every place where their maysters had entred. The Wallonnes and Almaynes, which were to defend the town being grown into some security, by reason that their Trenches were so high, as seemed invincible: and lacking sufficient Generals & directors, were found as far out of order, as the Spanyerds were to be honored for the good order and direction which they kepte. For those which came to supplye & relieve the trêches, came stragling and loose: some came from the furdest side of the towne: some that were nearer came very fearefully: and many out of their lodgings, from drinking and carousing: who would scarcely beleieve that any conflict was begonne, when the Spanyerdes nowe mette them in the streates to put them out of doubt that they dallyed not. To conclude, their carelesnesse and lack of foresyght was such that they had never a *Corps du gard* to supply and relieve their trêches, but only one in y^e market place of the town whiche was a good quarter of a myle from their fortifications: and that also was of Almaynes, who (when they spied the Spanyerds) did gently kneele down letting their Pykes fall, and crying *Oh lieve Spaniarden, lieve Spaniarden*. Now I have set downe the order of their entrie, approach, charge, and assault: together with their proceeding in victory: and that by credible report, both of the Spanyerdes them selves, and of others who served in their company: let me also say a litle of that which I sawe executed. I was lodged in the Englishe house *ut supra*, and had not gone abroad that morning by reason of weighty businesse which I had in hand the same day. At dinner tyme the Marchauntemen of my Countrey whiche came out of the towne, and dined in my chamber, told me that a hote scarmouch was begon in the Castle-yard, and that the furye thereof stil increased. Aboute the middest of dinner, newes came that the shot was so thick, as neyther ground, houses, nor people could be discearned for the smoke thereof: and before dinner were fully ended, that the Spaniardes were like to win the trenches. Whereat I stept from the table, and went hastily up into a high Tower of the sayd English house: from whence I might discover fyre in fower or five places of the towne, towardes the Castleyard: and thereby I was wel assured that the Spanyerds indeede were entred within the Trenches. So that I came down and tooke my cloake and sword, to see the certainty thereof, and as I passed toward the Bource, I met many, but I overtoke none: And those which I mette were no Townsmen, but Souldyeres: neither walked they as men which use traffique, but ran as men whiche are in feare: Wherat being somewhat greved, and seeing the townsmen stand every man before his doore with such weapons as they had, I demaunded of one of them, what it mente? Who answered me in these wordes, *Helas mounsieur, il ny a poynt de ordre, & voila la ruine de ceste ville. Aiez courage mon amy* (quoth I), and so went onwarde yet towards the Bowrce, meeting all the way more & more which mended their pace. At last, a Wallon Trompeter on horsback (who seemed to be but a Boy of yeres) drew his sworde, and layd about him crying, *Ou est que vous eufinez canaille? faisons teste pour le honneur de la patrie*. Wherewith, fyfty or three score of them turned head, and wente backwardes towardes the Bource. The which encouraged mee (*per companie*) to proceede: But alas, this comforte indured but a while: For by that time I came on the farder syde of the Bource, I might see a great trowpe comming in greater haste, with their heads as close

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together, as a skoule of yong frye, or a flocke of Sheepe: Who met me on the farder side of the Bource, toward the market place: And having their leaders formost (for I knewe them by their Javelines, Borespeares, and Staves) bare me over backwardes, and ran over my belly and my face, long time before I could recover on foote. At last when I was up, I looked on every syde, and seeing them ronne so fast, began thus to bethinke me. What in Gods name doe I heare which have no interest in this action? synce they who came to defend this town are content to leave it at large, and shift for themselves: And whilest I stoode thus musing, another flocke of flyers came so fast that they bare me on my nose, and ran as many over my backe, as erst had marched over my guttes. In fine, I gotte up like a tall fellow, and wente with them for company: but their haste was such, as I could never overtake thē, until I came at a broad crosse streate which lyeth betweene the English house & the sayd Bource: there I overtooke some of thē groveling on the ground, and groning for the last gaspe, and some other which turned backwards to avoyd the tickling of the spanishe Musquets: who had gotten the ends of the sayd broad crosse streate, and flanked it both wayes: And there I stayde a while till hearing the shot increase, and fearing to bee surprysed wyth suche as mighte follow in taylor of us, I gave adventure to passe through the sayde crossestreate, and (without vaunte be it spoken) passed through five hundred shotte, before I could recover the English house.

At my comming thether, I founde many of the Marchauntes standing before the gate: Whom I would not discomforte nor dismay, but sayd that the Spanyerdes had once entred the towne, and that I hoped they were gone backe agayne: Neverthesse I wente to the Governour, and privily perswaded him to drawe in the company and to shut up the gates: The which he consented unto, and desyred me because I was somewhat better acquaynted with such matters then the Marchauntes, to take charge of the Key: I tooke it willingly, but before I coulde well shut and barre the gates, the Spanyardes were now come forewards into the same streat: And passing by y^e doore, called to come in? bestowing fyve or sixe Musquette shotte at the grate where I answered them, whereof one came very neare my nose, and pearcing thorowe the gate, strake one of the Marchants on the head, without any greate or daungerous hurt: but the heate of the pursute was yet such, that they could not attend the spoyle, but passed on in chase to the new towne: where they slew infinite numbers of people: And by three of the clocke, or before retourned victors, having slayne or put to flight all their enemies. And nowe to keepe promise, and to speake without parciality: I must needs confesse, that it was the greatest victory, and the roulyest executed, that hath bene seene, red, or heard of, in our age: and that it was a thing myraculous, to cōsider, how Trenches of such a height should be entred, passed over, and won both by Footemen, and Horsmen: For immediately after that the Footemen were gotten in, the Horsemen founde meanes to follow: and being many of them harquebuziers on horseback, did passe by their owne Footemen in the streates, and much hastened both the flight of the Wallones, and made the way opener unto speedy execution.

But whosoever will therein most extoll the Spanyardes for their vallure and order, must therewithall confesse that it was the very ordinance of god for a just plague and scourge unto the Towne: For otherwise it passeth all mens capacity, to conceive howe it should be possible. And yet the disorder and lacke of foresight in the Wallons did great helpe to augment the Spanish glory and boast. To conclude, the County *de Eversteine* was drowned in the newe Towne: the Marquise *de Havrey* and *Champaigne* escaped out of the sayd new Towne, and recovered the Prince of Orenge shippes: only the

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yong Counte *de Egmont* was taken fighting by S. Myghels. *Mouns. de capres* & *Mouns. de Goonie*: were also takē: but I heard of none that fought stoutly, saving onely y^e said Counte *de Egmont*, whom the *Colonel Verdugo*, a spanyard of an honorable compassion and good mind, did save with great daunger to himself in defending the Counte. In this conflicte there were slayne sixe hundred Spanyerds or thereabouts: And on the Thursday next following, a view of the dead bodies in the town being takē: it was esteemed at .17000 men, women, and children. A pittfull massacre though God gave victory to the Spanyerdes. And surely, as their vallyaunce was to be much commended, so yet I can much discommende their barbarous cruelty, in many respectes: For me thinkes, that as when God geveth abundaunce of welth, the owner oughte yet to have regarde on whome he bestow it: even so, when God geveth a great and myraculous victory, the cōquerours ought to have great regard unto their execution: and though some, which favour the Spanish faction, will aleadge sundry reasons to the contrary: yet when the blood is cold, and the fury over, me thinkes that a true christian hearte should stand content with victory, and refrayne to provoke Gods wrath by sheadding of innocent blood. These things I rehearce (the rather) because they neither spared age, nor sexe: time nor place: person nor countrey: profession nor religion: yong nor olde: rich nor poore: strong nor feeble: but without any mercy, did tyrannously tryumphe when there was neither man nor meane to resist them: For age and sex, yong and old, they slew great numbers of yong children, but many moe womē more then fowerscore yeares of age: For time and place, their furye was as great ten dayes after the victory, as at the tyme of their entry: and as great respect they had to the church and church-yeard, (for all their hypocriticall boasting of the catholique religion) as the Butcher hath to his shambles or slaughter house: For persō and Country, they spared neither friende nor foe: Portingal nor Turke: for profession and religion, the Jesuites must geve their ready coyne: and all other religious houses both coyne and plate with all shorte endes that were good and portable. The ryche was spoyled because he had: & the poore were hanged because they had nothing: neither strength could prevayle to make resystaunce, nor weakenesse move pitty to refrayne their horrible cruelty. And this was not onely done when the chase was hotte, but (as I earst sayd) when the blood was colde, and they now victors without resystaunce. I refrayne to rehearce the heapes of deade Carcasses whiche laye at every Trench where they entred: the thicknesse whereof, did in many places excede the height of a man.

I forbear also to recount the huge nombers, drowned in y^e new Toune: where a man might behold as many sundry shapes and formes of mans motiō at time of death: as ever *Miguel Angelo* dyd portray in his tables of Doomes day. I list not to reckon the infinite numbers of poore Almaines, who lay burned in their armour: som thentrailes scorched out, & all the rest of the body free, some their head and shoulders burnt of: so that you might looke down into the bulk & brest and there take an Anatomy of the secrets of nature. Some standing uppon their waste, being burnte of by the thighes: & some no more but the very toppe of the brain taken of with fyre, whiles the rest of the body dyd abide unspeakable tormentes. I set not downe the ougly & filthy polluting of every streete with the gore and carcasses of men and horses: neither doo I complaine, that the one lacked buryall, and the other sleing, untill the ayre (corrupted with theyr caryon) enfectet all that yet remained alyve in the Towne: And why should I describe the particularitie of every such anojance, as commonly happen both in campes & Castels, where

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martiall feates are managed? But I may not passe over with sylence, the wyllfull burning and destroying of the stately Townehouse, & all the monuments and records of the Citie: neither can I refraine to tel their shameful rapes & outrageous forces presented unto sundry honest Dames & Virgins. It is a thing too horrible to rehearse, that the Father and Mother were forced to fetch their yong daughter out of a cloyster (who had thether fled as unto Sanctuary, to keepe her body undefyled) & to bestowe her in bed betweene two Spaniards, to worke their wicked and detestable wil with her.

It is also a ruthfull remembrance, that a poore English marchant (who was but a servaunt) having once redeemed his Masters goods for three hundreth crownes, was yet hanged untill he were halfe dead, because he had not two hundreth more to geve them: and y^e halter being cut downe, and he comen to him selfe againe, besought them on knees with bytter teares, to geve him leave to seeke & trye his creditte and friendes in the Towne, for the rest of their unreasonable demaund. At his returne because he sped not (as indeede no money was then to bee had) they hong him again outright: and afterwards (of exceeding curtesie) procured the Friars *Minors* to burie him.

To conclude, of the seventene thousande carcasses, which were viewed on the Thursday, I thinke in conscience, that five thousand or fewe lesse, were massacred after their victorie, because they had not readye money, wherewith to raunsome theyr goods at such prices as they pleased to set on them: At least all the world wyll beare mee witnes, that ten (yea twenty dayes) after, whosoever were but poynted at, and named to bee a Wallon, was immediatly massacred without furdur audience or tryall. For mine owne part, it is wel known that I did oftē escape very narrowly, because I was taken for a Wallone. And on Sunday, the eleventh of this instāt (which was the day before I gat out of the Towne) I saw three poore soules murdered in my presence, because they were poynted to be Wallons: and it was well proved immediatly that one of thē was a poore artyficer, who had dwelt in the Towne eight yeares before, & never managed armes, but truly folowed his occupatiō: Furthermore the seede of these and other barbarous factes brought forth this crop & fruite: that within three daies Antwarpe, which was one of the rychest Townes in *Europe*, had now no money nor treasure to be found therein, but onely in the hands of murderers and strompets: for every *Dom Diego* must walk jetting up & downe the streetes with his harlotte by him in her cheine and bracelettes of golde. And the notable Bowrce which was wont to be a safe assemblee for Marchaunts, and men of all honest trades, had now none other marchaundize therein, but as many dycing tables as might be placed round about it all the day long.

Men wyll boast of the Spanierds that they are the best & most orderlye Souldiours in the world: but sure, if this be their order, I had rather be coumpted a *Besoigner*, then a brave Souldiour in such a bande: neither must wee thinke (although it hath pleased God for some secreete cause only knowne to his divine Majestie, to yeele Antwarpe and *Maestrecht*, thus into their handes) that he wyll spare to punish this theyr outrageous crueltie, when his good wyl and pleasure shall be to doo the same: for surely their boasting and bragging of iniquitie, is over great to escape long unskorged.

I have talked with sundry of them, and demanded why they would cōmaund that the Townehouse should be burned? And their answer was, because it was the place of assembly where all evyll counselles were contrived. As though it were just that the stockes & stones should suffer for the offence of men. But such is their obstynate pride and arrogancie, that if they might

APPENDIX II

have their wyll, they woulde altogether raze & destroy the Townes, untill no one stone were left uppon another. Neither doeth their stubborne blindnes suffer them to perceive y^t in so doing they should much endamage the King their Master, whome they boast so faithfully to honour, serve and obey.

As for the injuries done by them unto our owne nation particularlie, I wyll thus set downe asmuch as I knowe. We were quiet in the house appointed for the mansion of English Marchaunts, under safe conduct, protectiō and Placard of their King: having neither medled any waye in these actions, nor by any meanes assisted the estates of the countrey with money, munition, or any kinde of ayde. Yea the Governor and Marchauntes (foreseeing the daunger of the tyme) had often demanded pasporte of the Kinges governours and officers to depart.

And all these with sundrie other allegations, wee propounded and protested unto them before they entred the English house: desiring to be there protected according to our privileges and graunts from the King their Maister. And that they would suffer us there to remaine free from all outrage, spoile or ransome, untill wee might make our estate knowne unto the Castellane, and other head officers which served there for y^e sayd King. All which notwithstanding, they threatned to fyre the house, unlesse we would open the doores: and being once suffered to enter, demanded presently the ransome of twelve thousande crownes of the Governor: Which summe, being not in deede in the house, neyther yet one third part of the same: they spared not with naked swordes and daggers to menace the sayde Governour, and violently to present him death because he had not wherewith to content theyr greedie mindes. I wyll not boast of any helpe afforded by me in that distresse: but I thanke the Lorde God, who made mee an instrument to appease their devillish furies. And I thinke that the Governour and al the company wyll confesse that I used mine uttermost skyll and ayde for the safegarde of theyr lyves, aswell as mine owne.

But in the ende, all eloquence notwithstanding, the Governour being a comlie aged Man, and a personne, whose hoarie heaires might move pittie, and procure reverence in any good minde, (especialllye the uprightnesse of his dealing considered) they enforced him with great danger to bring forth all the money, plate, and jewelles, which was in the house: & to prepare the remnant of twelve thousand crownes, at such dayes, and tymes as they pleased to appoynt. And of the rest of our Nation, which had their goodes remaining in their severall packehouses, & lodgings elsewhere in the Towne, they tooke such pittie, that fowre they slewe, and diverse other they most cruelly & daungerously hurt: spoyling and ransoming them to the uttermost vallew that might be made or esteemed of all their goodes. Yea, some one they enforced to ransome his goodes twise, yea thrise: and all that notwithstanding, tooke the sayd goodes violentlye from them at the last.

And al these injuries being opened unto their chiefe Governors in time convenient, & whyles yet the whole summe set for severall ransomes of our countrey men and the Englishe house in generall, were not halfe payde: so that justice and good order might partly have qualified the former rygors proffered by the Souldiours, the sayde governours were as slowe and deafe, as the other were quicke and light of hearing to finde the bottome of everie bagge in the Towne. So y^t it seemeth they were fullye agreed in all things: or if any contention were, the same was but stryfe who or which of them might do greatest wrongs. Keeping the sayd Governor & Marchaunts there styl (without graunt of passeport or safe-conducte) when there is scarcely any victualles to bee had for any money in the Towne, nor yet the sayd marchaunts have any

THE SPOYLE OF ANTWERPE

money to buye it, where it is. And as for creditte, neither creditte nor pawne can nowe finde coyne in Antwarpe. In these distresses I lefte them the twelfth of this instant November 1576. when I parted from them, not as one who was hastie to leave and abandone them in such miserye, but to solycite their ruefull causes here: and to delyver the same unto her Majestie and counsell in such sort as I beheld it there.

And this is in effecte the whole trueth of the sacking and spoyle of so famous a Towne. Wherein is to be noated, that the Spanyerdes and their faction, being but fyve thousande, the trenches made against them of suche height as seemed invincible: the power within y^e Towne fifeteene or sixteene thousand able fighting men well armed, (I meane the Townesmen ready armed being coumpted :) it was charged, entred, & wonne in three howres. And before sixe howers passed over, every house therein sacked or ransomed at the uttermost vallew.

The which victory being miraculous and past mans capacitie, to cõprehend how it should be possible, I must needs attribute unto Gods just wrath powred upon the inhabitants for their iniquitie, more then to the manhoode and force of the Spanyerdes: and yet I meane not to robbe them of their deserved glorie, but to confesse that both their order & vallure in charging and entring was famous: And had they kept halfe so good order, or shewed the tenth part of such manly corage, in using their victory, and parting of their spoyle: I must then needes have sayde that *Cæsar* him selfe had never any suche souldiours. And this must I needs say for them, that as theyr continual training in service doth make them expert in all warrelyke stratageme: so their daily trade in spoiling hath made them the cunningest ransackers of houses, and the best able to bring a spoyle unto a quicke market, of any Souldiours, or Mastertheeves that ever I heard of.

But I leave the skanning of theyr deedes unto God, who wyll bryddle their insolencie, when hee thinketh good and convenient: And let us also learne out of this rewfull tragedie to detest & avoyde those synnes, and prowde enormities, which caused the wrath of God to be so furiouslye kindled and bent against the Towne of Antwerpe: let us also (if ever wee shoulde be driven to lyke occasion,) (which God forbidde) learne to looke better about us for good order & dyrection, the lacke whereof was theyr overthrow. For surely the inhabytantes lacked but good guides and leaders: for having none other order appointed, but to stande everye man armed in readynes before his doore, they dyed there (many of them) fighting manfully, when the Walloners and high Duches fled beastly. Let us also learne to detest the horrible cruelties of the Spanyerdes in all executions of warlike stratagemes, least the dishonour of such beastly deedes, might bedymme the honour wherewith Englishe Souldiours have alwayes bene endowed in theyr victories. And fynally let us praye to God for grace to amend our lyves, and for power and foresyght to withstande the mallice of our enemies: that remayning and continewing in the peaceable protection of our most gracious

Soveraigne, we maye geve him the glory, and all due and loyall obedience unto her Majestie, whome God nowe and ever prospere and preserve.

Amen.

¶ Wrytten the .xxv. daye of *November*. 1576. by a true English man, who was present at this pytteous massacre. *Ut supra.*

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